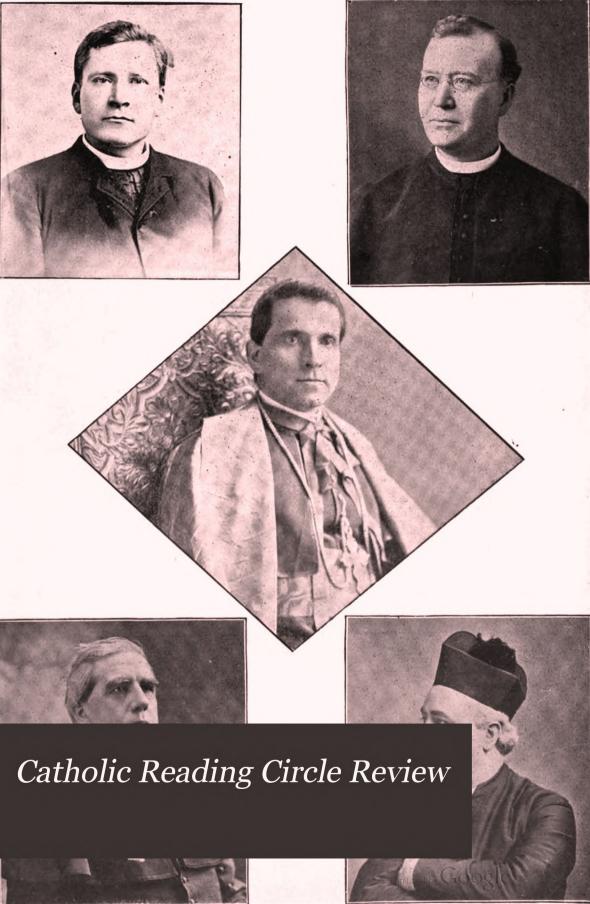
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THE CATHOLIC

READING CIRCLE REVIEW.

A MONTHLY MAGAZINE.

ORGAN OF

The Catholic Summer School of America

AND

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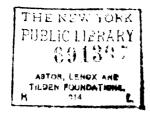
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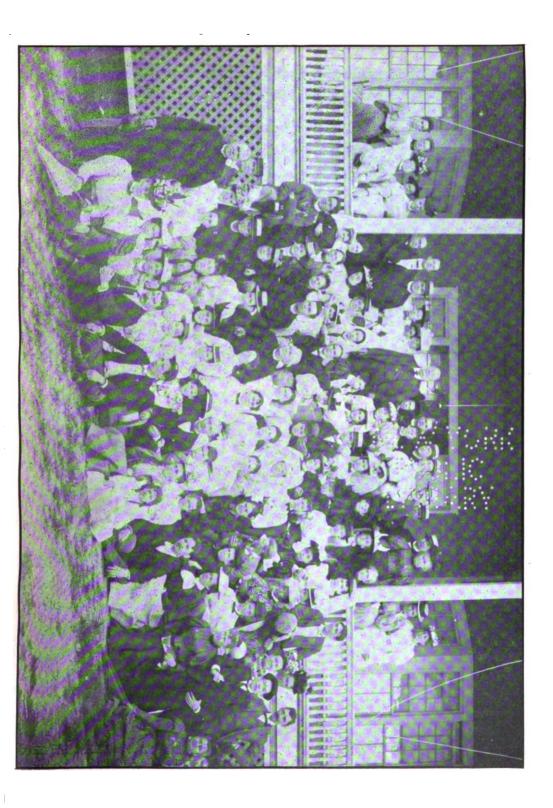


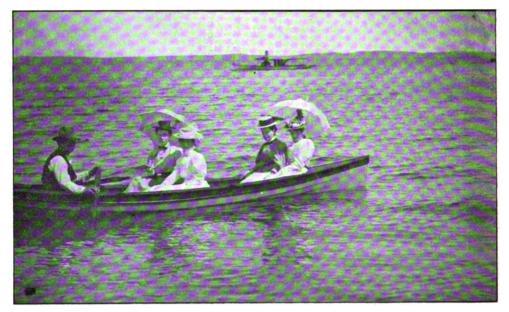
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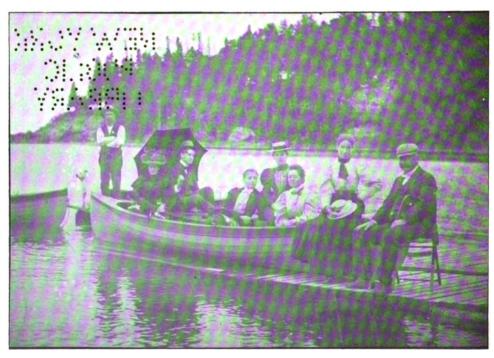
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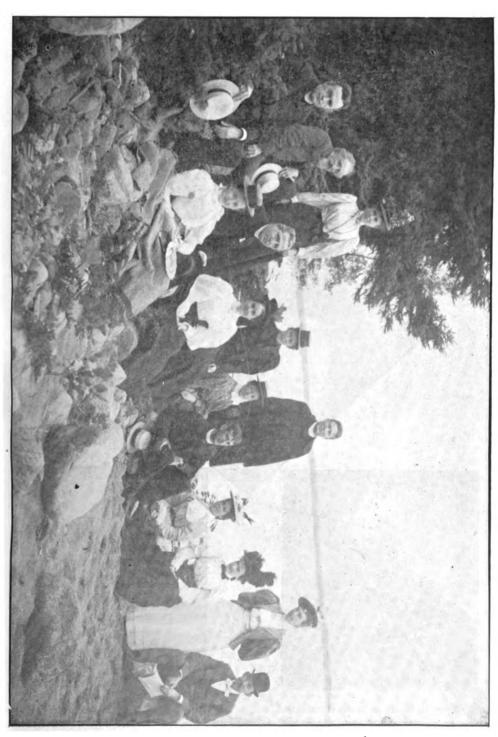


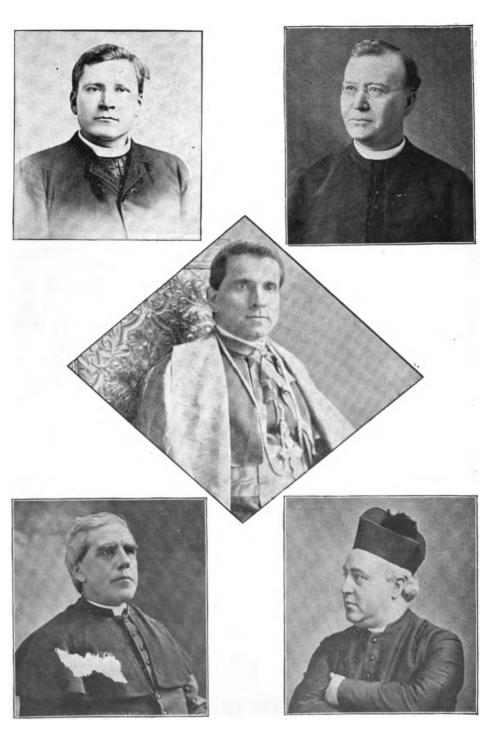


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THE CATHOLIC REVIEW.

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Vol. X.

YOUNGSTOWN, O., APRIL, 1897.

No. 1.

POETRY: ITS CHARACTERISTICS AND MISSION.

BY BROTHER NOAH-

OF THE CHRISTIAN BROTHERS.

When, as a result of exhaustive study and intelligent research, we find that a certain agency has always been employed under certain conditions, we naturally and logically conclude that such agency, in the nature of things, must be employed. Therefore, in the story of the development of human thought and human passion, whenever we see the by-play between individual emotion and personal conviction, between individual or national impulse and personal or state obligation, we find that the impulses are best elicited by a special form of expression, that the conviction or obligation is most fittingly presented by a special style of speech. Traditions have been handed down to us in this particular form of expression; momentous events and allimportant occurrences find themselves best preserved,—as the common heritage of humanity,-in this favored form. Wherever we turn, to whatever point of the compass of human events the needle points, we find that the memory of any great event appeals to the ear as well as to the eye, that sound and sense combine in making it easier to remember what is to be taught; that the great chariot of human progress finds its weight of experience equally borne along, equally moved forward by the twin-wheels of human utterance, of human language, the prose and poetry of the world. Poetry, like language, of which it is one form of expression, is not a development, it is a creation. Hence, its first specimens are among its most perfect achievements, and "the poet's ideal was grace, moderation, fine workmanship."

If we open the many-paged folio of humanity's annals, we cannot but be struck by the fact that our earliest traditions, our first-born thoughts, are expressed in verse rather than in prose. The earliest efforts of most nations are emotional rather than political, finding their happiest expression in measured cadence, rather than in staid prose. The earliest lessons conveyed to child mind are taught through the nursery rhyme, not in studied phrase and ponderous sentence. "Savages, who have only what is necessary, converse in figures." "As we go back in

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history, language becomes more picturesque, until in its infancy it is all poetry."

What is true of the story of a nation, when best told, is likewise applicable to the earliest language-drill of aspiring, literary genius. The master designers in the workshop of words have, as a rule, first uttered chosen thoughts in poetry rather than in prose. Even those who eventually became leaders among the prose writers of the world, began their successful career by calling attention to their thoughts, expressed in measured line, rather than in homely prose.

Not less interesting than the necessity of poetry as a form of expression, is the history of the moral ascent of man, in which we find him, after he had lost the art-Divine of conversation with God,—a language invented for the express jurpose of enabling man to enter into communication with his Creator. Then was man gifted with thoughts so glorious that they surpass present human ken. Were not Adam and Eve, while walking with God, enjoying, in some degree, that vision of which, in our present condition, it is not given us even to conceive, much less to express?

Years rolled by; and man felt himself "Like a God among ruins." The rupture between the Creator and the creature became more complete. Man strayed farther from home. Eden had ceased to be more than a memory. The turning-point was reached. Once more, man feels that he cannot remain away from his Father's house. He has reasoned from material things, by which he is surrounded, and finds the great Originator Whose glory the stars declare, Whose power the storm-rent

mountain-sides proclaim; Whose Providence is announced by the forethought of the tiny insect, Whose winter stores the wisest of monarchs deems deserving of man's special study. Man feels that he must give tongue to his belief. He cannot consent to qualify the thought of the Divinity in terms employed for even the greatest of things, merely natural. He longs for something higher and nobler; he cannot employ ordinary speech, however chosen; his heart expands, his hands reach out to immensity. His eyes are raised to the vast dome he loves, vet dreads to explore; his whole being is wrought up to a tension beyond control; he bursts forth into what is at once an apostrophe, a hymn, an exclamation of worship, a canticle of love! He finds sound and sense united in his utterance, he steps to the measure of the lines he speaks;-Poetry has come to his aid. Later, he will be more thoughtful of his words, he will be less emotional in his language. Today, he is a child in worship! Whether enraptured by his deliverance from the Egyptian bondage, or soul-torn by captivity beside Babylon's waters; --- whether overjoyed by the dedication of a temple, or heart-broken beside the ruins of a consecrated city, Poetry alone serves his purpose. God's law and man's promises find expression in the formal lines of staid prose. God's chosen Psalmist is Juda's poet as the stately ark moves on. The saddest thoughts that man e'er wrote are surely "STABAT MATER." shouting Hosannahs at the altar of incense, or weeping beside the grave of a best-beloved, Poetry is high priest of the occasion.

Again, when men desire to express

some principle, to enunciate some thought, to emphasize some idea that shall go down the ages, gathering force as it moves onward, it will be found that poetry, not prose, oftenest bears the burthen, in song, to a listening world, that is too busy to be stopped, while the message is delivered; unless, to the mere word of utterance, be added the music of well-wrought sound, with sense combined.

Look over the list of great writers, ancient, or modern ;-recall those that you have read, or perhaps studied, most carefully. Be just in your comparisons, that you may reach fair conclu-Take CAESAR'S COMMENTARIES and Virgil's AENEID: every student has made a fairly good study of these two classics. Yet, how few recall even the faintest remembrance of anything from Rome's ambitious ruler, while the poorest classical student can recite with pleasure, at least in the guise of a modern translation, chosen lines from the wondrously beautiful, because artlessly accurate, description of running stream and smiling meadow, furnished by the bay-bearing songster of Nature's manifestations.

How shall we compare "THE RETREAT OF THE TEN THOUSAND" as narrated by Xenophon, and that other military exploit, THE SIEGE OF TROY? Both deal with all that is bravest in deed, with all that is likely to kindle enthusiasm at the sight of "Greek meeting Greek in the tug of war." Both descriptions are by master hands. Each is narrated with an accuracy of detail that shows the writer to be a Prince among authors. Withal, the prose of "THE RETREAT" pales before the magic of "THE SIEGE." One is written with the stylus of the master-military gen-

ius, the other grows under the quill of the poetic seer whose warmth of imagination makes each line live with a life all its own, with a beauty that steals from sinister war its horrors, and drowns the groans of the dying in the loud hurrahs, the joy-laden acclamations of the victor. Xenophon is the prose narrator of military movements: Homer, the creator of events that make "The Siege of Troy" live forever in the memory of every student of classical lore, in the heart of every admirer of brave deed and noble encounter.

What would early English history become, if we destroy the work of the court-poet?—the happy mortal whose duty it was to keep the prince in good humor by putting a pleasant face on all the doings of his master. Are not some of the most serious difficulties that arose in English court-circles, those that centered around the sayings of the King's singer?

How dry the details of battle without his skill! How narrow the band of information that kept king and people united, if we omit the flattering lines that celebrated a real victory or that palliated an evident defeat! How absent from detail the court-calendar, if we reject the recital of the happy births, the gorgeous marriages, the solemn deaths and burials with which the history of each reign is dotted! Is not one of our oldest poems extant the recital of a poet's woes, when fickle fortune has turned away, and his place as King's flatterer had been given to another? For that matter, what know we of the home-life and hearths' stories of our own dear little, sweet little island of Erin, if we forego the recitals of the bards, whose lines, and whose cords, made wide open the welcome he received from prince and peasant! How much of Scotland's mountainlore would disappear with the denial of her balladist's songs and stories! Is not the like true of England's records? Are not her most glowing tributes those paid by home-songsters and foreign-paid minstrel? How learn the grand story of the Crusades' brightest campaigns, if the troubadour's are put aside? Was it not to the happy inventiveness of one of their number, that the dungeon in which a brave prince was incarcerated, became known? Did not the answer from within prison walls tell the loyal bard that his search was successful, that the people still had a prince for whom they could fight and conquer? Or, if unfortunate still, battle, and die?

Among savage tribes, is not their medicine-man at once their priest, prophet and physician? Do not the lines he sings send forward his willing dupes to victory of death? What would the wildest orgies of Iroquois battles ever amount to, if the war-songs were hushed? Even in our own day. when the world has made so much progress, when men have ceased, so they claim, to be led away by any influence save such as they wish to be swayed by, is there not vast power in the pen of the witty punster who sends his shafts of ridicule and scorn at our political enemies? Who is more welcome to the festive board than the friend who can brighten up every face, and enliven every eye, after mere eating and drinking have ceased to entertain, and who, by his sallies of harmless, yet pointed wit, makes the closing hour of the gathering the best-remembered, and whose innocent repartee sends all away content with the cheer.

satisfied with themselves and grateful to their host?

So it is, that, "in the early dawn of poetry, we are astonished to meet with that perfection which has never been surpassed. Homer has never yielded to any in invention, sublimity of description and comprehensive knowledge of human nature; surrounded by the glories of poetry, he retired to his solitary grotto, snatched his magic pencil, and formed his daring designs."

Have you read Webster's immortal "Bunker Hill speech?" If so, do you recall the effect produced by his address to the survivors of the struggle of '76? Do you remember how your hearts were stirred at the apostrophe to the spirit of the Fathers? Is it not soul-stirring, heart-moving? Nevertheless, how much of the oration can you repeat? How many lines cling to your memory, like the aroma of a consecrated past? How different the results of a recital of "The Star Spangled Ban-NER." Here, the patriotic vein runs through one like a welcome contagion, and we find ourselves marching along to the step and the metre of "The Star Spangled Banner which in freedom shall wave o'er the land of the free and the home of the brave."

Whence the difference? All critics agree that the language of "The Bunker Hill" oration is as far above and beyond that of "The Star Spangled Banner" as is the beauty of "Old Glory" above that of some South American emblem. Why the electric effect of Key's impromptu expression as compared with the studied, scholarly effort of the New-England Nestor? Simply this: Key spoke the language of expressive emotion, while Webster was a conscientious student

of his namesake's bulky volume: one wrote poetry; the other, prose.

Who is there that fails to remember the patriotic sentiment of the late General who ordered that death should follow the attempt to haul down our country's flag? Yet, one thing was wanting to make the sentiment as world-wide as the idea the General sought to express. Barbara Fritchie, a woman, knew the language of the heart better than the brave General. Her action will last as long in memory's folds as the flag in whose defense she appealed.

We might prolong illustrations indefinitely, but further development of this idea is unnecessary.

That this language of imagination and the heart, as distinguished from that of the intellect and the soul, is an essential factor in reaching most men in many ways, and some men in all conditions, is evident from the dealings of the Almighty Himself, in His intercourse with mankind.

To all intent and purpose, the Sacred Volume, in so far as it speaks of God's action with men, is really a poem in prose, or a collection of all that is richest and highest in poetic conception, expressed in the staid and stolid forms of prose composition. more poetic than the promise made to the dutiful son? What more imaginative, in prose form, than "THE BEATITUDES?" Did not the poetfounder, the Seraphic Francis of Assisi, find poetic thought in each line of the Sacred Volume? But, it will be more to our purpose to come to practical illustrations: Is Tennyson's "Break, Break, O Sea," in any sense more poetic, save in form ;-is it even as forcible in poetic intensity as the corresponding passage of the Holy Writer?
...... Is the mighty plunging of the foam-flecked charger, "and Sheridan's Fifteen Miles Away" more striking, more poetic,—does it approach in grandeur that greatest of all descriptions of the war-horse, so graphically pictured by Job, and handed down the ages, by critics, as the master-conception of its kind in the entire domain of all language?

Professor Potter, in "Sacred Eloquence," makes this well-known citation from Lamartine, one of the most gifted songsters France can boast of:

"The Bible, and above all the poetical portions of Holy Writ, struck as if with lightning, and dazzled the eye of the child; he fancied that he saw the living fire of Sinai, and heard the voice of Omnipotence re-echoed by the rocks of Horeb. His God was Jehovah; his law-giver, Moses; his high priest, Aaron; his poet, Isaiah; his country, Judea. The vivacity of his imagination, the poetical bent of his genius, the analogy of his disposition to those of the Orientals,—the fervid nature of the people and ages described, the sublimity of the language, the everlasting novelty of the history, the grandeur of the laws, the piercing eloquence of the hymns, and finally, the ancient, consecrated, and traditionally reverential character of the book transformed Bossuet at once into a biblical enthusiast. The metal was malleable; the impression was received, and remained indelibly stamped. This child became a prophet; such he was born; such he was as he grew to manhood, lived and died,—the Bible transformed into a man. If David is the most pleasing of Sacred poets, Isaiah is the

most sublime, while Job is unequalled for his power of perception."

And the Frenchman, whose prose is truly disguised poetry, has this tribute to the poetic veil under which Biblical prose is screened. The Bible "has an indescribable charm, sometimes imitating the narrative of the Epic, or in the history of Joseph, at others bursting into lyric numbers, as after the passage of the Red Sea: here singing forth the elegies of the Holy Arab, there with Ruth singing affecting pas-That chosen people, whose torals. every step is marked with miracles.that people, for whom the sun stands still, the rock pours forth waters and the heavens shower down manna.could not have any ordinary annals. All known forms are changed in regard to them; their revolutions are alternately related with the trumpet, the lyre and the pastoral pipe, and the style of the history is itself a continual miracle, that attests the truth of the miracle, the truth of which it perpetuates."

"So much has been written on the Bible, it has been so repeatedly commented upon, that the only method perhaps now left to produce a conviction of its beauties is to compare it with the works of Homer! Consecrated by ages, these poems have become invested with a venerable character which justifies the parallel and removes all idea of profanation. If Jacob and Nestor are not of the same family, both at least belong to the early ages of the world, and you feel that it is but a step from the Palace of Pylos to the tents of Israel."

If, despite the facts just mentioned, we find poetry employed where prose might fill the purpose to such advantage, is it not that for certain themes, conviction is not so easily reached by the use of prose? Certain subjects are therefore, in themselves, closely allied to musical movement, to measured tread; they hint that to the mere suggestion, through words, must be added the form, the literary melody, that poetry affords.

Again, in dealing with the masses, in addressing promiscuous gatherings, -in the blare and blast of electiontime, for instance,—a power is found in poetic expression, however crude in form, if fairly metrical, that far surpasses any influence a prose address may possess! Where the most telling arguments, given in the cold, fail, a few lines of rhyme, especially when set to a catchy, popular melody, will carry the day! The history of platform oratory in Ireland, England, Scotland and in many parts of the United States and Canada shows that the ballad-singer is often a greater "vote-winner" than the most persuasive logician. Lever's stories furnish instances where the people were literally "taken off their feet" by the simple, but telling ballads of the itinerant songster in the pay of the opposition candidate! The man who said "Let me write a nation's songs, and I care not who frames their laws" was of a mind with Napoleon, who made it a death penalty to sing the mountain-songs that rendered desertion a foregone conclusion, while he easily forgave temporary fright, that usually ended in redoubled ardor for a cause from which, as arm-bearers, they had temporarily escaped. That to a certain grade of intelligence, in certain conditions of society, poetry is more inviting and effective, more direct in appeal and statement than prose, is

shown in the history of every political movement.

From these hurried and disjected statements, we may conclude that the object of poetry is to attract more forcibly, to appeal more pointedly, to influence more promptly, yet more lastingly, than may be done through prose speech. Hence, poetry, properly understood, is not necessarily written to be read for mere amusement, or as a passing distraction. Poetry is not a mere happy jingle of pretty thoughts prettily phrased. Nor is it only a cluster of chosen gems set in borrowed brilliancy. The true poet has his serious work to do, his serious thoughts to express, his serious lessons to impart. The poet often has strong thoughts, which only rugged words can express. lasting convictions that must be burned into the public conscience by the white-heat of ardent passion, honestly aroused, splendidly controlled, masterfully expressed. While to the listener, it seems that the poet's task is one of seizure rather than of conception, he has, in reality, harbored for years, a conviction that has at length burst forth and found expression in a single line, whose utterance takes but a fleeting moment! The poet's happy harmonies make memory's task less irksome, but the happy expression of the lesson may, and generally does, give the poet a harder task to accomplish, than the mere prose treatment of the same subject would entail.

Brother Azarias, with that felicitous facility that shone from each page of his well-wrought, long-thought views, gives us the correct idea of the poet, of his high mission and his marked place in the world of intellectual life, when he says in that rich little vol-

ume, "Books and Reading:" "The mastering of a great poet, is no slight labor, but it is a labor that well repays. A few years ago the music of Wagner was only discord to the ears attuned to the music of Mozart and Beethoven. . . . Even so it is with a great poet like Browning. He has added a new form to poetic expression—in which the very pauses in his thinking, the very checks to the train of his ideas, find their place." "Poetry," repeats Brother Azarias, "is also a factor, and an important factor, of culture. It is formative both of individual and national character. Nor has poetry in these days lost its formative influence over those who read it thoughtfully and sympathetically. Everyone so READING will find in a favorite author an inexhaustible source of thought, amusement and restfulness."

Who, that has read Father Faber's "FOOT OF THE CROSS," or his "BETH-LEHEM," can fail to recognize that the word-painting of the meeting of "The Afflicted Mother" and "The Thorn-Crown Son" came more spontaneously than the same author's lines on "THE PASSION" in his "HYMNS." Yet. the latter can never be forgotten, while the former escapes one's recollection. Or, another equally striking illustra-One of Cardinal Newman's grandest "LAY-SERMONS" is that entitled "PEACE, THE PRICE OF FAITH," in which the author argues with unerring directness, on the necessity of "Trust in God, as the best of Fathers." Nevertheless, for one who will recall the beautiful instructions, after a month's lapse of time, there are a thousand who remember, literally, the same thought, otherwise expressed, in that

most popular of devotional lyrics: "Lead, Kindly Light, Amid the Encircling Gloom, Lead Thou Me On."

Napoleon's magnificent apostrophe to his soldiers, when, as they stood at the foot of the pyramids he said: "Men, the eyes of forty centuries look down upon you!" had its effect, if you will; but, what was this when compared with the results of a singing of a single stanza from one of their favorite songs. telling of hope, honor and home? The first appeal brought the soldiers to arms, ready for deeds bravest and best: the second carried them beyond themselves, not merely ready to do or die, but actually marching onward, doing all that was asked, however difficult,dying if must be, in the attempt, however appalling.

Prose and poetry have, therefore, as we have seen, a certain work to do, depending for the time being, at least, on the subject, on the circumstances surrounding it, on the object to be obtained in treating the subject, upon the hearers or readers addressed, and upon the results, immediate or remote, to be secured;—whether the subject is to be put forward in the calm, conservative, somewhat discursive tone of prose, or in the attractive, musical metre of well-balanced, evenly cadenced lines of a poetic bouquet.

To some extent, we have seen the vast field which poetry covers. some of the work to be done in social progress, through the poet's influence, has been mentioned. Of the qualities that poetry should possess, some have been enumerated, others are to be dwelt upon in their proper place. It still remains for us to take up a very important task, to study what must strike us all as a very salient feature of

our subject,—one that, probably, might with consistency have been treated in the outset of our task. However, the order of treatment is immaterial.

We have said what poetry is, how it becomes a necessity, and in what circumstances it fills a mission that prose cannot undertake. It is time, having thus classified poetry, to do a like service for the poet, and to answer the query, what is a poet?

Professor Watts tells us in the Ency-CLOPAEDIA BRITANNICA that "Definitions are for the most part unsatisfactory and treacherous; but definitions of poetry are proverbially so. The Professor, basing his notion on the lines of Byron says: "Absolute poetry is the concrete and artistic expression of the human mind in emotional and rhythmical language." Certainly this is, to say the least, "unsatisfactory, almost treacherous." We much prefer the following:

"A Poet," says the author of "THE SHADOW OF THE SWORD," "is he who sees, who feels, who sings whose existence constitutes a new experience, who sees life newly, assimilates it emotionally, and contrives to utter it musically. His qualities therefore are triune. His sight must be individual, his reception of impressions must be emotional, and his utterance must be musical." The true poet must see all that is true, whether in creation as it comes from God's hand, or as it is changed, for practical purposes, by the hand of man. He must feel with the keenness of a special sense, all that is deserving of attention in the world of progress, moving in every direction, calling for the poet's pencil at every change; finally, he must sing God's songs, as they are chirped by the giltcaged prisoner, piped by the morning lark, warbled by the lovely redbreast at evening's close. No turmoil of Niagara's torrent must be too noisy to be caught in his poetic "phone," no sigh of softest zephyr must be too gentle to be caught in the drum of his ever open receptive ear. Then, add to this "imagination, which is the supreme faculty of the poet, his original aptitude, whose place can be supplied by no other, without which one may indeed be artist, writer, orator, but never poet."

The possibilities of poetry, its extent, tell the mission of the poet. The exquisite pleasure, the finely-tempered delight lying within the gift of the poet, tell the qualities that must distinguish the writer whose efforts are to be instrumental in realizing such delicate gratification! The vast field for good or evil, the immense sway that the verse-maker holds in his keeping, justify the much keener criticism, the much severer judgment passed upon the poet than on his less musical friend, the prose writer. The fact that our own country, our own century, finds the great English speaking poets touching upon problems of life, upon questions hitherto the exclusive preserve of the philosopher and the moralist, shows us that the poet's mission, so far from having lost prestige, is rather increasing in importance. Tennyson and Wordsworth, following the author of "Paradise Lost," have touched chords previously fingered only by Dante, Calderon, and at rare intervals. by Southwell, Newman, and the author of "The Christian Year."

The future, so far as Catholicity is concerned, is bright with promise, bold in conception, rich in reward for the poet who will drink deep from the well of dogmatic and moral teaching, and who will give us in measured lines, something of the marvelous beauties that religion presents;—who will paint in harmonious tint, line and color, something of the already-referred-to true, beautiful and good that God has placed for our joy and consolation in this vast world, the trial-ground of the children of men.

Poetry having so vast a field to draw from, having so exhaustive a source from which to seek inspiration, we may, in a limited sense, and without endorsing the position of the statement in which the lines are found. say with Emerson, that "All literature is yet to be written. Poetry has scarce sung its first song. . . The world is new. . . . Go into the forest, you shall find all new and undescribed. All men are poets at heart! else, what mean those journeys to Niagara, those pilgrims to the White Hills? There is relation of beauty between my soul and the dim graces up there in the clouds!"

Eliminating the possible pantheism with which Emerson is surcharged, and we easily accept the statement just cited.

From what has been said, we must conclude that while admitting that impulse, emotion, measured thought have much to do with poetical expression we are not to understand that poetry is without its laws, that it is void of principles, as essential to its perpetuation as the rules and principles that characterize any other art or science. These Rules are "perennially true, irrespective of local or temporal origin, because their form is imperishable, and therefore because men will continue to peruse and discuss them as

long as poetry is honored." The real poet writes and sings within prescribed lines, he is truly a poet only, when he abides by these rules without being enslaved by them. We all believe that poets are born, not made. existed, as a possibility, long before these laws were known and determin-The poet is no more the creator of poetry than is the painter the deviser wonderful combinations those known as colors. The poet is ro more the artificer of that determining principle known as metre than is the musician the author and framer of that essential of all music, TIME! The musician touches certain keys, he fingers in certain positions, he combines certain notes, from which harmony results. Still, that part of the musician's work is largely executive, chiefly digi-He is a mere agent, so far as the bringing out of certain sounds is con-Nevertheless, at times, to the tone, which is the common stock of every performer who touches the same kev-board, the individual adds an expression, gives to his performance a personality, which strikes the listening audience, causing tears or laughter to follow, as he wishes. Here, the executant becomes an interpreter. So it is with the real poet, as compared with the counterfeit. One uses words, fills periods, and is merely heard; perhaps, even, is he fatiguing to his audience. The other uses like, perhaps identical, words. He fills similar periods, makes strongly resembling comparisons, but, with what a difference in result! The latter throws the soul of genius into the otherwise cold words! His comparisons are lifelike, his periods are not only rounded, they are felicitous. is no mere word-builder. He is a sen-

tence framer! He uses the same words, but combines them differently.- The one has sought the ear of his listeners, the other has won their sympathy. He asked for their attention, they gave him their affection, he asked for their ear, they gave him their heart. One opened wide the eyes of his listeners with surprise, the other filled these wide-opened eves with tears. Of one it is said, "He won our attention." the other, "He won our hearts!" The true poet is therefore master of the laws that control his art, for, unconsciously, he holds them all subservient to his theme. While he may not know all his slaves by name, they all obey his call. Thus, while in his literary infancy, the poet labors with a certain deference for rules that he but partially understands; as he progresses, he masters barriers previously dreaded. He pursues indicated lines without being hampered by To the genuine poet, rules are a direction, not a subjection.

Read "To An Upturned Daisy," by the Poet-Plowman. Can anything more exquisite be imagined? Can we for a moment suppose the author trammeled by the thought of "rules of expression" as laid down by the old classic author? And yet, not a line of the exquisite gem but conforms in every respect to the requirements of "ARS POETICA." The perfection is in its seeming absence. Take an instance totally different in thought and expression. Listen to Byron's "Roll on, Thou Mighty Ocean, Roll! Ten thousand fleets float over Thee in vain." Who can imagine for a moment, that the author had any other object in view than to expose in loudest sounding syllable, the tumultuous feelings begotten in his own soul by the contemplation of that mighty deep, on whose broad surging bosom, ten thousand engines, on destruction bent, might toss, being but toys at the mercy of the swelling billows! Here is height of artistic skill so happily hidden that we perceive the power only by the methods adopted to hide its gigantic display.

In poetry as in painting, the perfection of art is the closest possible approach to the purely natural. Faber's "God of my Childhood" is so perfect a type of its kind, because while making the boy address the Divinity, he still allows us to hear the boy's falling marbles while prayers proceed; and we detect the top's whir, while listening to the drone of family prayers! So with Browning's "Pied Piper": for, while he takes us away from home, while following the enchanted rodents, we still retain enough of this homesensation, to make each one feel that he is glad to have met the musician, and that he has added another to the list of friends, and a true delineator of boyhood's experiences.

Shall we conclude, thence, that poetry having had its existence, as a possibility, long before the poet, just as gold had its existence long before the bankers had given it monetary value and form, and that poetry being the verbal expression of spontaneous emotion or sentiments, does not require a special study of any of these subjects upon which the poet is called to declare his faith and to explain his convictions? On the contrary, there is no duty more sacred than that which requires that the poet, thinking the thoughts, seeing with the eyes of the masses, shall so master his themes, so illustrate his assertions, so display his convictions, founded as they must be. on learning, as to leave no room for In no department of human intercourse are we more fully reminded of the poet's power for good or evil, than in the paraphrasing of abstruse dogma, religious or secular, in the simple lines he is obliged to use in telling the masses what they should believe, and in the selection of the still simpler poetic language he employs, to super-To those who reinduce conviction. member the late lamented Rev. Doctor Cummings, who was so highly gifted, whose vast erudition, wonderful power and extraordinary facility for imparting instruction were all combined and shown in a tiny volume summarizing the truths of holy mother Church, he will be best recalled by the fact that this one little pamphlet is a masterpiece of colossal erudition, joined with childlike simplicity.

Is not our late political campaign another illustration? How have abstruse political questions, difficult financial problems, been made relatively plain? Has it not been through the rhymed reasoning of the ballad singer, the measured lines of the campaign stanza, as opposed to the thousand-and-one catechisms of political and financial economy? The vocal band,—like its predecessor, the "Little German" aggregation, - will gather thousands of willing listeners, when mere argument will fail to bring a handful to hear any orator, however eloquent!

Let not the balladist imagine however, that he may sing or recite political heresy, as he understands it,—for the masses are not as ignorant as supposed! The very regularity of utterance makes the ear detect falsehood

more easily and accurately. The seeming facility with which the orator holds forth enables the listener to pay more attention to the thoughts he is asked to dwell upon, and to detect more easily, any flaw in logic into which political poets are likely to fall. The poet who would become a public instructor cannot afford to forget that "a little learning is a dangerous thing." Says a learned, discriminating, critic: "The Hebrew prophets, the heathen poets, the Italian minstrels, Homer, Moses, Tasso, Dante, - reverberate in every page of Milton,—yet they only add volume to the English voice. Shakespeare catches cries from all poetic voices of Europe, daringly translating into his own phraseology the visions of other and smaller singers, and mellowing his blank verse by the study even of contemporaries."

How deep the research, how varied the learning, how wide the range of literary resource shown by Tennyson in his Arthurian Legends! And what shall we say of the literary learning of the author of "Lallah Rookh?" What extensive reading, which could make critics declare that the author of the volume had traveled over every spot described, and that he had seen every episode there narrated. Such men are thus a credit to their class, and their profession.

To exactitude of statement, depending more or less on personal research, or personal ability, must be added a higher form of accuracy, the outcome of personal integrity, the result of individual love for, and adherence to truth. Without this intellectual and moral truthfulness, genuine poetry of a high intellectual order is impossible. On this point, Emerson has these

striking words, "A man's power to connect his thought with its symbol, and so to utter it, depends on the simplicity of his character, that is, upon his love of truth and his desire to communicate it without loss. THE COB-RUPTION OF MAN IS FOLLOWED BY THE CORRUPTION OF LANGUAGE. When simplicity of character and the sovereignty of ideas is broken up by the prevalence of secondary desires, the desire of right of pleasure, of power and of praise, and duplicity and falsehood take the place of simplicity and truth, the power over nature as an interpreter of the will is in a degree lost." Another clever critic says, "He, the real poet, is the man of truth, who cannot disturb the order and inference of things, however much he may upset the order of idealists. He will admit of no prevarication, no tawdry insincerities, he is largely sane and beautiful."

To the veritable child of song, sincerity verges upon self-conceit, yet is absolutely separated from it, for in his highest, truest flights, his passages of pathos draw no tears so deep or so sweet as those that fall from his own eyes while he writes; his sublime passages overawe no soul so imperiously as his own; his humor draws no laughter so rich or so deep as that stirred within his own breast.

... Sincerity and Conscience enable the poet "to see that nothing, not even poetry itself, is of any worth to man, invested as he is by the whole army of evil, unless it is in the deepest and highest sense, good, unless it comes linking us all together by closer bonds of sympathy and pity, strengthening us to fight the foes with whom fate and even nature, the mother who bore us, sometimes seems in league,—to see with

Milton that the high quality of man's soul which in English is expressed by the word virtue is greater than even the great poem he prized, greater than all the rhymes of all the tongues that have been spoken since Babel,-and to see with Shakespeare and with Shelley, that the high passion, which in English is called love, is lovelier than all art, lovelier than all the marble Mercuries 'that await the chisel of the sculptor, in all the marble hills' . . . " Surely, the critic who would tolerate the idea that any truly great poet may, even temporarily, become a juggler with words does him no common injury, offers him no common insult! The world is largely made up of children of an older growth. crime greater than deliberate ception of childhood can well be imag-The poet speaks the language of children to the nations; well may deception in such case be one of the things that are an abomination in the sight of the All-Seeing!

Morever, the true poet is careful to distinguish between states and conditions, and their accidental surroundings. "Poems," says a witty writer, "are photographs, not pictures. The poet derives his force from the vividness of the feelings awakened by his subject, or by his meditations," whereas, the mere rhyme ringer "Describes every cranny of a cottage, every cable, every crack in the wall, every kitchen utensil, when his story concerns the soul of the inmate. There is no glamour in his eye when he looks on death, he is noting the bedroom furniture and the dirty sheets." "Wherever there is insincerity in a book. there can be no morality, and whenever there is morality, but without art,

there is no literature." And literature, to be true, need not be pedantic, farfetched; on the contrary, the simpler the theme, the better, if it be handled in a simple, straight-forward manner. Let it be elevated, if you will, but let the elevation be one of mind, soul, resolve: not merely of imagination. "The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign, is it not, of new vigor, when the extremities are made active, when currents of warm life run into the hands and the feet? I ask not for the great, the remote, the romantic, what is doing in Arabia or in Italy, what is Greek art, or provincial minstrelsy. I embrace the common, I explore, and sit at the feet of the familiar, the low. Give me insight into today, and you may have the antique and the future worlds." So says Emerson, once more half-right-agreeing with his fellow-New-Englander Longfellow, whose motto was, as ours must be, "To live, live in the mighty present if we would have an abiding rest in the infinite hereafter."

"Conscience, not Cant," must be the poet's life-rule! It was this thought of the activities, the possibilities of to-day that made Newman a power, for his motto was the enjoyment of the poetry of to-day as a rehearsal for the unheard, but certain music of to-morrow. 'Twas this power to find harmony in to-day's struggles that made Father Faber able to hear angelic voices in the muttered prayers of little children, and that enabled Southwell, in a convict cell, to pen lines that seem like the warblings of some Heavenly songster momentarily held in bondage,

but made more winning in tone by the caged condition of the victim. Here, indeed, the cellar's dampness makes mellow the poetic wine poured out on the altar-stone of genius. The genuine poet finds "Sermons in stones, books in brooks, good in everything."

This brings us to the close of this necessarily discursive paper, in which we have endeavored to show the necessity of a larger allotment of study to be devoted to a branch of language so widely prevalent in the external expression of social progress. We have endeavored to show that to learning. as universal as the subjects offered to the treatment of his muse, the poet must add moral worth of no mean order: that, finally, in a land like ours, where reading is so universally diffused, it is of the highest importance that a correct standard of taste be established, and only that class of poetry be encouraged and patronized that will make men look upward, move forward, and stop not stepping on our march till "EXCELSIOR," the true land of song e'erlasting, and Truth all-enduring be reached, won, and entered into; till the poems rehearsed in the gilded cages of earthly bodies be no longer mere practice lines, but part of the universal chorus of the songland 'way beyond the borders of the everlasting hills.

If the cursory thoughts here expressed afford plea to suggest a closer study of the distinguishing characteristics of poetry in its varied forms, the task may then be undertaken with a feeling, that, before taking up special specimens, the main outlines of the world poetic have been viewed with some interest, and discussed at some length, not, indeed, with an eve critical or a perception acute; but, as far as was possible, viewing the writer's ability and the circle embraced by the diameter limiting his study, of sufficient grasp to justify the hope that in going forward, there is no need of returning for a more conscientious glance at the poetic world whose outline has been already sketched.

BROTHER NOAH-

OF THE CHRISTIAN BROTHERS.

The subject of this brief notice was born in Montreal, March 8th, 1846. At an early age, he believed himself called to serve God in some religious society; and after careful deliberation, entered the preparatory novitiate of the Christian Brothers in his native city. There are several among his brethren who well remember Frank Curran as he was in the early sixties: they speak of his love of books and ardor for permitted sports, his versatility of mind and kindness of heart.

His first years as teacher were spent

in Quebec, and though entrusted with a class of stirring urchins, he showed that even a young schoolmaster did not necessarily belong to the genus irritabile. He acquired further experience in the schools of Baltimore and New York; and while yet on the sunny side of early manhood, was placed at the head of La Salle College, Philadelphia. After a few years of earnest and fruitful work, his health began to give way and a change of occupation and surroundings became imperative. Accordingly, Brother Noah got together

his scanty impedimenta and in the summer of 1875 went, for the first time, on board an ocean greyhound.

France was his destination, and no heavier task was imposed upon him than that of endeavoring to improve the colloquial English of his French colleagues at Rheims, Lyons, or Bordeaux. To this congenial work, he gave himself up with the zeal and tenacity that characterized him. In good health or in bad, he could not resign himself to Capuan leisure. He often tried to justify himself to his critics by repeating the couplet

Absence of occupation is not rest; A mind quite vacant, is a mind distressed. However, when fading color or failing appetite was noticed, he knew that he was in for some sort of Capuan leisure either a belle promenade mid the vine-slopes of La Champagne, or some gentle mountaineering round Notre Dame de Fourvières; or, best of all, a sniff of Atlantic breezes at Arcachon.

With returning strength, came an irrepressible desire to share anew in the active work of his society. This laudable craving of his generous nature was finally gratified, and he was sent across the channel in the beginning of 1877 to help his Brothers of the English province.

The Normal College at Liverpool /was his new home. Here his ripe experience and numerous accomplishments proved to be of special benefit to the young teachers who formed the College classes. He soon felt that he could enlarge his sphere of usefulness by taking the Teachers' Examination provided he could get a diploma of the First Class. The earliest opportunity of submitting to the ordeal occurred eight months later, in the middle of Decem-

ber. Being free to select the center at which he would present himself, he chose Caernaryon, in Wales.

The writer of these lines has not forgotten the evening of Brother Noah's departure from London. His socius was Brother Azarias, and the two young travelers left Paddington station with all the light-hearted gaiety of students going off for their holidays. And well they might; for one of them was going merely to try the efficacy of Welsh air in clearing out British Museum dust from his lungs, while the other disclosed to his friends that he was more concerned about seeing Yuletide in the land of the bards than about the test which awaited him.

Brother Noah's apparent indifference to the Caernarvon test was not born of presumption, for he knew that the English standard was a high one. His hopefulness about the issue was based on the years of solid work done in the schools of many lands. Nor was he disappointed in the result, for the value of that work was duly recognized when the official list appeared a few months later, showing the name of Brother Noah well up among the First-Class men.

* * * * * * *

In the summer of 1884, Brother

Noah was summoned from New York to Loudon to take charge of the Brother's collective exhibit in the International Exhibition. popularly known as the "Healtheries." tact and diplomacy, uniform courtesy, knowledge of every detail of his scholastic wares, and unwearied attendance to the duties of his office, won for Room No. 5 extraordinary notoriety. The Times and the Pall Mall Gazette and other sheets wrote at length about it. Dr. Fitch urged with the authority of his high position all teachers throughout the country to examine the work of the Brothers and study their methods. Indeed it became a common saying that unless you had been in "Noah's Ark," you had seen nothing of the educational section.

Small wonder then that during the great Conference Week, Brother Noah was often side by side with Lord Reay, the head of the Educational section of the Exhibition; and small wonder too, that when the time came for the Lord Mayor to entertain the distinguished representatives of the educational profession then in London, Brother Noah was among the invited.

But let us hasten to add that he accepted these and other honors not for himself but for the society which he represented. There were few traits in his frank and manly character more conspicuous than this allegiance ever and fondly paid to his Institute. He esteemed and loved it. He esteemed it for the advantages—spiritual and intellectual—which it offers its members; he loved it on account of the good it was doing among the youthful militants of the Church.

* * * * * * * * During the last few years of his life,

his health was anything but robust: months of work would be followed by periods of enforced rest. His high sense of duty and energetic will submitted but reluctantly to these interruptions. He wanted ever to be up and doing: examining classes, superintending publications, teaching, writing.

He had a pet subject—fortunately for him-and that was literature. It was to him what people say wood-cutting is to Gladstone and golf to Balfour, an interesting pastime, a bracing hobby. When the day's work was done, he would turn with pleasure to his silent friends and extract from their pages the refreshing essences which he needed. So, too, when abroad, he kept his hobby well in view, and he did so not only when in a Bodleian Library or a Bibliotheque Impérial, but also when "doing" a Kenilworth or a Stratford, or even while threading his way through a Strand or a Grub street.

It was these jottings by the way that gave such actuality and spice to the courses of lectures which he delivered in Manhattan College in recent years. These lectures he re-wrote at the request of his Superiors, and published a twelvementh ago as A Manual of English Literature.

In an earlier work, Life of the Blessed De La Salle, the author shows himself as a biographer and litterateur, but he shows himself still more a Christian Brother. We find style, descriptive power, appreciation of men and things; but we find more, for every chapter shows the influence of religion in fashioning men of heroic mould and endowing them with the capacity of achieving great things for the good of others. The social and academical

standing of the Founder are touched upon in this book; but it is on his beautiful character, his virtues and educational work that the disciple fondly dwells.

The last paper from Brother Noah's pen was written at the request of Rev. Dr. McMahon for the December meeting of the Seton Reading Circle. It dealt with the poet's mission, and was read by the author though in feeble health at the time. It proved to be his last public reading, his farewell lecture.

It is true he accepted an invitation to read a similar paper before the St. Regis Circle on Sunday, January 31st, but Heaven decided otherwise. The paper was read, but by a fellow-professor—Brother Virgil—while the author lay cold in death a few hundred yards away.

Round his grave in Calvary Cemetery, stood his brother, the Honorable Judge Curran, a few lay admirers, and a deputation from his class of '97. His brothers in religion were gathered there also, and it was while they chanted the comforting verses of the Benedictus that the mortal remains of Brother Noah were laid to rest.

To meet in Heaven! how sweet the thought When life's short years are past: No more to weep, no more to part, To meet in Heaven at last.

B. POTAMIAN.

ELECTRICITY FROM CARBON.

BY BROTHER POTAMIAN, D. 8C.

OF THE CHRISTIAN BROTHERS.

A wave of excitement has recently passed over the Empire City. It was not a cold wave, nor yet a wave of heat; but, mirabile dictu an electric wave. It is surprising to note the number of people that were struck by it, and wrenched from their moorings of cool judgment and common sense. the volatile and unreflecting should be excited, small wonder: but that well-balanced minds and quasi-scientific intellects should be thrown into a state of commotion by the undulation is a phenomenon which we must hand over to the psychologist for explanation.

The innocent cause of this widespread disturbance was a paper read before the New York Electrical Society by Mr. Willard E. Case, but the active agent was the wildly sensational accounts and absurdly ridiculous illustrations of certain dailies and weeklies. If such crassly ignorant writing is unblushingly offered the public by our New Journalism on subjects about which correct information is readily attainable, what are we to think of its efforts to enlighten its readers on matters ethical, philosophical, or biblical?

The theme of the lecturer was the direct conversion of the energy of carbon into the energy of the electric current. The ordinary way of effecting this conversion is very roundabout. coal is burnt in huge furnaces: the expansive force of the evaporated water is used to drive the steam-engine which, in turn, works the dynamo. At each stage of this extensive operation. a loss of energy occurs on account of the imperfection of the machines, and also on account of the exacting demands of that inexorable second law of thermodynamics. The result is that only a small fraction of the energy available

in the coal finally appears in the dynamo circuit.

Engineers are painfully aware of these losses. They have striven hard to reduce them by improving the behavior of their engines, and there are many today who think that all is done that can be done to increase their efficiency.

On the other hand, electrical investigators recognizing the fact that heavy losses are unavoidable in such a cycle of transformations, have given up altogether the steam-engine and the gasengine, and have sought some method of obtaining electricity from carbon direct.

This important research has been carried on in Europe by such men as Börchers, Tommasi, Liebenow and Strasser; but no where has it been more actively pursued than in our own country by such workers as Bradley, Crocker, Jacques, Reed and Case.

We know of Mr. Case for the last eight years, and we know that he has devoted the energy of a well-trained mind and the contents of a well-filled purse to the solution of this very useful problem. That it bristles with formidable difficulties is proved, if such proof were needed, by the fact that after years of close investigation, Mr. Case has nothing else to offer than a small experimental cell of considerable theoretical interest it is true, but of no commercial value whatever.

This cell is about the size of a large test-tube. It has a platinum cathode and a carbon anode both immersed in an electrolyte of sulphuric acid. On closing the circuit, a very weak current is produced; but on introducing potassium chlorate into the sulphuric acid, the current-strength is greatly in-

creased. This is accounted for as follows:—By the introduction of the chlorate of potash, a dark yellow gas, chlorine peroxide ClO₂, is generated. This gaseous body is a very unstable compound, readily decomposing in the presence of carbon, yielding its oxygen to the latter and its chlorine to the platinum. The carbon is thus oxidized into CO₂, and at the same time a current of electricity is sent through the circuit.

This action is analogous to that which takes place in ordinary cells such as a Grove, a Leclanché or a Bunsen. In all these, the energy of the current is maintained by the oxidation of the zinc anode.

It is especially noteworthy that the Case cell works without the application and without the production of heat. Delicate thermometers, we are told, indicate no rise of temperature.

The normal electromotive force of this cell is given as 1.3 volts, being thus less than that of a Leclanché, and considerably less than that of a Grove.

This invention is very interesting, solely because it generates electricity from carbon without using any intermediate machinery and without the evolution of heat. In other words, we are able to extract from carbon a large percentage of the energy which it is capable of yielding up. Figures are not available to enable us to estimate this percentage, and thus to determine the efficiency of the cell.

The Case cell is not a commercial one: so says the inventor, and he knows well that he is quite right: for platinum is expensive, chlorate of potash costs 20 cents a pound, and carbon [not the crude material, coal] when prepared to serve the purpose of anode is

not cheap. Besides this, the use of chlorate of potash is attended by decided inconvenience and even danger. The danger arises from the production of chlorine peroxide which is ever ready to give the unwary manipulator a proof of its explosive properties, and the inconvenience arises from the malodorous and throat-irritating qualities of the chlorine when liberated from the bonds of an unloving partner.

The writer built up a cell and exhibited it before the electrical class of Manhattan College. It rang a bell and worked a small fan quite easily. The attendant phenomena, it should be added, were a fairly good imitation of

the rumblings and thunders of a miniature volcanic eruption.

The invention of Mr. Case marks a step in the solution of the great industrial problem of the day. Much, however, remains to be done before the small experimental cell is fitted to leave the tender handling of the laboratory for the rough-and-tumble of the world of industry; and much indeed remains to be done before Mr. Case's test-tube displaces our seething boilers, and before the fires that roar in the holds of the Campania or the New York are replaced by long rows of cool cells attended by a few phlegmatic-looking electrical engineers.

SIX SUMMER SCREEDS.

CRITICAL AND DESCRIPTIVE OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

BY HELENA T. GOESSMANN, M. PH.

VI.

FORT TICONDEROGA, August, 1896. My DEAR KATE: - Stranded on a lone shore.—which would be an island, and thus complete the Robinson Crusoe aspect of our situation, if the sluggish water of the lake's end did not prefer an original channel-I sit me down to write to you, and enjoy myself as well. "But why from the old fort of historic fame comes this missive?" you will surely say when you read its Simply a prompt boat arriheading. val, a freight wreck between here and Fort Edward,—a single track—and the impossibility of turning out with a steam engine for this chaotic impediment. We left the cliff at seven o'clock this morning. Now I say we, and this means, Carol, Mary and John Williams, Sallie Mackin, her aunt and The latter three. Father Lanigan. (choice spirits) joined us quite unexpectedly. Sallie is bound for her cousin Kate's profession in Albany, and poor Father Lanigan to take up the struggles of life again in his hot city parish. Perhaps my sympathy is wasted upon him in this regardas he laughingly said when I expressed regrets that the Cliff Haven days of 1896 were already joining the past: "Yes, but the charm of any pleasure is greater if it is relinquished just before the spirit hints enough. Let us all hope we will come back in 1897, better, wiser and more enthusiastic men and women."

After all, there is a philosophy in this. Father Lanigan's expressions are open pages worth reading. He is, first, a gentleman, not only by birth, but by natural instinct;—cultured in heart and head and unselfishly tolerant to the rational phases of life in the world about him. Mr. Clark, who

you know is not often thrown in with the truly Catholic, said of your pastor last week to Mr. Breen:—

"He is my ideal of the truly priestly. I can well imagine that his study of the Life of Christ has made him as he is, the loving pupil of the Divine Master."

You know Mr. Clark studied one time for the ministry (Protestant) but was not ordained because he could not subscribe in the end to the creed of his youth. He was a classmate of John Williams, at D—— University, and so he drifted into Plattsburg for a day, presumably to see his old chum, but methinks to indirectly get a peep at what we Catholics were doing. Father Lanigan won him at once, and they parted such good friends that promises of a certain meeting in the Fall were exchanged.

I have always placed him in my mind as Catholic at heart—and likely in time to make a public profession of our faith. His work keeps him in touch with good thought, and his Newman readings show very decidedly that he is looking for a light which he feels confident of finding. He is getting to truth by the best of roads-slow conviction. We were discussing him yesterday, and Miss Mackin, Senior,who, by the way, has opinions, and is not at all the quiet little mouse that the good nuns at Maple Hall considered her -expressed herself thus on the subject:-

"Mr. Clarke is a little exceptional in the world of society men. He is a practical total abstainer, a severe and convincing critic of some phases of modern art and literature, and he never offers, even in his conversation, the idea that he has mistaken license for broad-mindedness."

After all, is this not a completed type; a soul that has never known any compromise with Godly philosophy in its existence? The doctrine of mercy is one thing, and beautiful too! The parable of the laborers in the vineyard and equal payment of the one who serves many hours and he who serves one is a most consoling picture to those struggling in life's works, sorrows and temptations; but the translation of this story today is too often popularly used to palliate those careers which represent in their essence the willfully late coming of the human soul, from the haunts of the forbidden to the abode of the required in the realms of Christian law and order.

I often find myself listening in the noisy world to expressions which plainly put, run thus:—

"Oh he is a good fellow! Yes, he was not always so straight, but then you know after all a man must"-and so on. I do not argue, but I retire within myself and marvel if John the Beloved and Peter the Denying are, or Agnes the Chaste and Magdalen can be in theory equal in the long run. Am I shocking you? Well, thank the Cliff, or rather its rostrum, for that. We learn there that discrimination is the first principle of correct judgment. We Catholics are apt, at times, to take very narrow views of certain subjects. I say a thousand Summer Schools and a thousand capable fearless expounders of truth to teach in them! Then will come the millennium of true religion and influence. Coming down on the boat to-day, this very idea of narrow views and narrowed influences was discussed. Now both Carol and I go back

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to our old environments, where there is little or no Catholic association for us. We like culture, we are comfortable only with refinement, and if this comes to us in social association who bear the Christian mark, we can be, or rather must be satisfied. I said on our ride down that I wish I could have a nice little circle like this in *Holmesburg*: I would be so sustained and content in talking with them alone.

"And stunt your mental and moral growth," said Mr. Breen. "That is the trouble often with purely Catholic circles; they are apt to basque in the sunshine of their own righteous views and religious security. They have, because they do not seek it, no influence to speak of in a greater world, and they rust out not wear out in this undisturbed mode of living. Why last May John Weston visited me; you know what a fine fellow he is. I took him one evening to the Marston's. He said to me on the way: "Do you know, Breen, I have never known a Catholic family, I mean a practical Catholic family, well. Last winter at T--- I met the Reardons and the Dills to be sure, but they are hardly that you must confess. The girls wore the most extreme dresses in the ball-room, got into the Mass, I am sure, on Sunday, just to hear the Amen, and in meeting a new acquaintance rather tried to keep in the background the fact of their creed allegiance until they were quite sure it might not mar the impression which a very desirable acquaintance might have of them. I call such people neuters in religion. I mean by practical Catholics people cultured and refined by faith and instinct, and living out not crying out their faith and its tenets." "I knew the Mars-

tons," continued Mr. Breen, "were called nice people, and I was sure that Katherine had a certain air in society that promised well for her womanli-We went in. Well, I have lived that evening over in fancy and mortification a hundred times. whole family were at home, and with this an addition of six or seven friends. I fancy John suspected before we made our adieus that I had lost my senses and drifted into a sort of variety show rather than that I had unfortunately termed a Catholic assembly. To begin with, we had music-well, topical songs will express it best-crude and rough. Of course they were encored. John's face was a study, indeed. Will Dingly was there; and I, in sheer desperation, suggested that he played well. He was urged to the piano stool, and in spite of the fact that he knows Schubert, Mozart, Beethoven, and a score of others, he drummed off some popular airs in variation, and wound up by singing 'My Pearl is a Bowery Girl.

"We departed about this time. After we had gotten out of sight of the revels, I said, 'Weston, I trust you believe that I am more astonished than you are amused. Forget what I promised you in this evening's call. The Marstons are badly affected by the music hall style of entertainment.' Weston has never again alluded to this occurrence—but he is a man who thinks."

"I fancy, Breen," said John, "that you thought because the Marstons lived in a nice house—had considerable money and were pretty regular in their attendance at all church social affairs—that they were likely to be typical Catholics. It takes more than a house, a fat purse and fine raiment,

joined to large-hearted expenditures, to make such. The world is full of good Catholic families who receive their friends and entertain them in a well-used library rather than around an over-stocked supper table or with cheap humor. Take the O'Donnells, who have one of the finest collections of Celtic books in the city: the Mara's, who have a Shakespeare Reading Circle in their own family: the Walters. who give such enjoyable musicales to their guests once a month during the winter, and the Brahams, who have the courage only to place on their invitation list such people they deem companionable, mentally, not materially. Why did you not take Weston to one of these houses? They represent Catholic society in its best side; yet I doubt if the aggregate means of all these equal that of John Marston. They are of finer clay, that is all. The uncut diamond may be well in theory, but it is not so comfortable to live with, if it flourishes, with all its sharp edges bumping against and cutting into the amenities of refined usages."

"Now the Marstons would not come to Cliff Haven I fancy," said Father Lanigan.

"No indeed," replied Mr. Breen, "I expect when I meet Tom and his sisters they will ask me if any of our nice Catholics go to the Summer School."

"I will tell you," said Father Lanigan, "what I think honestly of all this snobbery among a certain class of society people, Catholics included. It is caught from the spirit of the age. The aristocracy of brains and the aristocracy of the dollar are upon two different planes. It is the old story of the masses and the classes, only in its ugliest form. All respect to the man

who makes himself and betters his condition, but there is no more intolerable nuisance in the world at large today than he who has made money, and then thinks he has reached the Parnassus of human achievements. Wrapt in his mantle of conceit and self-satisfaction he becomes a parody upon broadmindedness and liberal ideas. Money without education is a pathetic thing, but education, even lacking money, is remedial."

"I hope," interrupted Mr. Breen, whose fancy always leads him back to his late abode, "that the former class will either come to the Cliff to have their defects removed or continue to remain in the peculiar oblivion of their present importance. High thinking should be the pace of the Summer School; mental richness recognized on its true merits and men and women of intelligence meet on that equality of thought and exchange which always marks true education and culture."

The conversation now turned on the propriety of women taking prominent part in movements for religious, literary or philanthropic progress.

"There is a prejudice," said John Williams, "common to certain circles. against such performance on the part of Catholic womanhood. They take a license in applying St. Paul's maxim outside the church doors. You must hear, and I do at times, men who should know better if they do notexpressing views almost reflecting upon the honest, capable and ambitious Catholic woman, who takes her place in the active (public, too, if you will) ranks, to be a factor in the religious, literary or philanthropic progress of the day. Catholic women today sometimes have to look outside the pale of their own creed for commendation and real encouragement in certain lines which place them, if equally endowed, on the same plane of reward, according to the ethics of reasonableness. This spirit of monopoly and female exclusion is narrow, to say the least, and indicates a warped ideal of broadness. May it not savor of selfishness rather than so-called propriety notions?"

"Yes," said Mr. Breen, "but do you not think that such monopolists go placarded through life by the line of admiring gushers who follow them and do their worshipping through their ah's and oh's, while sensible, broad-minded people smile and question the mentality of both?"

"No, Catholic women are Christian women as well; their mission is one in its character and too generally known and admitted to need discussion at length. If we well-bred, convent-educated girls would just be a trifle more active in the world today, would it not remove mountains of prejudice?"

"In church circles or out of it?" inquired Carol.

"In both," promptly replied Mr. Breen.

"Did you ever hear Father Dorne talk on women's work of today?" asked Mary.

"No," replied Mr. Breen. "How did he treat it, broadly?"

"Honestly and rationally—and what is better, he is the sponsor in his quiet way for more than one successful effort on the part of Catholic womanhood. Miss Mitford told me last winter that she started out with the ambitions to devote herself in purely Catholic lines. She met at first con-

siderable coldness from those in position to help her, and was just about making up her mind that, after all. this talk of a Catholic literature and Catholic lecture-field was a myth, and taking to her heart the advice of two or three Catholics already in nonsectarian fields, and successfully placed, too-when Father Dorne crossed her path. He advised and encouraged her, and today she says she owes her re-established hope and success to his frank admission that she was on the right road, and his commendation of her ideals, which were not planted upon the altar of self and misplaced propriety."

"I heard him say to his Reading Circles last winter," said Miss Mackin, Senior, "that he wanted his young women to join all reasonable moves, and work with their sisters of all creeds for the general good. His teachers, you know, in his parish schools are the best in the city. He is first and foremost an American When the Summer School citizen. movement was first mooted he advocated it by pen and word, and his lecture here last summer was the chef d'oeuvre of the program. It was worth alone the entire expense of coming to the School, and was doubly enhanced in value because it represented the ideal and ideas of a highly educated and cultured Catholic priest."

"I would never have been at the School if it had not been for Father Dorne," said Mr. Breen. "He told me it was my duty to go, even if I only remained long enough to want to see more of its workings."

"And you are pleased?" said Miss Mackin.

"Pleased mildly expresses it," he replied. "I am coming back next year, and not alone either. I intend to make it my apostolate this winter to secure travelling companions and fellow enthusiasts for the Assembly next session. I am even going to run the risk of being spoken of as—Oh here comes Breen, he will tell us of the Catholic Summer School movement. All you have to do is to say Plattsburg, and he takes charge of the conversation after that."

"I have an idea," said Sallie Mackin. "When you come to town next November, and Louise and Mr. Williams and Mary are there too, I am going to have a Summer School meeting in the winter. We will have a regular program, and each one of us will be obliged to present our impressions according to our ideas for the entertainment of the company. Mr. Breen and yourself can take charge of the literary features; Mr. Williams don his legal gown to defend in all arguments; Auntie will talk of the social side of the School, and Carol and I will -well, we will attend to the refreshments."

"Fie, to select the best part of the

program for your work, Miss Sallie,'' laughed Mr. Breen.

"Well, its an important feature, I assure you," I replied. "You remember the fasting party at 'The Cedars' last week. How even a cup of cold water would have redeemed it from barrenness."

"Train is coming!" calls out a lusty voice, so we are released, or rather are driven back again into the conventional avenues of our old life.

In the rush and absorption of the next months, I wonder if there will come to our little party at times the memory of these three weeks of serious play and merry study. To me these hours can only be as Shakespeare puts it.

"Riveted, Screw'd to my memory."

All Aboard!! Fateful cry, carrying with it huge possibilities, and—yes, power of considerable annoyance, if unheeded, to such a smooth tempered person as—well—many Christians that I know.

Lovingly your friend and private sermonizer,

LOUISE HAWKINS.

[THE END.]

HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHUECH. BASED UPON ARCH EOLOGICAL DOCUMENTS.

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER X.

SUMMARY. — TRAJAN'S RESCRIPT— CHRISTIANS WERE NOT TO BE SEARCHED OUT, BUT TO BE CONDEMNED IF, WHEN FORMALLY ACCUSED, THEY REFUSED TO ABJURE THEIR RELIGION - THIS Answer Presupposes Earlier Leg-ISLATION.

TRAJAN'S RESCRIPT.

The prosecutions against the faithful were marked by two incidents.

Several Roman citizens were among those on trial; following the example of St. Paul, they appealed to their rights as such.1 This deprived the judge of jurisdiction over them; he could not ignore such appeals without transgressing the bounds of the Lex Julia de vi publica.2 This code did not allow a citizen to break laws with impunity, but it gave him the right to claim exemption from examinations in the lower courts and appeal directly to Cæsar.8 It was because of this privilege that St. Paul said to the procurator Festus, when the latter asked his consent to pass sentence on him: "I stand at Cæsar's judgment seat where I ought to be judged. I appeal to Cæsar." 4 To this Festus could only reply: "Thou hast appealed to Cæsar? To Cæsar shalt thou go."5 Such a verdict was also forced from Pliny: "There were others also brought before me possessed with the same infatuation. but being Roman citizens, I directed them to be sent to Rome." 6

The second incident was of graver moment as it established a precedent.

An anonymous libel—libellus sine auctore—had been presented to the It denounced many by governor. name as Christians. Nothing could have been more at variance with Roman criminal procedure than such a document. According to Roman laws private individuals were given the right to accuse others, but the plaintiff had to assume all responsibility of such an action, affix his signature to the document presented to the judge, 7 and follow up the trial to the end. A libel, according to an eminent lawyer, had to be framed in about the following manner: it began with the consular year and day, consul et dies; it then continued in these terms: the pressure of—, praetor or proconsul

¹ Actus Apostolorum, XXII., 25-29; XXIII., 27.

² Digest, XLVIII. Cf. Cicero, In Verrem, II.; and Actus Apost., XXII., 29.

⁸ See Willems, Droit. Rub. Rom.; Humbert, Dict. des Ant. grecques et rom.

⁴ Act. Apost., XXV., 10, 11.

⁵ lbid., 12. Note the words: cum consilio locutus. The governors of the province had a consilium, composed of salaried assessors, who could not have been natives of the province in which they performed their official duties. Several inscriptions record the names of assessors. The Acts of the Martyrs make frequent mention of decisions rendered by consilii sententia; see Le Blant. It is astonishing that Pliny did not mention this council in his letter; neither do the gospels refer to the assessors whom Plate, sedens pro tribumali, must have consulted, and one of whom figures in some of the bas reliefs belonging to various tombs. Cf. Le Blant, Les Sarc. chre. ant d'Arles; Les Barc. chre. de la Gaule. In reference to the assessors, see Jousserandot, in the Comptes rendus de l'Acad. des sciences morales et politiques; Lacour-Gayet, Antonin le Pieux.

⁶ Pliny, Ep., X. 97. 7 Paul, Digeste, XLVIII.

Lucius Titus (this name is inserted merely to complete the formula) has declared that, in virtue of such a law, he accuses X of —— city, in —— place, in — month, under — consuls, of committing —— crimes." By the use of this formula the Roman laws put a stop to anonymous accusations, or those brought by incompetent persons, and only recognized specific charges, emanating from men who were held responsible for the results of such proceedings, and who were prepared to endure the infamy that would be theirs, if they were proven calumniators. Pliny forgot the existence of this protective measure; his oversight seems excusable because, from Trajan's commencement verv of reign, he had congratulated his emperor in glowing terms, on having exterminated informers by enforcing the lex talionis.2

The anonymous informer, whose libel Pliny accepted, would have been hard pushed to uphold his cause. Among the names he gave were those of many who declared they had never been Christians, and who burnt incense and offered libations before the images of the emperor and the statues of the gods, and who finally abjured In reference to this Pliny naively wrote: "It is affirmed that no true Christian can be brought to do this by any punishment whatsoever." 8 Others who were mentioned in this list, acknowledged that they had been Christians, but declared they were such no longer, some having renounced Christ three years or more, and some

twenty years previous. They also consented to venerate the idols and the emperor's image, and to revile Christ. 4

Such cowards would have made precious witnesses. Pliny was finally able, rather tardily it is true, to question them concerning matters that he had considered of importance from the He examined these renegades. They asserted that: "their guilt or error consisted in assembling on stated occasions to sing in alternate choir among themselves hymns to Christ, as to God, binding themselves also by a solemn oath not, as their accusers said, to commit crimes, but, on the contrary, never to commit any fraud, theft or adultery, never to break their word, nor deny a trust when called upon to deliver it up; after which it was their custom to separate, and then reassemble, to partake in common of an innocent repast. From this custom, however, they desisted after the publication of my edict, by which, according to your commands, I forbade all assemblies."5

Students of primitive Christian rites may draw their own conclusions from the testimony given by these apostates of Bithynia, as Pliny records it. Our present concern is to examine the accusations brought against the faithful of his time. These trials showed conclusively that the followers of Christ were not guilty of any crime against common law. In fact, they carried their submission to authority so far that, as soon as Trajan's edict forbidding secret associations or assemblies was proclaimed in Bithynia, they sus-

¹ Tbid., 7.

² Pliny, Paneg., 85.

⁸ Pliny, Ep., X., 97.

⁴ Ibid.

⁵ Pliny, Ep., X., 97.

pended, not the ceremonies essential to their worship, but the love-feasts that were held at certain intervals and were quite distinct from the sacramental feasts. Thus Pliny appears ill at ease when acknowledging the innocence of the Christians. The prosecutions, begun before his tribunal, had not only made apostates, but also martyrs: he had caused innocent blood to be shed! Yet he resolved to push his inquiries still further, hoping, doubtless, to find the Christians guilty of some crime, with which he might charge them, and appease his remorse of conscience.

Among the accused were two female slaves, who, as such, could be tortured at will, even when no explicit criminal charge had been proffered against them.1 They were deaconesses-ministrae-and ranked in ecclesiastical hierarchy with Phebe, of whom St. Paul spoke in his epistle to the Romans.2 Their being slaves had not debarred them from holding this post of honor and trust in the Church.⁸ Pliny had them "put to the question," in order to ascertain the truth of the case, quid esset veri. He could make nothing of their answers, which probably consisted only of ardent and brave professions of faith. "I could discover nothing," he wrote, "but evidences of an absurd and extravagant superstition."4

He now became more and more per-

plexed. He recognized the impossibility of accusing the Christians of ordinary crimes. And yet he was terrified by the knowledge that a multitude of all ranks, ages and sexes was implicated by his researches and would shortly appear before his tribunal. He adjourned all proceedings and referred the matter to the emperor.5

Trajan's answer was brief, imperative and stamped with the narrowminded, almost military discipline that characterized his administration of the empire: "You have adopted the right course, my dearest Secundus, in investigating the charges against the Christians who were brought before you. It is not possible to lay down any general rule for all such cases. Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved. they must be punished; with the restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not. by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. 6 Anonymous information ought not to have the least weight in any accusation. It is introducing a most despicable precedent, and is quite foreign to the spirit of our age."7 In these firm, precise, calm words we recognize a master mind, and its imperial tone claims the reader's admiration.8 Yet

¹ Digeste. XLVIII. 2 St. Paul, Rom. XVI., 1. In reference to the rank and functions of deaconesses see Martigny, Dict. des.

ant. chre.

8 See Allard, Les Esclaves chre. depuis les premiers temps de l' Eglise jusqu 'a la fin de la dom. rom. en Occident. P. 281. 4 Pliny, Ep. X. 97.

⁵ Ibid.

⁶ Trojanus, Pilnio, in Pliny's Ep., X., 98. The words puniendi sunt were used in this instance to denote capital punishment; they are used in this manner several times in Pliny's letter to Trajan.

⁸I do not agree with M. de la Berge, who, in his "Essay on the reign of Trajan" says that "the short note that today is accepted as an answer to Pliny's minute and detailed letter, can only be an extract from one or more lengthy documents that emanated from the imperial chancellor's office." None of Trajan's replys to Pliny are longer than this one.

upon analyzing Trajan's reply, the very rules of conduct so authoritatively marked out lay bare to us the profound immorality of his character and his absolute lack of logic. "He encouraged apostasy by being merciful to renegades; he taught, counselled and rewarded the most dishonorable of acts without hesitancy — one that most lowers a man in his own esteem, seems to his mind compatible with the nature of things. We see herein to what an extent, one of the best governments the world has seen, was dragged down!"

The want of logic in the rescript is admirably exposed by Tertullian; he exclaims: "What a mass of contradictions. Trajan forbids pursuit of Christians because they are innocent, and he commands their punishment, because guilty. He is, in one breath, both merciful and cruel. He overlooks and he condemns. Does he not see that he at once attacks and refutes his judgments? If Christians are to be condemned, why not seek them out? If they should not be pursued, why not acquit them? In every province soldiers are maintained to track down brigands. Every man takes arms against traitors and public toes: their confederates and accomplices are hunted down. The Christian alone must not be tracked, although you condemn him when brought before your tribunals! He is then punished, not because he is guilty, but because he was discovered, although none had the right to seek him out!"2

It has been said that "Tertullian's

impetuous eloquence carried him away too easily," that "these antitheses of the school in which subtile and fierv orators delight have here no basis of truth."3 I fail to see evidences of "school antitheses" in the concise, severe and irrefutable reasoning of the apologist; the most carping logician, the most exact of lawyers would approve his words, and the breath of passion that stirs them does not weaken them. "Tertullian had a hundred reasons for maintaining this position in regard to Trajan's rescript. The monstrous part of this document is the writer's singular contempt for truth and justice." 4

One point only deserves praise: the prohibition of anonymous libels. this Trajan showed himself a true Roman. He did not wish his age. "nostrum saeculum," to rank with that of Domitian. He desired that even the Christians should enjoy the protection assured by law to all accused—that is the right to face, as in single combat, their accuser idoneus, to fight him unmasked and to hold him liable, if conquered, to the penalties and infamy that were incurred by false denunciations.5 When Trajan reminded Pliny of this law he was no longer a persecutor but a sovereign, the judicial head of a vast empire, who would not allow even those subjects whom he regarded as rebels, to be placed beyond the pale of the law, or to be deprived of a regular trial. The Christians were so grateful for the meagre measure of justice that they overlooked the immoral and inconsistent points in the

¹ Renan, les Evangiles.

² Tertullian, Apolog., 2.

⁸ Aube, Hist. des pers.

⁴ Th. Roller, Revue arch., vol. XXXI.

⁵ See Humbert, Dict. des ant. grec. et Rom., vol. I.

rescript sent to Pliny; this accounts for the fact that neither Meliton, Lactance nor Tertullian name Trajan among the persecutors, although the blood of martyrs flowed abundantly during his reign, and the persecutions of the second century resulted from his legislation.

As a matter of fact, Trajan did not denounce the policy of Nero and Domitian in regard to Christ's followers, except in reference to this one important legal point. His answer to Pliny's appeal showed that he considered the edicts proscribing Christianity unrepealed, although perhaps suspended, that they still formed part of that great mass of existing laws, within reach of any one who wished to use it against the faithful. Had this not been the case, Pliny's question as to how the Christians were to be punished, in which he betrayed no doubt, as to their meriting chastisement, and Trajan's answer, ordering the condemnation of all who, when denounced as followers of Christ, persisted in their faith, would seem otherwise an inexplicable correspondence. Trajan did not wish public officials to seek out the faithful: this inconsistency Tertullian exposed: it was inspired by a dread of the immense numbers of every age, rank and sex, that would have been brought before the tribunal had such researches been allowedmulti omnis actatis, omnis ordinis utrimque sexus. He ordered them, however, to be punished whenever regular accusations were brought against them. we have stated before, no accusation could be taken to court unless it rested on a law, named in the complaint filed. Hence laws against Christians were extant at the very time of Pliny's and Trajan's correspondence.

There was no question in this case of laws directed against those guilty of treason, sacrilege or secret gatherings. These laws might have been invoked in the past in cases brought against individual Christians, but such were not the crimes imputed to those summoned before the tribunal of Bithynia's governor. Had it been so he would have experienced no hesitation, he "Is the name would not have asked: of Christian to be punished or the penalties attached to the name?" would have contented himself with examining the cases referred to him, and condemning or acquitting the accused, according to positive and well-defined laws.

Quite another matter was therefore in question—the application of the edicts proscribing Christian worshipedicts probab'y drawn up in very general terms, and in such a manner as to include the greatest possible number of cases, during a heated persecution, but most embarrassing to conscientious judges, when such conflicts ceased, or when they were merely renewed from time to time by some informer. M. Duruy says: "Trajan inscribed on the penal code of Rome a new crime, that of Christianizing."2 The learned historian is mistaken, for Trajan's rescript is only explained by admitting that this crime had been inscribed in it previously. M. Aubè has been guilty of this same inaccuracy, in saying: "In Trajan's rescript we have the first edict, the first law officially proclaimed by the imperial power in regard to Chris-

¹ Meliton, in Eusebius, Hist. Eccl. IV.; Tertullian, Apolog., 5; Lactance, De mort. persec., 3. 2 Duruy, Hist. des Rom., vol. IV.



There is great confusion of terms in this passage. A rescript is neither an edict nor a law, but an instruction or answer given by an emperor to questions or petitions addressed to him; an edict is promulgated spontaneously by a prince, in reference to future events, and a rescript is enacted in reference to difficulties or contested points already extant: whether its scope be general or refer to some particular case, it always supposes an anterior judicial situation, and defines, regulates and ameliorates such cases. but never creates them.2 M. Renan says: "Trajan's answer was not a law. but it presupposed and defined laws."3 In the beginning of his letter Pliny spoke of the legal proceedings against Christians, he declared that he had never been present at any, but by testifying to the existence of such prosecutions, he effectually demonstrated the existence of a law in virtue of which they were instituted-which law Trajan merely explained and defined in his rescript. This law must have been one of the edicts of persecution that Meliton and Tertullian mention, and were promulgated by Nero and Domitian, doubtless by the former. since Tertullian asserts that it was not repealed at Nero's death.4 Domitian no doubt enforced it with renewed vigor. It must have been couched in vague and general terms. Its very formula may be traced. In a passage already cited, Sulpicius Severus, after

recording the first rigorous measure employed by Nero against the Christians, added: "The religion was therefore forbidden by law, and an edict was promulgated prohibiting the existence of Christianity."5 Tertullian exclaims: "What a stern law you laid down in your sentence that says: It is not lawful for you to exist."6 Origen also wrote: "The kings of the earth have decreed that there shall be no more Christians!"7 In later years the more tolerant emperors allowed Christianity to "exist," without further comment.8 This similarity of terms can scarcely be ascribed to chance; so many writers, living in different ages, could not, by chance, use such absolutely synonymous expressions: these words seem almost like a quotation from an edict of persecution -an edict that was probably the most ancient of these documents, and that served as the foundation of all others. It must therefore have contained these terms: non licet esse christianos-and nothing more. It did not particularize; it referred to no preamble or formula. Its victims were beyond the pale of the law; it was merely a brutal decree of extermination. The apologists complained of it bitterly, and if the decree had been drawn up in other words their complaints would not have been possible. They repeat constantly that they were accused "of being Christians;"9 that their name was a reproach to them, 10 and Tertullian stated

¹ Aube, Hist. des pers.

² Digeste, XXIII.; Code Just. III.

³ Renan, les Evangiles.

⁴ Tertullian, Ad nat., I.

⁵ Sulpicius Severus, Chron. II.

⁶ Tertullian, Apol., 4.

⁷ Origen, Homil. IX. in Josue.

⁸ Lampride, Alex. Sev. 22. Lactance De Mort. pers. 34.

⁹St. Justin, I. Apolog., 4.

¹⁰ Tertullian, Apolog., 3; Athenagorus, Legat. pro Christ., 2.

at different times that the sentences pronounced against them were based on no other crime than that of their religion.¹ This terrible verdict: Non licet esse christianos was pronounced by the judge before whom a Christian had been summoned. If the latter remained faithful he replied: Christianus sum; and the case was decided.²

In a word, legislation from the time of Nero during the first century in reference to Christians was comprised in this sentence: "Their existence is not permitted." Trajan upheld this statute, and it was enforced throughout the second century with the following modifications: public officials were forbidden to search for Christians, anonymous accusations were prohibited, charges had to be presented to the court in legal form, and tried before ordinary tribunals.³

1 Tertullian, Apolog., 2; Ad nat , I., St. Justin, II. Apolog., 2.

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

The Book News from the large cities all report that works by English authors command the largest sales. Yet the quality of the work itself would not point to any such conclusion. But it's the old, sad fact. This would be the place for a high tariff.

Alack-a-day for the poor literary hack! Even the Tea-houses and Soapfactories, and the Bicycle-Shops, are offering premiums for the best short story. And all this as an ad.

Egad! But we've fallen on evil days!

I think the three issues of the Reading Circle Review for the present year compared with the best magazines published, in excellence and variety of matter. The poem "Darkness" in the last issue was certainly the best

poem in the Catholic periodicals this year. The fact is the matter of the Review is not given enough attention in the notices of Editors. They're afraid it will be a free ad. Charity indeed may begin at home, but it doesn't end there.

Alack again. Editor Thorne has gone back to the preaching business. And this, too, despite his frequent declarations that everyone should keep his proper place. His sermons I must confess, are not inferior to his editorial work, less the philistinism of the latter. I rather like domine Thorne. He's somewhat of a rebel after all. His preachment on the Nativity was as good as two I heard from the pulpit.

It's a shame our Catholic publica-

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² Boissier, in Revue arch., vol. XXXI. Cf. Acts of St. Theela, the words addressed to one who prosecuted St. Paul. See E. Le Biant, Acts of the Martyrs. Mommsen, in an article on "religious crime under Roman law," published in Hist. Zeitschrift, has stated different views on the subject. According to him, the Christians were prosecuted as such, in pursuance of imperial law or police measures either general or local, the enactment of a special law against them being unnecessary. In spite of this statement made by this eminent German historian, I believe my theory conforms more with facts and documents.

³E C. Hardy, of London, in his recent edition of Pliny's writings thinks that Trajan's rescript does not refer to the entire empire, but only to the province of Bithynia, about which the governor had consulted his sovereign. This is in-exact; imperial rescripts were enforced as laws, not only in the particular cases that called them forth, but in a very general manner. Moreover all the authentic documents we pussess in regard to the proceedings undertaken against the Christians of the 2d century prove that the procecutions were instituted throughout the Roman Empire in accordance with Trajan's rescript. See Bull. Crit.

tions have such poor offices and accommodations. Let the initiated run over in their minds the offices they have visited. Some of our best periodicals and papers are hid away in some back alley, or buried in some cellar, or stowed away in some dingy attic.

There's a parallel case in our Catholic schools in comparison with public schools. Old, dingy, ill-lighted, ill-ventilated buildings; half enough room to move and breathe, and all from devotion to a cause. Verily the devoted to a cause are to be pitied, unless that cause be self, by self, for self, and through self.

Still, I think, the dawn of a better state is breaking upon us. The first and best step made by the magazines is coming to New York and securing cheerful, roomy offices. The Globe and the Messenger have the best. O'Neil has a nice, quiet, though small, sanctum for the Rosary. The unfortunate Catholic weeklies in New York are in the worst possible quarters. Outside New York there is a struggle towards a better condition. Recently while in Buffalo I called on Father Cronin of the Union and Times, and the bright, genial manager, Mr. King, showed me their splendid plant, of office, presses, Linotype, etc., all most encouraging.

By the way, that reminds me. The Union and Times of Buffalo celebrates its silver jubilee this year, and I say freely every lover of Catholic literature and Catholic interests in the press, should have a word and *more* for the noble editor, Father Cronin, who has sunk in a way his vast personality in the great cause of Catholic improvement. I can freely say that after 25

years of unflinching devotion hestands facile princeps among Catholic clerical editors. God bless and spare him, and let the chorus of singers and sayers he has distinguished from out the vast army of aspirants tune their lyres and lutes to sound his worthy praises. I believe the celebration is in the middle of April and I say to all Catholic editors, go and do likewise and like shall be your reward.

All praise and honor and happiness to noble Father Cronin.

(Someone will call this a full ad.)

It's nice to be a magazine editor. You can print all the old poems, returned with thanks, and even write and print new ones. Truly it is good. I mean for the editor. Amen, brother, Amen!

THE PASSING OF THE EDITOR'S STAFF.

I seem to be in a mood for speaking about editors.

One cannot but notice the fact that the old prestige of the editor is passing away, and that gradually, but surely, the paper, especially the daily, is being run from the business floor rather than from the editor's sanctum.

Sanctum! The very name was reverent. This fact, too, marks another stage in the evolution of the daily and weekly. They are fast descending into mere advertising sheets. Every prominent and attractive place has long since been usurped by the ubiquitous ad. The size of the paper, and the choice of the space, is determined by the Business Manager almost entirely.

It is, in a way, a sad fact too. When we reflect how many a great mind had buried his vast individuality beneath the mass of daily editorial matter, without anyone or anything to pass his name onward to coming and grateful generations, one cannot but mourn the ignominious end to which even this last generous sacrifice is fast being consigned. Sad that he has been building a mighty paper funeral pyre on which he himself is to be immolated.

Even the mere news feature is growing less attractive. First of all, most of it is hack, or syndicate work, and demands cheek, boldness and an utter disregard of the proprieties of truth and decency. It, too, is becoming a mere ad. Satan's column.

Good however must eventually come of this. The true literary man will finally shake from his feet the unholy dust of these degenerate haunts, and dream, and see, and sing, and say his message to humanity from the Maker of all to his handiwork through the chaste medium of his chosen ones. Better, purer, grander literature must be the result. And the editor will be a "giver forth" indeed, an announcer of the new and the high and the best to humanity. Fiat! Fiat!

SOME OLD BOOKS.

Do you know one of my favorite books? "Lectures by a certain Professor." A noble sainted Irish priest. Not often does self analysis yield such wholesome fruits. Holy must be the tree, and healthful. This book is more than one of my favorite books. I never tire of it, (it is the favorite one) I always find a fresh beauty in it. It is all so real, so genuine, so uplifting. Some of its thoughts furnish an unfailing food, some of its sentiments haunt one like a sweet melody, like the ground tone of a grand heart-song. I

recommend this book to all. Read it, study it; it will lift you up to higher and better things.

I wish I could spare space for some selections. Just a few from memory will I jot down.

"Dry not the sacred source of feeling up. It never flows again."

"Life's tides do eddy not noiselessly: not vain each ebb and flow. Not forever towards darkness, but finally reaching the distant light."

"The night and the winter, and the roar of the falls,—before:—behind—the Summer, and the Autumn, and the soon-dead scent of the Spring flower."

"The golden age of child poetry: the fields, the sea, and the sky, and all God's beauty mirrored around us in nature."

Another favorite of mine is "Thorne's Modern Idols." I think the editor of the Globe is at his best in these sketches. They prove how powerful may be the influence of any one class of writers in moulding a man's mind and style. The men and women therein sketched, are the makers of Mr. Thorne, especially Carlyle. Of course there is such a thing as out modeling the model. Mr. Thorne assays Carlyle in season and out of season—usque ad nauseam.

However, no living writer, I believe, understands the author of the French Revolution better. Few grasp Burns and George Eliot as he.

Mr. Thorne's besetting sin is his more than absorbing self satisfaction. He gives no one else room to admire him.

Another great book to my mind is Brother Azarias' "Philosophy of Literature." I had the good fortune of hearing the living voice of the author give the principles therein inculcated, in his daily class work. Brother Azarias was the negative pole of Mr. Thorne. Diffident, save in truth, retiring, painstaking, tolerant, forgiving. Would that we would imitate him in these. This book won the approval of Newman and I believe Brownson. It shall well repay the careful study of any thoughtful student.

* * *

No library is complete without Brownson's works. For the literary and artistic aspirant, the 19th volume of his collected works is absolutely indispensable. His reviews and essays on Art and Literature are unsurpassed; and while savoring somewhat of his ardent, intolerant spirit, will make the best foundation of true literary principles any young and old writer can conform to.

When I said intolerant, above, I meant of sham, and error, and mediocrity; never of truth, of earnestness, and of genius. Few men ever grasped more fully the sublime office of the teacher; few men ever understand more clearly the relation of Art and Literature to religion and God. Few men in a lifetime ever punctured more inflated bubbles than the great, vigorous, fearless Brownson.

* * *

A LAST SCREED-CHAUTAUQUA.

I noticed last week in the Buffalo Union and Times that Mr. Mosher had succeeded in forming a stock company for the erection of a Buffalo cottage. This was an excellent move, and one to be imitated by every large city, or at least diocese. It appeals to local pride and honor. At Chautauqua they

have the advantage of us in this, that each denomination has at least a "Headquarters" around which in time cluster private cottages. There is no reason why each diocese should not have its "Headquarters" as a rallying point, and as a place to which new arrivals could go and be sure of a welcome, and of guidance to comfortable lodgings. We must be more sociable among ourselves, and put ourselves out to make newcomers easy.

If possible, excursions at cheap rates should be run from Plattsburg to points of interest, and from large cities to Plattsburg. Special attractions at the Assembly Grounds should be provided at these times, and the people would come and the R. R. companies would make rates and extend time of ticket so as to cover the week or ten days of the ordinary busy man's vacation. All the hustle of modern enterprise, all the wisdom of the children of Mammon, all the energy, of even the new Journalism must be brought into play for the cause of the children of light and of God.

Another regular feature of Chautauqua is the weekly Play, Concert or Entertainment. It is a relaxation from the strain of the week. Such a course, for instance, as is arranged for select societies by Entertainment bureaus.

Of course an A 1 Elocution teacher could do much to make this feature attractive. As at Chautauqua, he would find his recompense in pupils.

I was going to say there must not be too much church influence or clerical rule in the Summer School. Let me explain. There should be all possible clerical influence and association at Plattsburg. But it must put off some of its unassumed unapproachableness (there!) on one side; and some of its instinctive timidity on the other. We do not meet our priests as Protestants meet their ministers. In fact, it's hardly possible to do so, considering the difference in their respective offices. But a change must be made if we, the people, are to get all the benefit possible from such association. There must be more of respectful familiarity, not the kind that begets contempt. Such association must not be confined to a chosen few. That awesome restraint must be put aside, and there must be more of mutual interchange of man with man on an equal social and intellectual grade, and less of the stilted teacher.

There is no doubt that as a class, our clergy are the brightest and most cultured of men; they have much to give that will be of incalculable benefit to the people. And on the other hand every experienced priest will tell you that he can learn much from intelligent association with the people in the every day happenings of life. The fact is that many a priest finds this manner of meeting the people more trying to him than does he his official

relations. And few people find it easy to meet the clergy and derive all the benefit there is to be gained from such association.

Finally let us make a suggestion to those having an abundance of this world's goods, whether they be priests or laymen. What a grand thing it would be to endow a "Hall" or "Cottage," or "Course" at Plattsburg! To build a monument better than marble mausoleum or ponderous sarcophagus. One hundred, five hundred, or one thousand dollars left to the Trustees of the School for that purpose, would be put out at both temporal and eternal interest.

Were I a Seer I would draw the veil from the doubtful future and rob it of its hidden treasures of Hope. Were I a Bard would I wake the silent Lyre in strains of future glories won by Catholic blood and brain near fair Champlain. Were I a Saint I would offer in a golden thurible the incense of the prayers of martyrs and of struggling mortals for the benison of the Giver of all good gifts, to fix the deathless seal of His approval and final victory on our Catholic Summer School.

"SURSUM CORDA."

BY EDITH R. WILSON.

"Sursum Corda," rings the Sanctus,
For the Lord your God is nigh,
And "habemus," "Lord," we answer,
"We have lifted them on high":
"Sursum Corda, Sursum Corda,"
Lifted heart and bended knee,
And all humbly make we answer,
"We uplift our hearts to Thee."—
Is it true, O Christ in heaven,
Seeing as man cannot see?
Are our hearts indeed uplifted
To the awful One in Three?
Doth the incense slowly rising,
Waft the fragrance of our prayer

To the throne of God in heaven,
And the strong archangel there,
In his golden censer bearing
Garnered prayers of all the saints,
Where the worship never wearies,
And the anthem never faints?
Or, all empty of its freightage,
Doth the incense upward go,
While our hearts, still dull and heavy,
Linger, earth-bound, here below?—
Lord, Thou knowest—yet we pray Thee,
All our weakness, pitying, see;
Stoop to us, dear Ohrist, from heaven,
For we cannot rise to Thee.

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL.

ETERNITY."

SOME THOUGHTS ON TEACHING.

The art of teaching has been variously defined. Some lexicographers say it is "to instruct; to conduct through a course of studies; to direct as an instructor; to suggest to the mind; to practice imparting instruction, etc." To the mind of the experienced educator it is not simply telling, for it is well known to every teacher that a class may be told a thing over and over again, and yet not know it. Talking to a class, while it may do a great deal of good, is not necessarily teaching, as examinations have clearly demonstrated. Teaching has been compared to chiselling the rude marble into a finished statue; making an impression upon soft wax; and pouring water into an empty vessel. even these comparisons are faulty; they lack the necessary element of like-True, the mind is, in one sense, empty and needs to be filled; it is vielding and needs to be impressed; it is rude and needs the hand of the sculptor to give it the necessary polish. But, unlike the marble, the wax, or the vessel, it is itself a living power, and not a passive recipient of external influences. He who would work upon it must awaken its own activities. "The operative upon mind, unlike the operative upon matter, must have the active, voluntary co-operation of that upon which he works." The teacher,

then, accomplishes results only in so far as he or she gets work out of the person taught; hence it follows that the root and essence of the work are in the scholar and not in the teacher. This idea seems to have been thoroughly understood by the old Romans as set forth in their word for education: educere—to draw out, for the business of the teacher is to draw out the resources of the pupil. It is beyond question that the teacher must put in, as well as draw out, and this brings us to the consideration of the field or rather the faculties the teacher has to work upon.

The education of the child should begin at a very early period, not by attempting to teach it to read, but by controlling its feeble and developing powers. and preventing the too rapid transition of the mind from one subject to another, before its physical frame has acquired sufficient strength to allow these rapid changes to be made with impun-This caution appears all the more necessary from the fact that it is almost universally disregarded. one were to observe the conduct of the mother or nurse towards the child during the first years of infancy, he would be impressed with the idea that they were acting under a sense of duty, in rapidly and unceasingly diverting its attention from one object to anoth-

er, before it had time to comprehend either; and were it not that nature came to its relief in the form of slumber, the evil consequences of this mistimed management could hardly be calculated. The fond parent observes the face of her child lit up with an air of brilliancy, (for the perceptions of infancy are exceedingly quick and vivid) on presenting to its attention a variety of objects. It seems to derive pleasure from this source, and under this impression she goes on taxing its feeble powers and the delicate organization of its cerebral functions until deformity of the body, or disease of the brain ensues. Or it it is fortunate enough to pass through this ordeal without either of these consequences, it frequently acquires a youthful precocity only to sink into a very ordinary manhood. The powers of the mind cannot be improperly taxed in infancy without weakening their force in after years.

In connection with this physical education, which has for its object the preservation of the healthy functions, both of mind and body, should be united the elements of moral education. But time will not permit the consideration of this point at present, for it is far too important to be dismissed with a paragraph.

Having thus (crudely, perhaps,) pointed out what takes place in the earliest years of childhood, we will proceed to an examination of the development of the mind at a later period of its journey from the parent to the teacher. The faculties of the mind generally manifest themselves in the following order: 1st, memory; 2d, imagination; 3d, judgment. It is important in the education of youth to

bear these facts in mind, as they will suggest the order of studies which may be most advantageously pursued by them, and which are unfortunately neglected.

Now the faculties the teacher has to work upon are memory, imagination and judgment. The child passes from the education of the nursery into the school-room with some of these faculties more or less awakened. What should be the qualifications of the teacher into whose hands this block of marble.—this piece of wax—is entrust-Should it be a girl in her teens, fresh from the Normal School, or the High School, full of "nice saws" and familiar with the number of every rule in her text books? Or should it be an experienced teacher with an eve quick to detect the extent of the mental development of her little pupils, and with a heart full of maternal kindness in regard to their physical wants? This, en passant.

The first years of education should be employed in presenting to the mind of the pupil as many facts as it can reasonably retain to store the memory for future use. As soon, however, as the imagination becomes developed, it should be made use of for the purpose of relieving the memory, and lightening the task imposed upon it. faculty of judging, analyzing and comparing, is the work of later years and is only brought to perfection in the full vigor of manhood. At an early period in youth it is sufficiently advanced to be made use of for the purpose of education, but in any course of instruction those studies which require deep reflection should be last pursued. In imparting instruction we should always aim to follow the course of nature,

never to thwart it. Every good teacher knows that incalculable mischief has often resulted from the too anxious attempts to develop prematurely the yet slumbering faculties of the mind.

We have indicated memory as the first of the mental faculties developed. and therefore that which should first be made use of in imparting education. The object to be attained in the employment of the memory from first to last, is to store the mind with the treasures of knowledge prior to their The child, it must be rememberuse. ed, is placed, as it were, in a vast storehouse, from which it is obliged to collect the materials in a crude state, out of which to fabricate its future labors. This is the office of Memory, but this taculty, so useful when properly employed, may be taxed beyond the powers of endurance. Indeed, there is no power of the mind employed in education more liable to abuse than memory; (let crammers bear this in mind) and important as this faculty undoubtedly is, we should very much question that system of education which proceeded a single step, by aid of its power, unassisted by any of the adjuncts which may be made use of for the purpose of relieving it. It furnishes the main feature of instruction, but not the only We cannot advance without itits exercise is absolute and essential but we may add to its exercise certain props or supports, which, without marring the main feature, will add greatly to the strength and stability of the structure we are engaged in rearing. The impressions made upon memory should, if possible, be vivid, pleasing and easily comprehended. Both the eye and the ear should be brought to its aid, but above all, association should play an important part. The importance of connecting ideas to be remembered with subjects already in the mind, or with objects at each moment presented to it, will readily be admitted. Association is thus made to serve a double purpose; first, in relieving the tension of the retentive faculty, and second, in fitting the mind in advance for the exercise of the reasoning powers.

The second faculty developed in childhood, imagination, when properly directed may be made to subserve a most important part in education. The mind in the exercise of memory appropriates to itself new ideas, which become intimately associated with it. It is not satisfied with expressing these ideas in the identical shape in which it received them, but it forms of them new combinations, and by their means is capable of exciting impressions which arise from, and are entirely dependent upon the mind. The faculty of creating suggestions is termed imagination, and consists in selecting and arranging the ideal images of the mind so as to form groups differing from those which occur in the phenomenon of the external world.

The simple act of imparting to the mind the diversified prospect of an extended landscape through the medium of the eye, or of the harmonious tones of gentle music, by means of the ear, is not sufficient to satisfy its higher aspirations, and, without doing the slightest violence to the impressions thus made through the senses, it busies itself with the materials it has received in the formation of new combinations which it has neither seen nor heard, and employs the imagination in the development of a new scene of its own exclusive creation.

Nor is the imagination always exalted above the world in which we live. It enters into the commonest concerns of life, and associates itself with the thoughts and feelings of every passing moment; and in this union lies its principal charm. All the hopes and fears which agitate the breast-all the bright scenes of the future which at each instant start up in the pathway of existence—all the waking dreams. which, without real existence, beguile the mind in the performance of its dull and plodding avocations, are immediately dependent upon its agency. constitutes the poetry of life, and it furnishes to the spirit its unseen wings by which it is enabled to soar from the perplexities of the world to the blissful anticipations of heaven.

We have already stated that memory was engaged in collecting crude materials for future use, but these materials lie huge and mis-shapen in the mind until touched by the inspiring genius of imagination, which, like the magic wand, converts them into the most delicate and beautiful structures.

This faculty, which is exceedingly active in youth, gradually declines, although it is never extinguished with advancing years. Hence, the innocent mirth and happy gaiety of childhood; and hence, too, the morose and unhappy temperament which too frequently characterizes the aged. It is unfortunately too often overlooked in the education of the young. Children should early become associated with beautiful objects, and the mind exalted by the perusal of properly selected extracts from the best poets, tales, biography and enlightened conversation. the judicious teacher can be most useful, and, from time to time, relieve the monotonous humdrum of everyday routine by such reading and conversation. The tasks necessarily imposed upon the mind should be made attractive by associating them with the imagination, without which they will become oppressive and frequently useless. But above all things, beware of that pernicious class of literature so popular in our day and which is known as light reading. It should be called dark reading.

Imagination, by occupying the mind with thoughts of its own creation, leads it, as a matter of necessity, to the examination of cause and effect. Processes of reasoning are intuitively established; its powers are strengthened, and it is thus prepared in advance for the development of the judgment, which is the last faculty of the mind we shall consider in reference to education.

Judgment is essentially an internal operation of the mind; it separates subjects already in the possession of the mind, and examines the relations between them, and as the youth in boyhood was engaged in collecting materials from memory, so he is now occupied in seeking to analyze the subjects presented to his consideration, and is endeavoring to find appropriate language in which to express his newly formed judgments. In order to judge correctly, the youth must understand the subject on which his judgment is expended, and it is worse than useless to confound his understanding by burdening it with propositions either too abstruse for his intellectual powers, or so obscurely expressed as not to be readily comprehended. This error is too common even in the best institutions of learning, especially those devoted to female education. There are

numerous cases on record in which the powers of the mind have been weakened and utterly destroyed by a system of so-called education which demands the strongest condemnation. twelve years of age have been taxed beyond their powers of endurance for nothing but show, in preparing for public examination. Among other tasks imposed upon a young girl in a fashionable boarding school, she had been required to commit to memory forty pages in Blair's Rhetoric (it is said) in one day. Strange to say, she accomplished the task, but, alas! she did not understand, by itself, the first principle of rhetoric. She had the gratification to rank first in her class, but it was at the expense of a severe fit of sickness in which her existence was suspended by a thread for days together between life and death.

We cannot better illustrate what has been said than by quoting the following paragraph from a chaste and learned article on classical education, written by the accomplished scholar and statesman, Legaré.

"We regard the whole period of childhood and of youth—up to the age of 16 or 17 and perhaps longer—as one allotted by nature to growth and improvement in the strictest sense of the The flexible powers are to be trained rather than taxed—to be carefully and continually practiced in the preparatory exercises, but not to be loaded with burdens that may crush them, or be broken down by overstrained efforts in the race. It is in youth that Montaigne's maxim-always excellent-is especially applicable—that the important question is, not who is most learned, but who has learned the best. Now, we confess we have no faith at all in prodigies—in your philosophers in teens. generally found these precocious smatterers sink in a few years into barrenness and imbecility, and that as they began by being men when they ought to be boys, so they end in being boys when they ought to be men. If we would have good fruit we must wait until it is the season. Nature herself has pointed out too clearly to be misunderstood, the proper studies of childhood and youth. The senses are first developed—observation and memory follow -then imagination begins to dream and create-afterwards ratiocination. or the dialectical propensity and faculty, shoots up with great ranknessand, last of all, the crowning perfection of intellect, sound judgment and solid reason, which by much experience in life ripen into wisdom The vicissitudes of the seasons, and the consequent changes in the face of nature, and the cares and occupations of the husbandman, are not more clearly distinguished or more unalterably ordained. To break in upon this harmonious order-to attempt to anticipate these pre-established periods, is only, after all, as Cicero had it, to war with the giants of old against the laws of the universe, and the wisdom that created it."

In conclusion, the thoughts we have sought to dwell upon may be briefly summed up as follows: Given the faculties the teacher has to work upon, how can the work be best accomplished?

- 1. By cultivating a faculty for interesting the pupil and an adaptability of expression.
- 2. Making comparisons familiar to pupils, based upon a knowledge of

their associations and home influences, which should be studied.

- 3. Examples under rules should be illustrated on the blackboard and applied point by point.
- 4. The disposition of children should be studied not only in the matter of discipline but in the manner of imparting instruction.
- 5. Teachers should guard against an over zeal to do everything recommended by educational journals, for-

getting that what may suit one school or one class at one time and under certain circumstances will not, of necessity, suit all schools and all classes under all circumstances. New ideas should be carefully studied before adopted.

6. Teachers should never lose sight of the great and important rule: "No cramming." No hot house education. Nature must have its course and be given its own time.

AN OLD TIMER.

EDUCATIONAL THOUGHTS.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

What we do not understand we do not possess.

Children have more need of models than of critics.

It is good to rub and polish our brain against that of others.

What sculpture is to a block of marble, education is to a human soul.

Example is the school of mankind and they will learn at no other.

Never chide a child for its fault without leaving it the hope for improvement.

The aim of education should be rather to teach us how to think, than what to think.

Intellect is not the moral power; conscience is. Honor, not talent makes the gentleman.

Imprint the beauties of authors upon your imagination, and their morals upon your hearts.

Though we should fear to excite the vanity of children by flattery, judicious praise is very necessary.

In general those who govern children forgive nothing in them, but everything in themselves.

Without the actual inspiration of the Almighty, we could neither do, nor will, nor think of anything.

The worst education that teaches self denial is better than the best that teaches everything else, and not that.

Those authors are to be read at school that supply the most axioms of prudence and the most principles of moral truth.

As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit.

A teacher of sense should never be ashamed to own he has made a mistake, which is but saying he is wiser today than he was yesterday.

If teachers wrote their names in kindness, love and mercy upon the hearts of the children committed to their care they would never be forgotten.

Precept is instruction written in the sand—the tide flows over it and the record is lost. Example is as graven on the rock, and the lesson is not soon lost.

God gives the mind, man makes the character. The mind is the garden, the character is the fruit; the mind is the white page, the character is the writing we put upon it.

A philosopher being asked from whence he derived his first lesson in wisdom, replied: "From the blind, who never take a step until they have felt the ground before them."

Let the young in the springtime of their life seek the culture of divine grace; then their summer will be beautiful with flowers of holiness, and their harvest laden with the fruit of eternal life.

The rays of the sun shine upon the dust and the mud, but they are not spoiled by them; so a holy soul, while it remains holy, may mingle with the

vileness of the world and remain pure in itself.

We must often tolerate things which we wish to correct, and wait for the moment when the mind of the child will be in a state to profit by instruction. Never correct it in anger less he perceive it and your authority be lost.

If the universe is a book on every page of which is written the name and the wisdom of God, it is evident that he who has read this book most carefully and most intelligently will be most filled with the love of God, and will approach nearer to God.

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the
mind,

To breathe the enlivening spirit and to fix The generous purpose in the glowing breast.

HOW THE HOME CAN HELP THE SCHOOL.

Mr. Henry Sabin, State Superintendent of Public Instruction in Iowa. points out some of the evil effects of parental neglect of children. The parochial school teacher as well as the common school teacher will thank him for the good words he has uttered, and pray that they may be seen and read by the class of people they should reach. The priest from the altar and the religious or secular teacher in the class-room may talk to children and give them the best of advice, but, unless the parent back up that advice by re-echoing it at home and by backing it up by good example, the words of the teacher will avail but little. But, does the parent alluded to in the following extract ever hear the word of God? There is reason to fear he does not, else he would not be unmindful of the responsibility God has placed upon

him in giving him children to care for. But we must not neglect the child, if the unnatural parent does. As Mr. Sabin says:

"We must enlist the press, the platform, and the pulpit. Every platform should speak; every press should warn; every pulpit should remonstrate in the name of God and humanity against the prevailing indifference of parents to the welfare of their children. For I am forced to say to all who hear me that, although we put in every schoolhouse a teacher of spotless character, of the highest attainments, as long as parents allow their children to run the streets at night, to associate with the low, the lewd, and the vicious; as long as they encourage insubordination and disregard of law; as long as the cigarette and dime novel flourish in our midst, the grave of the drunkard will



not be unfilled, the jails and the prisons will not lack for inmates, and the den of the harlot will not lack recruits.

Here is a truth not appreciated. Unless the teacher, through his teaching, can enter into the inner life of the child, and through that into the life of the entire community, his work is not half done. We as teachers do not sufficiently respect ourselves as teachers, nor do we magnify our work as we ought. Mothers should be encouraged to visit the schools, to inspect all the surroundings, to study the moral at-

mosphere which pervades them, and then talk of what they know is, and what they feel ought to be the condition of the schools. O, mothers of a coming race, remember that

"The child's sob in the silence curses deeper Than the strong man in his wrath."

Would you work for God, would you work for Christ, would you work for your country, would you work for humanity? God in His wonderful providence has brought His work and laid it down at your very doors; it is in your home; it is in your family; it is in the school which your child attends."

HEART POWER.

What is "heart power?" It is a love for pupils, and that love given most conscientiously shown toward those that need it most. The teacher who would control his class must win and hold the respect, the confidence and the esteem of his pupils. Failing in this he is a total failure as a teacher. There is no restraint or incentive so potent as that of love. "Love is the last word in the vocabulary of child control. The teacher's love and consideration should go out most to those that need it most: to those that come from homes in which the voice of kindness and gentleness is never heard. Why is it that the Sister and the Brother are so successful in the management of reformatories? Simply because they love God, they work for God's sake, and consequently they must love His poor, erring ones: the lambs of His flock who are left without a shepherd. Hence the reformatory instead of being a prison becomes a home, Love has entered its doors.

Apropos of this, Dr. White in his

School Management, relates the following incident:

"A teacher once sent word to a superintendent that she wished him to call at her school; that she was failing in its control. He visited the school, and soon learned the secret of the trouble. The teacher had formed a dislike for a few troublesome girls, and her influence over them was gone. On being urged to take these girls, several of whom were moral orphans, lovingly to her heart, she replied that she could not do it. "I can love," said she, "a lovable child, but I cannot love a hateful one. I hate some of these girls so, that I feel relieved when they stay at And yet, here were a few girls, without helpful home training and encouragement, who needed not only this teacher's instruction, but her interest and her love. Under God she had the opportunity to win these neglected ones, and to put some joy and hope into their hearts, and a little sunshine into their lives. In the presence of such need and opportunity.

this woman's heart was under the control of mere natural affection—love for the lovable and hatred for the hateful! The love of the true teacher takes hold of the child's future, and it sees, even in the wayward, the possibility of a noble man or woman. It is this love that lifts up the fallen, carries light into moral darkness, and sends the missionary to the heathen."

It is this love, we might add, that placed St. Vincent de Paul and the Blessed de La Salle upon the altars of holy Church, for inasmuch as ye have done it to the least of these for my sake, ye have done it unto me. What a glorious road to eternal salvation is open to the teacher who has a heart!

Q.

TEACHERS' COUNCIL QUERY BOX.

We are trying to study general history and we are frequently confused by the variety of dates given by different authors about the same events. Is this due to misprints or to some other cause? If the latter, will the "Teachers' Council" kindly explain some of them?

Two Students of History, Waterbury, Conn.

It is true that chronological inaccuracy in books is due in a large measure to careless proof reading, but there are also other causes not usually known to the general reader. The time of the beginning of the Christian year has been variously placed at different periods and in different countries. Great confusion, too, prevails in books respecting dates in the seventeenth century resulting from the fact that the Gregorian Calendar was adopted at different times by different countries. Historians down to our own time frequently retain the Old Style in treating the history of a Protestant country in the period before the adoption of the New Style in that country. The dates of events of an international character (battles, treaties), events belonging at once to the history of a Protestant country and a Catholic country, are given according

to the Old Style by one writer and by another according to the New. ferring to the Anglo-Franco wars of the 17th century and first half of the 18th, the French historians will follow the Gregorian Calendar and the English, to a very great extent, the Julian: and the same writer will use one Style in one place and another in the other. In England the year formerly began with March 25th. It was not until 1752, when England consented to adopt the Gregorian Calendar, that January 1st was made the beginning of the In parts of Italy, too, the first day of the year was March 25th and continued so down to the close of the last century; and the Pisan reckoning was a year ahead of the Florentine. In the Venetian Republic it was March In France during the period of the dynasties of the Capet and Valois the year began with Easter. duchy of Burgundy and portions of the Netherlands had the same reckoning. Beginning the year in March explains meaning of the names of September (7th mo.), October (8th mo.), November (9th mo.) and December (10th mo.) M. F. V.



READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.--OCTOBER TO JUNE, INCLUSIVE-AMERICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

CHAPTER VII.

EXPLORATIONS OF VERRAZANO.—HE PUBLISHES THE EARLIEST ORIGINAL ACCOUNT, NOW EXTANT, OF THE COAST OF THE U. S .- VOYAGES OF ESTEBAN GOMEZ.—HE DISCOVERS AND NAMES THE PRESENT HUDSON RIVER EIGHTY-FOUR YEARS BEFORE HUDSON SAW IT. -Some Old Maps and Cartographers. -VARIETY OF NAMES GIVEN TO THE HUDSON RIVER AND TO LONG ISLAND. -FATHER JOGUES' FIRST VISIT TO NEW AMSTERDAM. - SPANIARDS THE FIRST WHITE PEOPLE TO VISIT LONG ISLAND. - A CATHOLIC COLONY RE-CEIVES A CHARTER TO SETTLE ON LONG ISLAND.—THE NEW ALBION COLONY AND THE ISLE OF PLOWDEN .- FREE-DOM OF CONSCIENCE AND ITS CHAM-PIONS.—GOVERNOR DONGAN AT HEMP-STEAD .- MULFORD'S TRIBUTE TO THE EARL OF PLOWDEN.

Charlevoix tells us that within seven years after the discovery of America, the fisheries of Newfoundland were known to the sturdy Norman fishermen. But it was not until 1523 that Francis I., King of France, woke up to a realization of the inroads his rival, Charles V., of Spain, was making upon the lands in the new world, and of the wealth the growing Spanish discoveries were pouring into Spain. Thus it came to pass that the French King

sent Giovanni da Verrazano, a Florentine navigator, then in his service, to explore the regions beyond the Atlantic, and search for the still undiscovered Cathay—that land of gold and spices and precious stones which the earlier explorers had failed to reach.

On January 17, 1524, Verrazano set out in a single vessel from a desolate rock near the island of Madeira, with fifty men and arms and other warlike munitions and naval stores and provisions sufficient for eight months.* After a vovage of four hundred leagues he reached "a new country," which had never before been seen by any one, either in ancient or modern times.† This was about in the latitude of Cape Fear, North Carolina. His crew were overcome with admiration at the dark color of the natives and their ornaments and "garlands" of feathers. As they proceeded farther north, the groves redolent with fragrance, sent out their perfume far from the shore, and gave promise of the spices of the east. They anchored in the harbor of the Newport of today, for fifteen days, and from thence sailed along the coast of New England to Nova Scotia, whence they returned Their cruise along our to France. Atlantic coast was not without adventure. On one occasion as they were "riding at anchor in a good berth

[•] Letter of Verrazano to King Francis I.

[†] Idem. This statement was made because of the jealousy with which the French Marine was watched in those days. This narrative of Verrazano's voyage contains the earliest original account, now extant, of the coast of the present United States.

they took a boat and entering a river they found the country along its banks well peopled, the inhabitants not differing much from others they had seen along the coast, being dressed out with the feathers of birds of various colors. They came towards the French with evident delight, raising loud shouts of admiration and showing them where they could land with safety. French passed up the river, about half a league, where they found it formed a most beautiful lake three leagues in circuit, upon which the natives were rowing thirty or more of their small boats, from one shore to the other. filled with multitudes who came to see the strangers. Suddenly, as is wont to happen to navigators, a violent contrary wind blew in from the sea, and forced the French to return to their ships, greatly regretting to leave this region which seemed so commodious and delightful, and which they supposed must also contain great riches, as the hills showed many indications of minerals."* This harbor seems to have been the harbor of New York.

Pushing east, but always in sight of land, Verrazano discovered an island triangular in shape, some ten leagues distant from the land, and about the size of the island of Rhodes. island was covered with trees and well peopled as evinced by the number of fires visible upon the shore. In honor of the mother of Francis I., the French called it Louisa—it is now Unfavorknown as Block Island. able weather prevented them from landing here, and going some fifteen leagues further they found an excellent harbor, now known as the harbor of Newport. Small boats full of natives crowded around the ship. At first the natives were reluctant to go on board, but the French by imitating their signs of friendship, soon inspired confidence, and as the boats came nearer the Europeans tossed to them hawks' bells and glass beads and toys of various kinds, as Columbus had done with the natives of San Salvador. The Indians seemed very much pleased with their presents and soon went on board the ship without fear. The Europeans were struck by the appearance of "two kings," who are represented as "more beautiful in form and stature than can possibly be described." One was about forty years old and the other about twenty-four. Their dress is described with minuteness and also their desire to know the use of everything they saw. The women are spoken of as "very graceful, of fine countenance and pleasing appearance in manners and modesty." They wear no clothing except a deer-skin ornamented like those worn by the men. Although the men frequently went on board the vessel of their French visitors and remained a long while, they made their wives stay in the boats, and no entreaties or presents could induce these women to leave them.

Verrazano's men often went into the interior of the country, and were delighted with the climate, whilst they found the soil adapted to the cultivation of "every kind, whether of corn, wine or oil." They also found apples, plums, filberts and many other fruits, but all different from those of their own country. Among the animals mentioned by these explorers were stags, deer, lynxes, and many other species which the Indians captured by

^{*} Letter of Captain Giovanni de Verrazano to His Most Serene Majesty, the King of France, 1524.



snares and with the bow and arrow. The dwellings of the natives are described as circular in form, of about "ten or twelve paces in circumference and made of logs split in halves, without any regularity of architecture, and covered with roofs of straw, nicely put on, which protect them from wind and rain." The father and whole families live together in one cabin, sometimes twenty-five or thirty persons. They live by hunting and fishing and diseases are rare among them: they are affectionate to one another and at their death the friends of the deceased join in mourning and weeping.

On May 5th, after having taken in necessary supplies, Verrazano left this part and sailed one hundred and fifty leagues, still along the coast, but making no stop as the wind was favorable and the country presented no great variety. A little later they landed, farther north, in a colder country where they found the people entirely different from their brethren further south The French found them rude and barbarous and were unable to hold any communication with them even by signs. This must have been in the vicinity of Portsmouth, New Hampshire. The soil evinced no signs of cultivation and the natives showed no disposition to hold intercourse with the Europeans. They had little to barter and for that little they would accept only knives, fish hooks and sharpened steel. When the Frenchmen attempted to land they were met with a volley of arrows, the Indians at the same time uttering horrible cries and then fleeing to the woods.

The French continued their voyage in a northeasterly direction and soon came upon a more pleasant and open country, free from woods, and further into the interior they saw lofty mountains. After sailing north some one hundred and fifty leagues, and finding their provisions and stores nearly exhausted, the French explorers took in wood and water and determined to return to France, after having discovered "seven hundred leagues of unknown lands."

In referring to the religious faith of the Indians he had seen, Verrazano says: "Not understanding their language we could not discover either by sign or gesture anything certain. It seemed to us that they had no religion nor laws, nor any knowledge of a First Cause or Mover; that they worshipped neither the heavens, stars, sun moon, nor other planets; nor could we learn if they were given to any kind of idolatry, or offered any sacrifices or supplications, or if they have temples or houses of prayer in their Our conclusion was, that they have no religious belief whatever, but live in this respect entirely free. All of which proceeds from ignorance, as they are very easy to be persuaded, and imitated us with earnestness and fervor in all which they saw us do as Christians in our acts of worship."

Verrazano arrived at Dieppe, after this voyage, in July, 1524, and it is from this post that he wrote the letter to his sovereign, Francis I., giving him an account of his voyage and discoveries. "The truthfulness of his narrative has been attested by witnesses of the greatest value, since no higher compliment can be paid to a traveler than to have his descriptions recognized as truthful and copied by those who come after him. This, however, was done by successive writers and

observers for nearly a hundred years, during which time the achievements of Verrazano exerted a marked influence upon American exploration. Thus the Dieppe Captain, Allefonsce, Ribault, Barlow, Archer, and Gosnold all give the highest testimony to the authenticity of the voyage, which adverse criticism has assailed in vain.*

It is a remarkable fact that though Cabot and Verrazano sailed down the coast they gave few if any names that we can identify. It was reserved for later Spanish explorers to show that though many of them have been stamped as "Corsairs" and "pirates," they had not lost faith in the religion of their fathers as evinced in the names they gave to the places they discovered.

The average school history has little or nothing to say of the early explorations of our Atlantic coast prior to the arrival of the Dutch, in 1609. We have already seen how Verrazano explored that portion of the said coast from Cape Fear to Newfoundland, and we have seen De Ayllon (1525) dying in the arms of the grand Dominican Montesinos, on the banks of the James River. A careful study of the eastern coast of our country from Labrador to Florida will convince us that Portuguese, Spanish, and Italian navigators had explored it one hundred years before Henry Hudson's "Half-Moon" had ascended the beautiful river that today bears his name, but which Esteban Gomez, in 1525, had already discovered and called Rio San Antonio. Nay, more, it is almost certain that the map or chart according to which Hudson sailed was the Gomez or Ribera map of 1529.

It is well known that the Portuguese were familiar with our coast as early as 1503—4, and Juan de la Cosa had made a map of North America as early as 1500,† which, by the way, is the oldest Spanish map of the coast, known to cartographers.

The earliest maps that will interest us in an especial manner are the Ribera or Gomez map of 1529, and the Alonzo Chaves map of 1537. Both of these give Cabo de Arenas, the Rio San Antonio and the Rio de Buena Madre

Oviedo describes this portion of our coast as follows: "From the Rio San Antonio the coast runs N. E. 1 E. 40 leagues to a point (punta), that on the west side has a river called Buena Madre (Good Mother), and on the eastern part, in front of (delante de) the point is the Bay of San Juan Bautista; which point (punta) is 41° 30′ N," or, as Dr. B. F. De Costa figures it, "40° 30'." This point, the Doctor says, is evidently Montauck point. Long Island was long supposed to form a part of the mainland, and on Agnese's, Ribera's and other maps, appears as a peninsula. It does not appear unmistakably delineated prior to the "Figurative Map" presented to the States General of Holland, in 1616.

On Ribera's map the whole region from New Jersey to Rhode Island is called the Land of *Estevan Gomez*,° and Sprengel and Asher both prove the discovery of the Hudson river by Gomez. The latter goes so far as to state that the Spaniards who came to the coast

^{*} Verrasano, the Explorer, by B. F. De Costa.

[†] See The Development of the Cartography of America up to the Year 1570. By Dr. Sophus Ruge.

[!] Sandy Hook.

[¿] Hudson River.

i Connecticut River.

O Tierra de Exteva Gomez la cual descubrio por mando de su mag. el ano de 1625.—Ribera's map of 1529.

after Gomez, sometimes called the river after his name—Rio Gomez, but Dr. De Costa, who has made the most exhaustive studies of the cartography of our coast, says that all the old maps that he had consulted "invariably call the Hudson Rio San Antonio and never Rio Gomez." While speaking of the Hudson River it might not be amiss to remark that few rivers have been known under so many different names as this one. Besides the ones already mentioned we have Nassau. Great North River, Mauritius, &c. Of these, the second remains to this day as a local name. The official name. however, is Hudson. "The name of Nassau applied to this river, to Narragansett Bay and to Long Island, is preserved only in a small street in the great metropolis. The name Mauritius, or Maurice, was given as early as 1611, in honor of Prince Maurice, of Nassau. We also find the name of Manhattan river and Great River of the Mountains, Rio de Montaigne (which for some reason is supposed to be Spanish). The Mohawks and the Western Cantons and even the Kindred Hurons called Albany Skanetate (beyond the pines), and applied the same name to the river. The Jesuits. Father Bruyas in the 17th, Father Potier in the 18th, and Father Morgan in the 19th century, form a chain of proof. Father Jogues in his last journal gave Oiogue as the Mohawk name of the upper Hudson.*

Although it is now clearly established that the Hudson River was discovered by Estevan Gomez, there is some diversity of opinion as to the date of

the departure of Gomez from Spain. Some authorities claim that he left Coruna in December, 1524,† and others that he did not sail on his voyage until later in the year. Bancroft says that "Gomez discovered the river St. Anthony on June 13 (Feast of St. Anthony of Padua), 1525, and gave it that name. This being the case he must have left Spain in the early spring. Dr. Shea says that both Gomez and Gordillo, de Avllon's lieutenant, "sailed from the south northward, and according to the custom of their nation named remarkable points on the coast from the Calendar of the Church. The North river became the river of St. Anthony, evidently from being entered on his feast, June 13." The river was explored and the palisades and highlands suggested another name, that of Rio de las Montanas (river of the mountains), which appears frequently. After seeking in vain for an outlet to the Pacific in that direction. Gomez apparently descended and noted that Long Island was not part of the mainland, as had previously been sup-This was on the 29th of June, posed. and the name of Isla de los Santos Apostolas (island of the Holy Apostles) remains a memorial of his discov-Keeping along the Sound he reached another considerable river coming from the north. This we may well believe was on the 2d of July, (feast of the Visitation of the B. V. M.) for he gave it a name, which has kept its place for years, to that "long river" of the natives. He called it "Rio de la Buena Madre," ("river of the Good Mother,") a title which speaks volumes to a Catholic heart.

^{**}Ogues. Novum Belgium, 1643-4.

† Narrative and Critical History of America—Vol. IV., p. 11.

† Bancroft Hist. of U. S., Vol. 1., p. 38.

**Letter of John Gilmary Shea. Li. D, to Rev. James H. Mitchell, Chancellor of the Diocese o Brook yn, and Vice President of the Brooklyn Catholic Historical Society.

Again, while there is a diversity of opinion as to the time Gomez set out in search of Cataya, all agree that he returned to Spain in November, after an absence of ten months. During that time he explored our coast from Cape Cod to Florida, going thence to Cuba and thence home. Galvano, in his account of the voyage makes Gomez sail along the Atlantic coast from south to north, while Herrera reverses the direction. It is conceded by more than one authority that he gave "appropriate names from the calendar or from some characteristics of the locality." It must not be forgotten. however, that Verrazano had already been along this coast, and in his "Cabo de Baxos," Dr. De Costa proves that "to Verrazano belongs the credit of giving to certain points on the coast, notably Cabo Arenas, Bay of Fundy and Cape Cod (Bacalaos) their first definition."

Whatever may have induced writers of early times to change these names for the present ones, and to assign the discovery of the beautiful river of St. Anthony to Henry Hudson, a man who knew the maps of his day, and who knew that he was not the real discoverer, there is certainly no excuse for the writers of the present day to keep up the absurd story. Indeed, long after the Dutch flag had been hoisted over New York harbor the Dutch geographers continued to recognize and give the old Spanish Catholic names.

It is a fact, then, that our coast was explored by Spaniards long before the Dutch West India Company's people came over here. It is also a fact that the first white people seen by the Long Island Indians were Spaniards and Por-

Van der Donck and De Laet tuguese. fall into the error of ascribing to the Indians a statement that the Dutch were the "first white people seen by them and that they did not know any other people in the world." It was the interest of the Dutch in those days to circulate this rumor, as it was their interest to make it appear that Henry Hudson had discovered this coast. The reasons for this are potent to every student of history. Long Island Indians "who talked with a traveler told him that 'the first strangers seen in these parts were Spaniards or Portuguese, who did not remain long, and afterwards the Dutch came." * That these Indians (Manhattans) were kindly disposed people is testified to by Block, who was fed and protected by them in 1614, after his vessel had been wrecked in the Lower Bay.

Of the earliest inhabitants of Long Island but little can be said at present. It is well known that a great part of the population of Manhattan Island and Long Island was transient, and was composed mainly of the employes of the West India Company, who returned home after the expiration of their time of service. In the course of time, people wearied of the "insupportable government of New England," with others from Maryland and Virginia, availing themselves of the opportunity afforded them to profit by the experience they had obtained on English plantations; farmers from Europe and some men of wealth, all sought homes along the Great River of the North and among the beautiful bays and inlets of Long Island. Thus, when Father Jogues escaped from his Mohawk captors, in 1646, and availing

^{*} See Danker's and Sluyter's Journal, Long Island Hist. Soc.

himself of the generous hospitality of the Dutch, he came into this neighborhood, he found eighteen nationalities represented in its population. During his stay at New Amsterdam, it is related that an Irish Catholic arrived from Virginia with the account of the massacre of a missionary, and who was not slow to "profit by his ministry and approach the Sacraments." On entering a house near the fort Father Jogues was agreeably surprised to see on a chimnev-piece a picture of the Blessed Virgin, and one of St. Aloysius Gonzaga; he made inquiry and found that the mistress of the house was the wife of the ensign, and a Catholic. Unfortunately she knew none of the languages which Father Jogues spoke."*

"No religion," adds Father Jogues, "is publicly exercised but the Calvinist, and orders are to admit none but Calvinists; but this is not observed, for there are in the colony, besides the Calvinists, Catholics, English Puritans, Lutherans, Anabaptists, &c."† Father Jogues was treated with the greatest kindness, not only by the Dutch governor, Kieft, but also by Dominie Megapolensis, who, on their way down the river from Rensselaerwick, wished to give a little entertainment to the crew in honor of the Jesuit's happy deliverance. "Especially," says Father Jogues, "did he insist, when we came to an island to which he wished to give my name. Amid the noise of cannon and bottles each showed his esteem after his own fashion."1

Long Island seems to have had almost as many names as the Hudson

The Indians are said to have called it Sewanhacky, Wamponomon, and Paumanake. The early Dutch settlers called it Matouwacs. § or Long Island. The Spanish explorers, as we have seen, called it the Island of the Apoetles, and in a charter granted by Charles I., in 1634, it is designated the "Isle of Plowden." This last name may be new to a great many, but to Catholics it is associated with pleasant memories, because it places the early Catholics of New Jersey and Long Island by the side of their co-religionists in Maryland, as demanding in their charters religious liberty for all. From this it appears that New Jersey and Long Island were colonized by Catholics, and with the avowed object of giving Catholics an asylum from non-Catholic persecution, and at the same time affording to their non-Catholic brethren the fullest religious freedom.

In the first Constitution of the Colony of New Jersey, or as it was known in its first charter, the Province of New Albion, the Catholic settlers proclaimed the principles of religious toleration as early as 1634, in these words:

"No persecution to any dissenting, and to all, such as the Walloons, free chapels, and to punish all as seditious and contempt as *Bitter* rail and condemn others for the contrary; for this argument or persuasion All Religion Ceremonies or Church Discipline should be acted in mildness, love and charity, and gentle language, not to disturb the peace and quiet of the inhabitants."

The founder of this Province of New



Life of Father Isaac Jogues, S. J., by Rev. Fellx Martin, S. J. Translated by John Gilmary: Shea, New York, 1885.
 † Norum Belgium: An account of New Netherland in 1648-4, by Rev. Father Isaac Jogues, S. J.

¹ It is well known that on this occasion the Dutch Calvinist minister contributed a bottle of wine in honor of the French Jesuit.

[§] See map of De Laet: Nova Anglia, Novum Belgium et Virginia.

Albion was Sir Edmund Plowden, who, in 1634, received from Charles I. a charter of the territory designated as "New Albion and the Isle of Plowden." Sir Edmund was styled lord proprietor, earl palatine, governor and captain-general of the Province of New Albion, and was the first Englishman that settled in New Jersey. He belonged to a very ancient family of Shropshire, England, and "received the name of Plowden (i. e., Kill Dane) from acts of prowess as early as A. D. 920 against the Danish invaders of England."* Amid the religious persecutions of the sixteenth century the Plowden family remained loval to the faith of their fathers. The Earl's grand-father was a famous lawyer in the time of Elizabeth, to whom, though a staunch Catholic, she offered the Chancellorship, but which he refused because, as he said to her: "I find no reason to swerve from the Catholic faith in which you and I were brought up." His eldest brother renounced all the bright prospects his position promised, and in 1623 donned the habit of Loyola, at a time, when by statute 27 Elizabeth, it was death for a priest to be found in England. One of his sisters also became a religieuse of the Order of English Augustinianesses, at Louvain. It was to Sir Edmund Plowden, of this most distinguished family that had done so much and suffered so much for the faith at home, that King Charles I. granted the charter of New The object sought by it, and the territory it included may be learned from the following extract:

"Whereas, our well beloved and faithful subject, Edmund Plowden, Knight, from a laudable and manifest desire

as well of promoting the Christian religion as the extending of our imperial territories, hath formally discovered, at his own great charges and expenses, a certain island and regions hereinafter described in certain of our lands to the western part of the globe, com-monly called Northern Virginia, inhabited by a barbarous and wild people not having any notice of the Divine Being, and hath amply and copiously peopled the same with five hundred of our subjects, being taken to that colony as companions of the same pious hopes; and the colony being founded hath humbly supplicated our Royal Highness to erect all that island and region into a province and county palatinate and also praying that we should create and invest the same Edmund Plowden, Knight, and his assigns with the dignities, titles and privileges of governors of the provinces: Therefore, know ye, that we have given, etc., to Edmund Plowden all that entire land near the continent or terra-firma of North Virginia called the Isle of Plowden, or Long Island, and lying near or between the 39th and 40th degree of North Latitude, together with parts of the continent or terra-firma aforesaid near adjoining, described to begin from the point of an angle of a certain promontory called Cape May, and from thence to the westward for the space of forty leagues, running to the river Delaware and closely following its course by the N. Latitude unto a certain rivulet, there arising from the spring in the Lord Baltimore's in the lands of Maryland and the summit aforesaid to the South, where it touches, joins and determines, with all its breadth; from thence it takes its course into a square leading to the North by a right line for the space of forty leagues to the river and part of Reacher Cod, and descends to a savannah touching and including the top of Sandhay, where it determines, and from thence towards the South by a square stretching to a savannah which

[•] A Missing Page of Catholic American History, by R. L. Burtsell, D. D., in Catholic World, Nov., 1880.

passes by and washes the shore of the Island of Plowden aforesaid, to a point of promontory of Cape May above mentioned and terminates where it began."

This description will be recognized as the territory now comprising New Jersey and Long Island.* The main object in calling attention to the first charter of New Albion has simply been to bring out the fact that New Jersey and Long Island were first colonized by Catholics who, having fled from religious persecution in their own country, came to the new world, and, mindful of the persecution they had suffered for conscience's sake at home, established an asylum in which the rights of conscience were recognized and protected; for it was laid down in their charter that "this argument or persuasion in religion, ceremonies or church discipline should be acted in mildness, love, charity and gentle language."

The New Albion colony did not realize the hopes of its founder, as the successor of Charles I. undid what his predecessor had done; and Styles, in his colossai History of Long Island tells us that prior to the Revolutionary period "Roman Catholics were prohibited from voting for members of the General Assembly." This prohibition, of course, debarred them from any political advancement. The earliest Catholic of distinction connected with Long Island and whose name has come down to us, was Col. Thomas Dongan, Governor of New York, who, in 1683, convoked the first General Assembly of New York, which granted the celebrated Charter of Liberties, recognizing freedom of conscience. In 1688 he retired to his farm at Hempstead. The Dongan white oak "which had become historical as a monumental tree, being named in the patent of Gov. Dongan, which established the boundary lines of Brooklyn, was felled to the ground in the days of the Revolution, for the construction of rude fortifications. The stern exigencies of war had called tor its sacrifice; and its great branches, filling a narrow lane, proved a formidable though temporary obstacle to the enemy's advance."

From the foregoing it will be seen that Catholics in America have never been slow to recognize the rights of conscience. The New Albion colony does not stand alone as a monument to Catholic toleration. Mulford, in his History of New Jersey (page 73) says:

"Roger Williams and Lord Baltimore have been lauded, and justly lauded, as being the first to remove the shackles of religious intolerance and give full liberty to the mind of man in the communion it holds with its great Creator. Williams was doubtless the first to proclaim that the 'civil magistrate has no right to restrain or direct the consciences of men.' Calvert followed close in his track. To these men let honor be given. But, they have been represented as standing entirely alone until the appearance of Penn. This is not true. Plowden may not have advanced to the same point; he retained the shadow of a state religion; but he offered the fullest freedom and the fullest protection to all, and gave his voice in favor of mildness, charity and love. Though his designs were not successful, though the work he projected fell short of completion, yet he deserves to be ranked with the benefactors of our race, and New Albion is entitled to a higher place in the history of human progress than is often allotted to older and greater and more fortunate states."

[[]TO BE CONTINUED.]

* For a fuller account of the New Albion colony see Mulford's History of New Jersey.

† The Battle of Long Island, by Thomas W. Field.



AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D.

THE SECOND CREATIVE PERIOD-CONTINUED.-1837-1861.

NATHANIEL HAWTHORNE.

Nathaniel Hawthorne is a literary child of New England—not the New England of today, but the New England of colonial days, the New England of Puritan faith, the New England that stands defined against a sky of gloom and shadow, the New England of severe living and sad tragedy, the New England of rigid observance, the New England of inexorable tenets with their roots planted on Plymouth Rock.

This rarest imaginative writer since the days of Shakespeare, was born in the weird, romantic and tragedy-dowered town of Salem, in 1804. His youth was spent on the banks of Sebago Lake, in Maine, whither his mother took up her residence after the death of his father of yellow fever, in South America, in 1808.

The young boy, shut out from the world, became sensitive, shy and diffident—a dreamer and lover of solitude.

In a letter to Richard Henry Stoddard our author tells of his boyhood days upon the banks of the Sebago:

"When I was nine or ten years old my mother took up her residence on the banks of the Sebago Lake, in Maine, where the family owned a large tract of land, and here I ran quite wild, and would, I doubt not, have willingly run wild till this time, fishing all day long or shooting with an old fowling piece; but reading a good deal, too, on the rainy days, especially in Shakespeare and The Pilgrim's Progress, and any poetry or light books within my reach..... But by and by my good mother began to think it was necessary for her boy to do something else; so I was sent back to Salem, where a prime instructor fitted me for college."

Hawthorne's instructor happened to be none other than Joseph Worcester, the author of the dictionary, and under his tuition the future novelist was enabled to enter Bowdoin College, in 1821. He had for class-mate the poet Longfellow.

At college young Hawthorne did not distinguish himself at all, being too retiring and shy to assert himself, though he early gave hints in his college course of the distinction he would some day achieve as a master of English composition.

In 1825, our author having graduated from Bowdoin moved back with his mother to Salem and lived in quiet seclusion, spending his time in writing tales and sketches for various periodicals, such as the Salem Gazette and the New England Magazine.

Hawthorne's real literary life began in 1837, when he published his Twice Told Tales, a collection of his fugitive contributions to newspapers and magazines.

In 1841, he joined the famous Brook Farm Community, but did not take very kindly to the visionary plan, as we learn from his note-books, wherein he says: "I went to live in Arcady and found myself up to the chin in a barnvard."

In 1842, Hawthorne was married to Miss Sophia Peabody of Salem—a union which proved to be a most ideal and happy one. Following the Twice Told Tales came Mosses From an Old Manse. Since his marriage he had been living in the "Old Manse," at Concord, and in 1846, being appointed Surveyor in the Custom House in Salem, he moved to the old town of his birth, which may be looked upon or regarded as the close of the first period of his literary life.

Hawthorne's tales and sketches group themselves under three headings: Allegories, Sketches, and Tales, of New England History and Traditions. It would be difficult to find in the realm of sketches anything finer than The Town Pump, Footprints on the Sea-Shore, The Old Manse, and Main Street. New England, of course, is the background of nearly all Hawthorne's tales, for which, as Prof. Pattee justly observes, our author and the poet Whittier did what Burns and Scott did for Between 1850 and 1860, Scotland. Hawthorne produced his four great romances: The Scarlet Letter, The Blithedale Romance, The House of the Seven Gables, and The Marble Faun. Of these four romances, The Marble Faun, his longest romance, is the only one of his creations that has a foreign background and atmosphere. four great romances," says Prof. Pattee, "mark the highest flight of imaginative genius in America. In their construction. Hawthorne followed no models. Judged by the standards usually applied to the romance, they are singularly defective. They are almost wholly without plot; they contain little incident; and they deal with few characters. Their interest depends almost wholly upon their minute analysis of the workings and motives of the human heart. Each romance is woven of four, or, at the most, five characters, a vague romantic background and a great moral or psychological truth. All of them are more or less allegorical."

As a result of Hawthorne's deep interest in child life we have his stories for children — Grand-father's Chair, A Wonder Book, Tanglewood Tales, and True Stories from History and Biography.

In 1853, Hawthorne received his appointment from President Pierce to the Consulate at Liverpool, England. In 1860, he returned to America to spend his declining years at the Way Side, in Concord. But one more complete work came from his pen-Our Old Home—a volume compiled in 1862 from his English note-books. His health now began to decline, and with a literary resolve greater than his strength he attempted three romances all of which he left unfinished. In the spring of 1864 he started on a carriage drive with his college mate and lifelong friend, Franklin Pierce, through the White Mountains of New Hampshire, and on May the 19th the sad news came from Plymouth, New Hampshire, that the great novelist had suddenly passed away.

Upon his coffin at his funeral was laid the half-finished manuscript of his last romance, rendering deeply significant, as Prof. Pattee says, the noble lines read by his class-mate, the poet Longfellow:

Ah! who shall lift again that wand of magic power

And the lost clew regain?

The unfinished window in Aladdin's tower

Unfinished must remain.

Some critics have regretted that Hawthorne lacked the historic background which a great romancer should enjoy. In reply to this Prof. Richardson in his admirable study of Hawthorne has the following to say:

"A genius in point of fact takes his background where he finds it; if at home, and still comparatively unknown, he follows his national bent and local aspiration; it not, he forages all afield without complaining of the disadvantages of his surroundings. When Hawthorne chose he made solemn and august Rome his background: for the most part, however, he was glad to employ the singularly rich unused realm close at hand. It is the weaker novelist that is most concerned to find a fit setting for his plot; a mind like Hawthorne's possesses the element of large natural spontaneity which characterizes the world-author as distinct from the provincialist. A Dante is Italian, a Goethe is German, and even

a Shakespeare is intensely English: but in their writings the local typifies the general. To the statement then that Hawthorne was imprisoned or disadvantaged by his environment, a double reply can be made: first, that he found at hand a rich and virgin field well suited to the nature of his working genius; and second, that his powers of invention and assimilation were too great to be crushed down by adverse conditions had such surrounded him. Indeed, Hawthorne was related to his background as closely as flower to root, so naturally did he grow from it and so truly did he represent it to the beholder's eve."

Hawthorne's style may be characterized as clear, limpid and spontaneous, without the slightest hint of artificiality.

In our next paper we shall consider the Greater Choir of Latter day Singers—Longfellow, Whittier, Holmes and Lowell, reserving for a future paper the work of the great historians in whose company we shall treat of the great reviewer and philosopher, Dr. Brownson.

[TO BE CONTINUED.]

DEMOCRACY AND SOCIALISM: OUR IDEAS OF EQUALITY.

BY REV. MORGAN M. SHEEDY.

Supplementary to the required text book, SOCIAL PROBLEMS.

ıv.

It might as well be understood at once that Socialism in one form or another is likely to disturb for some time the peace and good order of society. It can never be very far distant from us during the present transitional period. No one can be much surprised by this statement who considers how nearly the socialist theory is allied with some of the ruling ideas of modern times;

how many points of attraction it presents at once to the impatient philanthropy of enthusiasts, to the passions of the multitude, and to the narrow but insistent logic of a numerous class of writers that takes little account of the complexity of our modern life.

It is held by some philosophers that the natural tendency of democracy is towards socialism. "The gradual development of the principle of equality," says De Tocqueville, "is a provi-

dential fact. It has all the characteristics of such a fact. It is universal: it is durable; it constantly eludes all human interference; and all events, as well as all men, contribute to its progress." And he asks, "Can it be believed that democracy, which has overthrown the feudal system and vanquished kings, will retreat before tradesmen and capitalists? Will it stop now that it has grown so strong and its adversaries so weak?" For the first hundred years of our existence as a nation the history of this republic would seem to prove very conclusively that the natural tendency of democracy is not in the direction of socialism. But of late there have been signs, and these signs are becoming more pronounced and frequent, that they may well be used to confirm the reflection of the French philosopher.

There is much danger of our confusing names and things. There is the widest possible difference between democracy and socialism; and this De Tocqueville himself carefully pointed out when he said in a speech in the republican parliament of France, in 1849, that "Democracy extends the sphere of individual independence, socialism contracts it." Democracy gives every individual man his utmost possible value; socialism makes every man an agent, an instrument, a cipher. Democracy and socialism coincide only in the single word equality, but observe the difference: democracy desires equality in liberty; socialism seeks equality in compulsion and servitude.

Although our country is called par excellence a land of equality, our ideas of what equality is are vague and ill-founded. Each type of mind has its own definition, and many of us, if

called upon suddenly to give a meaning to the term could not do so. Yet, it is of chief importance to have clear ideas in this matter, to know what is the equality we desire and seek to establish, for nothing can do so much to secure justice and benevolence in all our relations of life.

Now, in one sense of the word there is no equality at all, nor is it to be wished that there should be. No two people are equal in the sense of being similar. In face and form, in power and skill, in thought and in emotion, all are different, and the effort to make them uniform in any respect would be absurd and senseless. The utmost liberty in the development of tastes, pursuits, and occupations, tends to promote the general welfare while at the same time it strengthens the diversity that exists.

There are some who think that equality of possessions should be our aim. They complain, oftentimes bitterly, of the unequal distribution of wealth, and would, if they could, have all property equally divided. even were it possible to effect such a distribution, it would be but a temporary one. Immediately the processes of loss and gain would begin once more: some would in a month or a year grow richer and some poorer, and in a short time there would be needed a redistribution, thus putting a premium upon incapacity, idleness, and extravagance, and discouraging thrift, industry, and skill.

A more hopeful attempt to establish equality would be the equalization of opportunities, and in this we may justly feel some degree of pride as a nation. Nowhere are the different prizes of life and the way to success so freely thrown

open to honorable competition as with us, and nowhere is the needful preparation so universally accorded. Education, in other lands the privilege of the few, is with us a common heritage, and no restriction of class or creed is placed on anyone to prevent his entering upon any pursuit or calling which he may choose and for which he may be found fitted.

The equality of independence is another practical object worth striving for. It may be said that this is an impossible ideal, as long as weakness, sickness, poverty or incapacity continue; and this is undoubtedly true. But, then, all ideals are impossible of immediate attainment, and serve chief-

ly to show us the direction in which to strive. There is happily among us, as a people, a great deal of sympathy with suffering, and a strong desire to alleviate it. We would all abolish poverty if we could. But the only way to do this, in as far as it can be done, is to strengthen the spirit of independence, to foster the spirit of self-reliance, to help the unfortunate to help themselves.

Lowell speaks of our country as "She that lifts up the manhood of the poor;" and it is, indeed, on true manhood and womanhood, of poor and rich alike, and not on the wild theories of socialists or dreamers, that we must base all our hopes of equality and of permanent social unity.

OUTLINE FOR WEEKLY STUDY AND REVIEW-APRIL-MAY.

AMERICAN HISTORY.

First Week, April 19.—Study 1. The French Explorations under Verrazano. Study 2. The result of this voyage and its influence on American explorations and the great value of the authentic reports of this voyage as furnished by Verrazano.

Second Week, April 26.—Study 1. The explorations made by others than the French previous to the arrival of Hudson. Study 2. The names given to different points suggesting nationality and creed of explorers.

Third Week, May 3.—Study 1. Gomez explorations. Study 2. The maps up to the time of the explorations of Henry Hudson.

Fourth Week, May 10.—Study 1. The early inhabitants or settlers of Long Island and the tracts, generally, discovered by early explorers. Study 2. The Dutch settlement. Father Jogues reception by the Dutch The attitude of the colonies towards Catholics. The religious temper generally.

Questions.

- 1. How long after the discovery of America before Francis I., King of France, became actively interested in the wealth of the new world?
 - 2. Whom did he send on the voyage?

- 3. What hope had he that was yet unrealized by the early explorers?
- 4. What was the date of Verrazano's departure? Describe his outfit.
- 5. What were the first points reached by him? Describe the reception given him by the natives along the line.
- Name the harbors in which they anchored.
- 7. What was their impression of the New York harbor?
- 8. What was the first point given a name by Verrazano, and for whom named?
- 9. What of the harbor now known as Newport? What of the natives?
- 10. What did Verrazano relate of his interior explorations in this vicinity?
- 11. What of the land and natives in the vicinity of Portsmouth, N. H.?
- 12. What was the extent of the discoveries of the French on this voyage?
- 13. What is said of the worth of Verrazano's descriptions of the new world as explored by him?
- 14. Who discovered the Hudson river prior to Henry Hudson's arrival? What name was given it? By what other names was it called?

- 15. What maps were in existence before Hudson's voyage?
 - 16. What is said of Gomez explorations?
- 17. Who were the first white people seen by the Long Island Indians?
- 18. What is said of the earliest inhabitants of Long Island?
- 19. What is said of the different nationalities and creeds found there at the time of Father Jogue's arrival?
- 20. What is said of the different names given to Long Island?
- 21 What of the charter granted by Charles I., in 1634, known as the "Isle of Plowden"?
- 22. What was the tone of the first charter of New Jersey?
- 23. What is said of Sir Edward Plowden's family in England?
- 24. Who were the first settlers to proclaim freedom of conscience?
- 25 What was the attitude of the successor of Charles I. toward the Catholics of Long Island?
 - 26. What is said of Col. Thomas Dongan?

AMERICAN LITERATURE.

First Week, April 19.—Study: Hawthorne's Domestic and College Life.

Second Week, April 26.—Study: Literary Career of Hawthorne.

Third Week, May 5.—Study: Works Designated as Constitution of First Literary Period.

Fourth Week, May 10 -Study: Hawthorne's Four Great Romances.

Questions

- 1. Where was Hawthorne born? What is said of the moral and social atmosphere of New England at that time?
 - 2. Where was his early boyhood spent?
- 3. What of his early taste for books? Who was his first instructor?
- 4. What of his college life? Who had he for classmate?
- 5 What were Hawthorne's first literary contributions?
- 6. How old was Hawthorne when his real literary career began?
- 7. What was Hawthorne's opinion of the Brook Farm Community?
- 8. When was Hawthorne married; to whom; what is said of his domestic life?

- 9. Under what three headings are Hawthorne's tales and sketches grouped?
- 10. When were his four great romances produced?
- 11. What does Prof. Pattee say of these romances?
- 12. What of Hawthorne's Stories for Children?
- 13. To what foreign office was Hawthorne appointed and by whom?
- 14. Where did he take up his residence on his return to America?
- 15. What was Hawthorne's last complete work?
- 16. What is said of Hawthorne's declining years, and unfinished manuscripts?
 - 17. What is said of Hawthorne's style?
- 18. What influence did Hawthorne's environments have on his writings?

Suggested Reading.

For a study of Hawthorne's style the student is referred to Richardson, II.; Whipple's Literature and Life; Welsh's English Literature and Language, II.; Leslie Stephen's Hours in a Library; Taylor's Essays and Notes; Hulton's Essays on Literary Criticism; Lathrop's Study of Hawthorne; Julian Hawthorne's "Hawthorne's Philosophy;" Century Magazine, May, 1886.

SOCIAL PROBLEMS.

First Week.—Study the revolt against Capitalism as it manifested itself in France toward the close of the last century; also in England under the teaching of Adam Smith.

Second Week.—Study the theories of the German Socialists, especially of Karl Mark and his disciple, La Salle.

Third Week—Study the growth of Socialism in England and the United States

Fourth Week—Study the history of Christian Socialism, especially in Germany, under the dir ction of the Catholic Bishop, Von Ketteler; also the impetus given to this subject by the Encyclical of Leo XIII. "On the Condition of Labor."

Questions.

- 51. Give an account of Babouf and his doctrines.
- 52. What was the teaching of Fourier, St. Simon, and Cabet?
- 53. Give a short sketch of the Brook Farm Association; on what idea was it

- based? Give a brief history of some of its leading members.
- 54. Who was Robert Owen and what became of his attempt to found a Communistic Community?
- 55. Trace the schemes of Bakunin, the Russian, and of the Frenchman, Proudhon.
- 56. Give a history of Karl Marx and his teaching.
- 57. What is the key of his system? What did he and his followers aim at and with what success?
- 58. Who was La Salle? What influence did he exercise?
- 59. How is the influence of these two men felt today in the political and social life of Germany?
- 60. What is meant in England by the term "Collectivism?"
- 61. Tellisomething of the Fabian society. Give a brief account of English Trades-Unionism and its tendencies.
- 62. What are the socialistic indications in the United States?
- 63. What influence have Henry George's writings had, and Bellamy's book, "Looking Backward," in teaching socialism to the workingmen of the United States?

- 64. Is the trend in the United States towards socialism? Give some facts to prove your view.
- 65. What is meant by the term "Christian Socialism?"
- 66. What is the advice of Leo XIII. on the subject of social betterment?
- 67. What part can the Church play to improve the condition of the masses? Give an account of the public meeting recently held in New York under the direction of Archbishop Corrigan for "Social betterment."
- 68. Trace the movement in Germany under Bishop Ketteler. What was his aim and how did he succeed?
- 69. Tell of this movement as it exists outside the Church?
- 70. How did Carlyle indicate the trouble in our modern society?

Books of Reference.

To the list furnished in the March number of the Review add the following:

SOCIALISM AND CATHOLICISM (recently published), Count Soderini, by Richard Ieneryshee, with a preface by Cardinal Vaughan.

LOCAL CIRCLE CHRONICLE.

Catholic Study Club.

MICHIGAN. - DETROIT. - The Catholic Study Club of Detroit, Mich., was organized in the early fall of 1896 for the purpose of mutual improvement and a Catholic study of history. The plan of work embraced American History and the reading of Dante's Divina Commedia. Fortnightly meetings were held at the home of the president from four to six o'clock on Monday afternoons. The interest in the studies especially of the Divina Commedia increased so rapidly with the reading of each canto that it was found expedient to hold weekly meetings, alternating the work, American History one week, Dante the next. The charter membership numbered six; in four months it has grown to about thirty and new names are added each week. The club is governed by a constitution and by-laws, as simple as possible and yet sufficient to cover all needs of such an organization. We hope in the near future to

send a copy of our rules and regulations, order of exercises, etc. to the Review hoping it may prove an incentive and guide to other Catholic women, who may be anxious to bring themselves in touch with the times, by organizing study clubs in each and every parish throughout the land. The value of systematic reading cannot be overestimated. The Catholic Study Club held an open meeting on Saturday, January 30th. at the home of the President, Mrs. J. H. Donovan. Invitations had been extended to one hundred representative Catholic women throughout the city who responded with great interest. They were received by the members of the Club and were treated to a program replete with brilliant literary and musical numbers. The meeting was called to order by the president at 2:45 P. M. After extending, in the name of the C. S. C. a cordial welcome to the guests and outlining very briefly the line of work being pursued, the president announced the program as follows:





PART I. AMERICAN HISTORY. Oatholic Missionaries and Explorers. Miss Welsh Causes of the American Revolution Harriet Coyle Music. Piano No.-Air de Ballet....... C. Chaminade Miss Margaret Walburga Ducev. Characteristics of William Pitt...... Mrs. Farnum Charles Carroll..... Miss Helson PART II. Music. Vocal No. with Violin Obligato...... "Ivocation," Miss Laura Donnelly, Miss McMullen. Argument of the Divina Commedia...Mrs. J. H. Donovan Reading-Canto I...Minnie Adelaide Dwyer " Mary A. McMahon Argument Reading-Canto II..... Miss Welsh Argument " Harriette Coyle Music. Violin No...... Miss Failles

This program was given with much spirit and was thoroughly enjoyed by all present. After adjournment the guests were entertained at an informal reception, and light refreshments were served.

MONROE: A new Circle has been organized in St. Mary's Academy. The members will follow the courses of study conducted in Review.

OUR BIBLE CLASS

NEW YORK. — ALBANY: One pleasant Sunday afternoon in the month of March, Eighteen hundred and ninety-six, a small but earnest band of ladies met in the parlor of the Dominican Convent at Albany, New York. All were anxious to become better acquainted with the Book of books, and their purpose in coming together was the formation of a class for the study of the Bible. Under the energetic direction of Sister M. Frederick, O. P., the object was quickly attained and the many pleasant meetings since enjoyed attest the complete success of the undertaking.

Si-ter Frederick has demonstrated that she is a perfect example of Bishop Mc-Quaid's definition of "the religious teacher," and has proven that she has "a purp se in view which raises her above herself and gives her a power and courage not natural but divine." She possesses the faculty of not only holding but also increasing the interest of those whom she addresses, and at the close of the session all depart anxious to return to hear more.

The general desire seemed to be to grow familiar with both the old and new Testam-nts, and it was decided that lessons should be taken from both. Following this plan the Psalms of David have been taken up for critical study, and in the New Testament Dr. Conaty's leaflets are used as a basis from which is developed the entire Gospel of the day. The historical questions are enlarged upon, very often leading to discussions which seem to grow brighter at each successive meeting. A little time is devoted to reading from "Darras' Church History," a very interesting and instructive work. We have our query box in which are dropped questions of a religious character upon which we desire information, and therefrom flows a fountain of knowledge bearing upon all ages and conditions of the Church

Finding Sunday afternoon only too short and the desire for knowledge growing with the nourishment furnished through the kindness of Rev. Mother Prioress and Sister Frederick, we were allowed the privilege of forming a Monday evening Reading Circle as an adjunct to the Bible Class. At present the Circle is engaged in the study of Pere Didon's beautiful "Life of Christ." Those familiar with this work will be able to appreciate the pleasure and profit derived from it when read in connection with the study of the Gospels. The roll call is answered with quotations from general literature, thus furnishing the members with an opportunity to display individual taste in reading. An item of Catholic news of local or general interest is given by each member and we are thereby kept in touch with the life of the Church. Current topics relating to the faith are discussed and authorities are indicated, which give the truth upon the subject under consideration.

The Circle has adopted the name of "St. Catharine of Alexandria," co-patroness of the Dominican order, who was noted for her virtue and great learning—qualities which the members of the class are striving to cultivate, believing that learning,

next to virtue, is the most noble ornament to the human mind. The meetings are opened with a prayer to St. Catharine composed especially for the circ'e by Miss Margaret E. Jordan. We consider ourselves favored in a great many ways, but especially so in being allowed to hold our meetings under the protection and guidance of the Dominican order, the origin of which was for the purpose of teaching and preaching. The sisters of the congregation of St. Ostharine de Ricci, whose mother house is at Albany, are carrying out this design to its fullest extent. The air of quiet and refinement which is noticeable upon entering is conducive to study and meditation.

This leads me to speak of another blessing we enjoy-the privilege of retiring to the convent for the purpose of making a spiritual retreat. The order is noted for this branch of its work, and the good nuns will never realize the extent of the blessings they have been the means of having bestowed upon the many who have sought strength and consolation through this channel. These retreats are conducted by a member of the order and can be made by few or many and for a long or short period, as desired. The Bible Class entered into one as a preparation for the feast of Christmas, at which the young ladies retired to the conven on Saturday afternoon and remained until Sunday evening. Upon emerging from one of those spiritual feasts, one feels with Didon that "solitude brings a man nearer to God, purifies his heart and thoughts. strengthens his manly resolutions, foeters his courage and nerves his strength."

The convent furnishes our Bible Class with many aids and incentives, and we live in the hope that we shall see our little acorn develop into the large wide spreading oak with arms stretching forth in every direct in, and it is earnestly desired that in the lives of the members both by precept and example i. will spread and grow until like the little mustard seed it covers the whole field.

KATHARINE E. CRAWFORD,

Secretary.

POUGHEEPSIE: The Santa Maria Reading Circle celebrated the anniversary of its organization on January seventh, 1897.

The recently acquired library of the Circle was pronounced ready for circulation on this occasion. About two hundred volumes are in this collection, including many valuable works on Catholic missions in our own and other lands, lives of saints and patriots, poems by Dryden, Davis, Griffin, Father Prout and John Boyle O'Reilly; novels by Thackeray, Dickens, Scott, Griffin, Banim, Wiseman and Lady Fullerton, and other miscellaneous works of fiction and reference.

Much of the course in American History, outlined in the Review for the current year, was covered by the Circle last year, so the programs are arranged with greater attention toward the literature of the country. We have had a Hawthorne night and an Irving night, and a meeting in honor of St. Patrick, at which the following program was followed:

Roll call, responded to by quotations about St. Patrick.

Music—The Harp That Once Through Tara's Hall.

Paper—St. Patrick...... Miss Katie E. Ryan Papers—The Mission of the Celt in America:

I.—In War.....Miss Alice Colton

II.—In Literature...... Miss Mulrein

III —In Government......Miss Dayley
Intermission.

Music-Medley of Irish Airs-arranged for the occasion by S. E. Horsfall.

Santa Maria Orchestra.

Reading—The Feast of the Gael.....

by J. B. O'Reilly.....Miss Hopkins Paper—Some American Followers of

In addition to the regular papers on history and literature five papers on art and one on music have been prepared and read. Current topics are given each evening, each member bringing a clipping from a newspaper, that gives in a concise manner a statement of some leading topic of the hour. The divisions suggested at the beginning of the year have been fairly adhered to, viz: social, literary, foreign, religious, scientific and political, four members coming under each head. There are seven study clubs of from two to six members. These clubs meet during the intervals between the regular fortnightly meetings.

The first public meeting of the Circle occurred on February eighteenth. On that evening the Circle enjoyed a rare treat. Mrs. B. Ellen Burke, of Malone, N. Y., lectured before the members of the Circle and their friends. Her subject was "Masterpieces of Art," and was beautifully illustrat-Many members of the congregation of St. Mary's church attended, as the lecture was given in the large basement hall of the church, which the kindness of the pastor, Rev. Edward J. Conroy, honorary president of the Santa Maria, had placed at the disposal of the Circle. After the lecture a reception was given Mrs. Burke in the Rectory.

The music for the lecture was furnished by the Santa Maria mandolin and guitar orchestra, and was generally commended for its excellence. The selections incidental to the pictures were a feature of the evening, and too much cannot be said of the skill and good-nature of the musicians, who added so much to the pleasure of the evening and the laurels of the Santa Maria.

HARRIETTE R. HORSFALL.

Secretary.

BROOKLYN: In a recent number of the Review we called attention to the good work done by Mr. George E. O'Hara, of Brooklyn, in organizing Circles in that city. We now publish reports of these Circles formed through the efforts of Mr. O'Hara. It is gratifying to note that all the Circles are in a very flourishing condition, and receive the hearty co-operation and encouragement from the pastors of their respective parishes.

A special feature of many of these Circles is chorus singing; in some cases special instructors have been secured, and consequently the work has been very successful. It is the intention to start a Choral Union among these Circles.

The Newman Circle, of the Church of Our Lady of Victory, was organized about five month ago. It is now a flourishing Circle of over forty members. The success of the Circle is due, in great measure, to the active interest displayed by the pastor, Rev. Jas. Wood. The officers are: President, Mrs. W. Sefton; Vice President, Miss Emma Fortune; Recording Secretary, Miss Susie Walsh; Corresponding Secretary, Miss

Jeanne Schwartz; Librarian, Miss Pauline Warmbrun; Treasurer, Miss Brennock.

The Azarias Reading Circle, of St. Matthew's Church, numbering ten members, follows the Course of Study as outlined in the Review. The members are encouraged by the presence at the meetings of Rev. Father McGlinchey. The President is Miss Mary Keenan; Secretary, Miss Brady.

The Lathrop Reading Circle, of the Visitation Church, is in charge of Rev. Dr. Donaldson. It was organized a year ago, and has nineteen members.

This Circle has followed a miscellaneous course, including a study of Evangeline; the Inquisition; Rise and Fall of the Roman Empire, and articles from current magazines. The officers are: President, Miss Rose A. Holran; Vice President, Miss Margaret Cain; Secretary, Miss Margaret Cahill; Treasurer, Miss Mary Owens; Librarian, Miss Ellen Shay.

In February of this year, a Circle known as St. Ann's Reading Circle, and consisting of thirty members, was organized in St. Ann's Parish. It is under the direction of Rev. James Durick. Its officers are: President, Miss Mary Conway; Secretary, Miss Katie Friel; Treasurer, Miss Kate McLoughlin; Librarian, Miss Mary McCarron.

The Cardinal Wiseman Reading Circle, of Transfiguration Church, was erganized about two months ago, with a membership of twenty. Under the direction of Rev. Father O'Neil the Circle has made great progress in the Study of Church History. The study of authors forms part of the work of this Circle. The Circle is officered as follows: President, Miss E. O'Riley; Secretary, Miss Mary Anderson; Librarian, Miss Katharine McQuade; Treasurer and Musical Director, Miss Mary Hentz.

The Evangeline Reading Circle, of St. Brigid's Church, is composed of twenty-six members. Rev. M. A. Fitzgerald is musical director of this Circle. The subjects pursued are music, history and literature. Each evening is set apart for the study of some particular author. The officers are: President, Miss Josephine E. Tompkins; Secretary, Miss Julia K. Redington; Treasurer, Miss Mary F. Clark; Librarian, Miss Mary A. Sweeney.

The Brownson Reading Circle was introduced into St. Malachy's parish by Mr. Geo. E. O'Hara, with the approval of the pastor, Rev. Hugh B. Ward.

The Circle was organized February 3d, 1896, under the title of the Brownson Reading Circle, and enrolled upon its books a membership of 46, officered as follows:

Rev. Father Cummisky, director; Miss Lizzie Sinnott, president; Miss Mary Maguire, vice president; Miss Ella Corrigan, secretary; and Miss Mary Sullivan, treasurer.

Besides progressing steadily in literature, the members found time to avail themselves of an outing on July 1st, at Rockaway Beach, which was largely attended and proved to be a most enjoyable affair.

September 8th the members of the Circle assembled again in their meeting rooms, somewhat depleted in numbers, but still with the old spirit of determination to succeed. The first duty attended to was the semi-annual election of officers.

Miss Mary Maguire was elected president; Miss Maggie Carr, vice president; Miss Mary Sullivan, secretary; and Miss Jennie Sullivan, Treasurer.

Miss Maguire upon being installed in office proceeded to establish a library, which, considering its extreme youth, is now in a flourishing condition under the management of Miss Lillie O'Connell, Librarian.

December 28th a Blue Tea and Entertainment was given which was a success beyond the most sanguine expectations both socially and financially; the attendance testing to its utmost the capacity of the spacious hall in which it was held. The souvenirs presented on this occasion were decidedly unique and contributed to make the event a memorable one.

Under the directorship of Rev. Father Cummisky the Circle has incorporated among its means of entertainment, debates, which have proven both amusing and entertaining.

On the 3d of February, 1897, the Circle celebrated its first birthday and is in a most flourishing condition, having forty-nine members all in good standing. The Circle enjoys a popularity which augers well for its success.

The Leo Reading Circle, Sts. Peter and Paul's Parish is but an infant in years, amongst its sister Circles, yet it displays ail the force and activity of many an older and well established Circle.

From the very beginning our work has prospered. The enthusiasm which it has awakened amongst the young ladies of Sts. Peter and Paul's parish is best shown in its membership, which has grown, till to-day we number more than eighty active and progressive members.

Our aims do not differ materially from those of other Circles. They are social and literary—fostering and directing all that is noble of character, kindness of heart and clearness of intellect.

We adopted as the special work of the year the study of the Reformation, viewing it principally in its religious and historic character. It has afforded much scope for essays and discussions, and is a subject that will be of vital importance to everyone who would know the real foundation of Protestantism, and to a great extent the infidelity and materialism so common in this age.

As we reviewed the Reformation in its rise, progress and results, we contrasted the lives of its reformers with such men as St. Ignatius, St. Francis Xavier, and St. Charles Borromeo.

To show the thoroughness with which each character was treated, it will suffice to say that in one evening three essays were given to an analysis of Luther's character. One dealt with him as a Catholic, another portrayed him in his role as reformer, and a third was given to a description of his interior life. But our work in the literary line is not limited to the study of the Reformation; selections are read from the poets, and essays are frequently contributed dealing with some feature of a poet's life and writings.

There is another feature of our work of which it is pleasant to make mention. Under the able management of Miss Rose Fagan, one of our gifted members, the musical talent of the Circle is being successfully developed.

The secret of our success is due to the untiring zeal and wise guidance of our

Director, Rev. J. E. Hopkins, and the unity of spirit and unselfishness of character which prevails amongst its members.

Every member of our Circle feels encouraged at the prospect of improvement afforded of self-culture and intellectual advancement, arising from methodical reading. It is thus we hope to better our own lives and share our happiness with those who have a love for reading and study.

Following are the officers: Director, Rev. E. J. Hopkins; President, Miss Pauline Plumer; Vice President, Miss Annie Carlin; Secretary, Miss Lulu McNally; Treasurer, Miss May Leggett; Librarian, Miss Lizzie Malloy.

LULU MCNALLY, Sec'y.

The St. Thomas Aquinas Circle was organized a little more than three months ago among the young ladies of St. Cecelia's parish. Since its organization its membership has increased rapidly. The Circle is now studying the works of the following American Authors: Irving, Longfellow, Hawthorne and Whittier.

The Rev. Father McGolrick, director and critic, attends all meetings.

The following are the officers: President, Miss Annie Bisson, Vice President, Miss Kitty Fitzimons; Secretary, Miss Mary Hickey; Treasurer, Miss Mary O'Neil; Director, Rev. Father McGolrick.

ANNIE C. BISSON, Pres.

DR. PALLEN'S LECTURES BEFORE THE SHERMAN CIRCLE.

IOWA—Dubuque: The Sherman Circle of Dubuque, Iowa, named in honor of Rev. Thomas Ewing Sherman, S. J., and one of the largest a sociations of Catholic women in the West, has recently enjoyed a fine literary treat in the series of five lectures under its auspices by Dr. Condé B. Pallen, vice-president of the Columbian Catholic Summer School. Not only the ladies of the Circle, with their husbands and families, but many of the non-Catholic—the refined and intellectual of all denominations, were in constant attendance at the lectures.

Dr. Pallen treated his subject, the "Epochs of Literature," under the five headings, Homer and Greece, Rome and Virgil, the Transition, Dante, and After Dante, reviewing the different periods in a clear, comprehensive and logical mann-r.

He showed that the Greek mind, wise, poetical and beautiful though it was, yet failed to comprehend the true meaning of life which later the Incarnation revealed, while the scholasticism of the Middle Ages refined and civilized humanity. This refinement and civilization was evinced in the literature, but still more in the art of that time when gothic architecture sprung up and flourished—a fitting symbol of the rise of faith with its aspiring qualities manifested as it were, in the pointed, upward towering spires and gables.

But the greatest beauty and vigor in literature originated with Dante, and after his time began the forming of national life and the development of new languages. The new languages possessed a power and a compaes of idealization greater than the old Latin and Greek, and therefore they stamped out the false rhetoric of the period and became a living literature. The dramatic literature of Calderon and Shakespeare surpassed that of all other ages, ancient and modern; but Dr Pallen accords the interpretation of complete life to Calderon; Shakespeare was great, indeed, and the equal in native powers to Calderon, yet he could not grasp the fulness of life; to him it was ever an unanswerable problem. After his time English literature lost its spirituality. Milton in his Paradise Lost gave a materialistic idea to spiritual life. Faith was degenerating, and skepticism reached its summit in the eighteenth century--the time of Voltaire and of the French Revolution. A reaction set in unhappiness, was shown in the morbid sentimentalism of Goethe and Byron, which was followed by a research into physical science for the discovery of life's mysteries, but the present century has awakened to the fact that man requires faith for I is spiritual aspirations, and this is the hope for the future that lies in the unity of truth which the philosophy of the Incarnation alone can give.

Dr. Pallen's course of lectures marks an epoch in the literary history of Dubuque. They are replete with beautiful truths expressed in equally b autiful diction, indicative of the rare greatness and spirituality of vision possessed by him.

Dr. Pallen may rest assured of a warm

welcome should he again favor Dubuquers with his presence.

His new book, the "Philosophy of Literature," recently issued, is the publication of one of his courses of lec uses, and it will find many readers here as it must everywhere it goes. It is full of beautiful convincing truths, and deserves the attention of every earnest true man and woman.

MARY J. O'NEILL.

WASHINGTON, D. C.: On November 1, 1896, the *Hecker* Reading Circle of Washington, D C., entered upon the seventh year of its existence with the same interest and enthusiasm that characterized each preceding year. Its present membership is sixteen, and meetings are held at the home of the president every Tuesday from November to May,

The course outlined by the Review has been closely followed, except that one evening each month is devoted to reading Shakespeare. The programs are highly interesting, each member being assigned some literary work, such as American Literature, History, Social Problems, or articles from the Review, such, for instance, as Dr. Egan's three charming lectures on The Study of Tennycon; Hon. Morgan O'Brien's able article on Gold and Silver; Dr O'Hagan's "True Account of the Acadian Expulsion and Deportation"; and other brilliant essays. Each member selects a quotation, the author of which is named by the other members, which is both enjoyable and profitable. A special feature is the Gleaner, who culls from magazines and newspapers any article of interest relating to Art, Science, Literature or current events-

"And idly utters what she gleans From chronicles and magazines."

As some of the Heckers are capable musicians, our literary exercises are interspersed with artistic renditions of classical music.

We endeavor to make our Circle attractive socially as well as intellectually, and sometimes stray from the path of learning into the by-ways of pleasure. In February, we had the honor of entertaining Dr. Maurice F. Egan, the distinguished author, and Professor of Literature at the Catholic University. Dr. Egan is so well known to the

readers of the Review that the mere mention of his name suggests an intellectual treat. About fifty friends participated in the evening's enjoyment, during which Rev. Dr. Quinn, Professor of Greek at the University, introduced the guest of honor, who in his easy, graceful manner, gave a very interesting talk on The Higher Education of Woman, commending the work of Reading Circles generally, and the necessity of intelligent reading, saying that to read the best books profitably required careful preparation. He paid a high tribute to woman's intellect, - intimating that although she does not generally study philosophy, she is logical and should devote more time to serious application. At the conclusion of Dr Egan's remarks, instrumental and vocal selections were well rendered and a collation was enjoyed.

The success of our Circle is due in a large degree to the zeal and devotion of our President, Miss Estelle de Ronceray, whose influence in keeping aroused the interest of the members has been all-potent.

Altogether, the result of the year's efforts inspires us with a desire to keep alive the spirit of the work, and encourages us to hope even for a brighter prospect.

AGGIE O'NEALE,

Secretary.

PENNSYLVANIA—PHILADELPHIA: The Sedes Sapientiae Literary Circle. Mt. St. Joseph Academy, Chestnut Hill, does not agree with the "Bard of Twickenham" when he declares that it is a blessed lot to forget the world, and to be forgotten by it; for its members ever take the most eager interest in reading the doings of other Circles, and they are not a little pleased when they are permitted to give an account of their own stewardship from time to time.

"The web of its life," this last quarter, has been of "mingled yarn;" work and play so judiciously woven that Jack is not likely to become a dull boy by either extreme.

"Papal Elections," "Lutheranism," "Calvinism," "Anglicanism" and "Jansenism," have been successively the subject matter of our various readings. They were not read during the meeting, but each member posted herself, to the best of her ability, on the subject to be discussed at the Circle,

and in answer to the Roll-call she gave a definition, a saying, an explanation, or something said about the theme by authorities. This method gave eac more time to express her ideas, to cite her authorities, and to correct her errors. From time to time preparation has also been made for Mr. Spaulding's lectures on "Lowell," "Holmes," "Whittier" and "Emerson."

Mr. Adams's "Talks on Books" and on "Music" were perfect in the "mouths of wisest censure." Never have we heard a more inspiring speaker; his enthusiasm, his deep earnestness, his flashes of humor, but, above all, his quaint and poetical comparisons, took us all by storm. Unlike most scholars of our day, Mr. Adams sighs not for "ye olden times," as he actually revels in the glowing present. He spoke of this century's marvel literary works: of its advantages and its possibilities. How inspiritingly he did laud the glorious opportunities of the present Catholic woman! "Never," he said, "has there been a more fertile, a clearer field before her; never have there existed more helps to cultivate it." Certainly the embryo young women of the audience felt, as the lecturer sketched their future sphere, and how, as convent girls, they were expected to fill it nobly and beautifully, that in their dawn it was bliss to be alive, but, to be young, was very heaven.

Our "Open Meeting" took place the evening of the seventeenth of December. Music, vocal and instrumental, and recitations formed its staple; the papers read, "Three Famous Scenes from German History," "Three Famous Scenes from English History," and "Three Famous Scenes from French History," were deserving of the attention and applause they received.

The other essays noticed particularly during the various meetings were: "Night in Poetry," "Historic Nights," "Nights in the Old Testament," and "Nights in the New Testament."

The evening of Washington's Birthday gave us a chance for a frolic in the form of "Mrs. Jarley's Wax Works," each member personating some historic character in the collection. An account of our five o'clock dinner, of the decorations, and of the fun of the play, would unduly lengthen our al-

ready too long account, and prove to our friends that we are egotistically anxious not to be forgotten

MARY VIRGINIA JOHNSTON, Sec'y S. S. L. C.

KANE: Rev. Geo. Winkler, of St. Callistus Church, writes that a Circle has recently been formed in his parish, and will affiliate with the Union.

MARYLAND. — BALTIMORE: The St. Agnes Reading Circle held its usual monthly meeting last Sunday in the basement of St. Ignatius Church.

The paper of the evening, "The Massacre of St. Bartholomew," was ably handled. The writer had recourse to the rare treasures stored in Peabody Library, and made a very valuable as well as interesting translation of several works, but little known in this country.

It took the Circle two years to study English Church History, and from present indications it will take twice that long for the study of the history of the Church in France, as this is the second year devoted to it, and the end is far ahead.

A new feature developed this year is a discussion of the social question—by means of novels delineating that phase of life. "Metzerott," by Katharine Woods, with a review of "Looking Backward," and "Armine," by Christian Reid, have been given, first the synopsis by one member, followed by a discussion in which several participate.

"Ramona" was given in December by a member who had recently explored all the ground covered by that beautiful novel by Helen Hunt Jackson. She described Ramona's room and its surroundings and exhibited some souvenirs of the place, incidentally bringing up the Indian Question at the end.

The biographies are confined exclusively to Catholic female writers, as we have exhausted the most prominent English and American names in the seven years of our existence.

The Gleanings continue to be a varied and an instructive source of pleasure, especially the review of new books; and the summing up of the scattered ideas of the evenning by Father Morgan, S. J., rector of Loyola College, who is Director of the Circle. At the last meeting the points on which he dwelt included The Massacre, Socialism and the Church, Gunpowder Plot, and the writings of the Rev. John Gerard, an English Jesuit.

As the membership is so large there is little difficulty in securing at each meeting a delightful program in which music and recitations play an important part.

M. A. Cummings.

ILLINOIS.—CHICAGO.—The Father Faber Reading Circle of St. Bridget's parish has been doing excellent work during the past winter. On the evening of February the 25th the members of the Circle gave a very fine entertainment in the Hall of St. Bridget's School, consisting of vocal and instrumental music and a lecture by the Canadian poet and reader, Dr. O'Hagan, on the subject of Wit and Humor. Vicar General Dowling presided and introduced the distinguished Canadian litterateur who charmed and delighted the immense audience assembled to greet him.

MINNESOTA. — DULUTH. — The Ladies' Catholic Union of this city, a literary society fostered and guided by Rt. Rev. Bishop McGolrick of Duluth, has, during the past winter, held a number of very successful meetings. On January the 19th they discussed the works of Katherine Conway and Agnes Repplier, and on January 26th the literary work of Dr. Thomas O'Hagau, one of the members of the society singing Dr. O'Hagan's lyric, "In Dreamland," which has been set to music by Prof. Tonning of this city.

WEST VIRGINIA.—WHEELING: At the last regular meeting of the Camillus Reading Circle a special program was arranged in compliment to Miss Lee, one of the most popular and valued members of the Circle, who left Thursday for New York, whence she will sail for England. Thackeray and Byron and their works were fully discussed, after which a short season was spent in social pleasures. Miss Lee has made her home in Wheeling for several years, and she has many warm friends who will unite in wishing her "bon voyage."

The remaining Tuesday evenings of the month were devoted to the study of Moore and Bulwer Lytton, sketches of their lives and brief analytical criticisms of their works being supplied by Mrs. Brennan and Misses McKee, Howard and Montague.

WISCONSIN—MILWAUKEE: A new Circle, the Aletheia, was recently organized here. The members are following the prescribed courses of reading and study, as conducted in the Review.

KENTUCKY—LEBANON: A correspondent informs us that a Circle will shortly be organized among the young people of Lebanon.

CANADA—TORONTO, ONT.: A Reading Circle will be formed among the members of the Catholic Truth Society of the Cathedral Parish, and will affiliate with the Union.

UNIVERSITY EXTENSION.

The lectures of the University Extension courses at St. Francis Xavier's College Theatre, N. Y., have attracted wide attention. The beautiful series of illustrated lectures given by the learned and distinguished Jesuit, Fr. O'Conor, are well known. His lectures on "The Art and Poetry of Classic Greece," and the great German epic poem, the Niebelungen Lied, and those on Religious Art,—the Mad nna, the Childhood of Christ, the Sacred Heart, the Passion, the Life of Christ, the Heroes and Heroines of Christian Art—have charmed and fascinated the large and cultured audiences that have heard them. They were real treats to all who enjoy what is beautiful and artistic, and love what is profitable and scholarly.

The great German epic poem, the Niebelungen Lied, and the Wagner Operas was the subject of Fr. O'Conor's lecture on the evening of March 10th. This great poem has furnished the most interesting of legends in the realm of story-teling. What Tennyson has done with the story of the Round Table and King Arthur, forming them into the delicious Idylls of the King, this Wagner has done with the Niebelungen songs, weaving them into his operas of Siegfried and the accompanying works of the Trilogy.

Many have an indefinite idea of the great poem. The names of Siegfried and Criemhild, of Brunhild and Gunther, of Hagen Dankwart, Dietrich and Rudiger, are known, but of the whole story in its grand tragic climax, its weirdly interwoven plot, its characters and interest there is but a vague notion.

The lecture of Father O'Conor gave a clear view of the whole poem, and each of the pictures was a study.

Mlle Carina de Saint Seigne, an illustrious pupil of Leschetitzski, the master of the renowned Paderewski, played several selections from Wagner's opera of Siegfried, and from his other works.

The exquisite playing of this artist formed an admirable illustration of the lecture, recalling the scenes of the operas themselves, and providing a novel and interesting feature.

CATHOLIC SUMMER SCHOOL OF AMERICA—(CHAMPLAIN ASSEMBLY).

ASSEMBLY GROUNDS, CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN. SIXTH SESSION—JULY 11 TO AUGUST 28, 1897.

The example set by Rev. Dr. Loughlin and the Philadelphians last year in erecting their handsome and commodious cottage on the Assembly Grounds at Cliff Haven has aroused a spirit of emulation that will produce magnificent results. No longer will the Philadelphia Cottage stand solitary and alone as the representative of one city's pride in an appreciation of the Summer When the next session opens School. Philadelphia will have as neighbors, New York, Brooklyn, Boston, Buffalo, Rochester and probably other cities represented by cottages equal to her own. The following communications to the Review will prove the truth of the above remarks.

New York March 23, 1897.

The first business meeting of the committee having in charge the erection of a New York cottage on the grounds of the Catholic Summer School of America, was held last Monday evening in the rectory of the Cathedral. Among those present were the Rev. Dr. D. J. McMahon, rector of the Church of St. Thomas Aquinas; the Rev. C. H. Colton, rector of St. Stephen's Church; the Rev. E. J. Slattery, rector of the Church of St. Catharine of Genoa; the Rev. Father McMillan, of the Paulists; the Rev. Joseph H. McMahon, assistant rector of the Cathedral; Mr. Travers, Mr. Henry J. Heidenis, Mr. George J. Gillespie. Mrs. Pulleyn, Miss K. Broderick, Miss M. Broderick, Miss E. J. Broderick, Miss Agnes Wallace, Miss O'Reilly, Miss S. Fullan, Miss J. Erdman and Miss Cummings. Dr. McMahon was made chairman; Mr. Travers, treasurer, and Mr. Gillespie, secretary.

Plans for the building have been drawn by a New York architect, and it is expected that the work will be started on April 1.

Sleeping rooms sufficient to accommodate a large number of visitors will be provided, and there will be large reception rooms, writing rooms, culinary attachments, etc. It is intended to make the building at once pretty and comfortable.

The building will cost about \$5,000, and the amount, it is expect d, will be obtained by subscriptions from New Yorkers who desire to push ahead the work of the Summer School. Those subscribing to the erection of the cottage will of course be entitled to preference in accommodation, and this fact will, no doubt, be sufficient to render the raising of the money an easy task.

Brooklyn, N. Y., March 24, '97.

Mr. Warren E. Mosher, Sec'y:

DEAR SIR—We have selected a site for "The Brooklyn Cottage," and we hope to have the cottage in the course of erection by April 15th. When the Booklyn Trustees of the Summer School engage in an enterprise of this kind you can rest assured it will be a success.

Yours sincerely,

W. H. MOFFITT.

Buffalo, March 15, '97.

At the home of Dr. Cronyn, last evening, a number of members and friends of the Summer School were invited to meet Mr. W. E. Mosher, Secretary. A permanent organization was formed in the interests of the Summer School. This body will be known as the Buffalo Auxiliary of the Catholic Summer School. Miss Elizabeth A.

Cronyn was chosen president, and Miss Hannah E. Looney was named as secretary. The aim of this auxiliary is to advance the interests of the Champlain Summer School in all possible ways. A stock company—a body independent of the auxiliary-was also formed for the purpose of purchasing a lot and erecting a cottage on the Summer School site for the accommodation of the Buffalo contingent. At the meeting last evening sufficient money was subscribed to purchase one of the handsomest sites at Cliff Haven. It is expected that before the end of a month a sufficient amount will be raised to erect the cottage and have it ready for occupancy for the coming session.

The following committee have the Buffalo cottage project in charge:

Dr John Cronyn, Judge George A. Lewis, Mr. John Strootman, Mr. John A Strauss, Mr S. Deuther, Miss B A. McNamara, and Miss Elizabeth Cronyn, Secretary.

The Buffalo cottage will be most artistic in design and complete in equipment. Its cost will be about \$6,000.

Buffalo has given a further evidence of her generous and practical spirit toward the Summer School by the addition of the following Honorary-Life and Associate members:

HONORARY LIFE: Miss H. E. Looney, William A. Rix, John Strootman, P. H. Cochrane, James A. Campbell, Anna Crowley, Rev. M. P. Connery, Julius C. Deuther, Michael Danahy, William J. Forsythe, John Irlbacker, Emma A. M. Lang, John A. Strauss, P. E. Stanton.

HONORARY ASSOCIATE: Miss B. A. Mc-Namara, Serge E. Deuther, John Feist, Frank S. Holmwood, Anthony J. Hoefner, Philip Kirwin, Daniel V. Murphy, Harry E. Mahoney, John J. Walsh.

BOSTON.

The managers of the Boston cottage project are now negotiating with Plattsburg builders to start the erection of the cottage at the earliest possible date.

ROCHESTER, N. Y.

The Rochester daily papers, Democrat and Chronicle and Herald, of April 5th, contain the following account of the practical interest of Rochester Catholics in the Summer School:

"An informal meeting of representa-

tive Catholics of this city was held at the Cathedral hall, on Frank street, yesterday afternoon, to take action on the erection of a building on the Assembly Grounds of the Catholic Summer School, which will represent this city and be a testimonial of regard for the Catholics of Rochester, for the advancement of education.

"Rev. James P. Kiernan, rector of the Cathedral, stated the object of the meeting and introduced Warren E. Mosher, Secretary of the Catholic Summer School, who spoke at some length on the great progress being made by that institution, and outlined the plan by which this city will be represented more closely than before by having a building which will serve as a head-quarters for Rochester Catholics who attend the sessions. The project met the hearty approval of all present, and a large amount of the sum required, \$6,000, was subscribed.

"The building will be begun as soon as possible, and will be in readiness for the coming session, which will open July 11th and close August 28th. The Catholic of Rochester will not be behind the cities of New York, Brooklyn, Boston, Philadelphia, Buffalo and other cities which will build handsome structures on the Catholic Summer School grounds this spring:

"The Catholic Summer School is making wonderful progress on its magnificent site on Lake Champlain. Last year \$50,000 was expended in improvement of the property, and a sum equal to this will be spent this year.

"The advantages offered at this institution for combining healthful recreation
with profitable instruction while at the
same time enjoying most pleasant social
intercourse, are unexcelled. It has already
become an important factor among the institutions at work in this country for the
advancement of higher education by means
of its summer courses and the University
Extension and Reading Circle work done
throughout the country during the year.
More than 600 of these local branches have
been formed, Rochester having five, all in
a progressive and flourishing state.

"Besides discussing the cottage project, an organization was formed which will be known as the Rochester Auxiliary of the Catholic Summer School. James C. Con nolly was made temporary president, and Miss K. Goodyear, secretary.

"Among those interested in this Catholic Summer School are Rev. James P. Kiernan, Rev. T. A. Hendrick, Rev. T. F. Hickey, Rev. E. J. Hanna, D. D., Rev. A. E. Breen, D. D., Hon. J. M. E. O'Grady, Mrs. Charles Wilkin, Charles E. Cunningham, Mrs. James Fee, P. Yawman, Miss C. Yawman, James C. Connolly, Mrs. K. Dowling, Miss Mary Hahn, Dr. G. G. Carroll, Dr. J. A. Fennessy, Mrs. A. B. Hone, Mrs. W. T. Bassett, Mrs. Brock, and many others."

ANNOUNCEMENTS FOR THE SESSION OF 1897.

Definite announcement of the program for the sixth session will be made very soon. The Board of Studies, of which the Rev. Thomas McMillan is again chairman, having succeeded Rev. Father Lavelle, who was raised to the presidency, are engaged in preparing a program which will equal the courses heretofore given, and will contain many new and strong features, while the Executive Committee and Trustees are leaving nothing undone in perfecting arrangements for the instruction, pleasure and comfort of all who attend the coming session, which, from every point of view, promises to be the greatest yet held. The great activity now going on in the largest cities of the East is proof of this assertion.

All inquiries for information may be directed to the New York office, 123 East 50th Street, or to Youngstown, Ohio.

COLUMBIAN CATHOLIC SUMMER SCHOOL.

THIRD ANNUAL SESSION—A FINE PROGRAM—DISTINGUISHED AND POPULAR LECTURERS.

The annual session of the Columbian Catholic Summer School for 1897 will be held in Madison, Wis., commencing on Sunday, July 11, and closing on Friday, July 30. The program, so far as it is ready for publication, is as follows:

"Religion and Politics," a subject of stirring interest at all times in our country,—Rt. Rev. S. G. Messmer, D. D., President of the School.

"The Christian Antiquities of Rome," a course of lectures by Rt. Rev. S. C. Chatard, Vincennes, Ind. During Bishop Chatard's long residence in Rome as the head of the American College, he made himself familiar with the monuments of early Christianity in the Eternal City, and the work then begun has since been kept up as a labor of love. No man in our country to-day is more thoroughly conversant with this important branch of Archæology than the learned bishop of Vincennes.

"Dante," Rt. Rev. M. T. Burke, D. D., St. Joseph, Missouri

"Holy Scripture," a course of five lectures by Rev. P. Danehy, of St. Paul's Seminary, St. Paul, Minn. Father Danehy is distinguished for erudition and eloquence, and his series of lectures will be a continuation of the courses given by him last year and the year before.

"Political Economy," a course of five lectures by Rev. Francis W. Howard, of Columbia University, New York City. This course will be a continuation of the interesting and popular one given by Father Howard last year, and will deal with such issues as The Distribution of Wealth, Wages, Interest, Profits, and Rent.

"Literature," a series of five lectures by Conde B. Pallen, Ph. D., St. Louis, Mo. Mr. Pallen will, in this course, continue his scholarly lectures of last year.

"Law, Its Origin and Growth, The Constitution and the Law of the Land, Rights and Duties Under the Law, Judgments and Penalties, and The Courts," form a series of lectures to be given by Judge M. J. Wade, Iowa City, Iowa, who also holds the chair of law in the Iowa State University.

"Early Missions After the Pioneers," Rev. W. J. Dalton, Kansas City, Mo. Father Dalton will recount the hitherto unwritten story of those missions in our land, and the result of his study and research will be read for the first time before the Madison School.

"Psychology," three lectures by Rev. Thomas E. Shields, Ph. D., (Johns Hopkins), professor of biology and psychology in St. Paul's Seminary, St. Paul, Minn. Father Shields will treat the following sub-

jects of paramount importance to all who are interested in the best methods of education: Three Phases of Mental Life, Fundamental Qualities of the Student Mind, and Laws of Mental Development.

"Theosophy," by Dr. Thomas P. Hart, Cincinnati, Ohio.

"The Masterpieces of Christian Art," a course of profusely illustrated lectures, by Miss Eliza Allen Starr, Chicago, Ill.

"The Vatican Hill and St. Peter's Church," an illustrated lecture by Mrs. William E. Cramer, Milwaukee, Wisconsin.

"Some Scenes from the Iliad," lecture by Mr. William Dillon, editor of *The New* World, Chicago, and brother of Mr. John Dillon, leader of the Irish Parliamentary Party.

"Arbitration vs. Law," Hon. J. W. Willis, St. Paul, Minn. Those who heard Judge Willis' eloquent lecture last year on Modern Social Reforms in Their Relation to Politics will anticipate his lecture this year on a still more absorbing topic with great pleasure.

"Medieval Republics of Italy," Paul D. Carpenter, Milwaukee, Wisconsin.

The Hon. Wm. P. Breen, Ft. Wayne, Ind.; Rev. J. M. Cleary, Minneapolis, Minn.; and Rev. J. F. Nugent, Des Moine, Iowa, have also cordially consented to lecture before the School, but their subjects cannot be announced at this time.

THE CATHOLIC WINTER SCHOOL OF AMERICA.

The second session of the Catholic Winter School of America was held in New Orleans, La, from March 4th to March 20th, and proved to be a most encouraging success.

The opening religious ceremonies, held in the historic Cathedral of St. Louis on Sunday, Feb. 28th, were marked by a pomp and splendor worthy in every way of the occasion. Most Rev. Archbishop Martinelli, the Apostolic Delegate to the United States, celebrated Pontifical Mass, while the sermon was preached by Bishop Dunne of Dallas, Texas. The singing of the Cathedral Choir was most excellent, strengthened by the music of the French Marine Band from the French Man of War. At the close of the ceremonies Archbishop Janssens addressed most felicitously words of welcome to the Apostolic Delegate and the immense concourse of visitors who thronged the aisles of the Cathedral.

Thursday, the 4th of March, at 11 A. M., the formal opening of the Catholic Winter School took place in Tulane Hall in presence of a very large audience. Among the prelates present in addition to Mgr. Martinelli and Most Rev. Dr. Janssens, were His Grace Archbishop Elder, of Cincinnati; Dr. Byrne, Bishop of Nashville; Bishop Dunne, of Texas; and Bishop Meerschaert of Indian Territory. Amongst the distinguished clergy and laity were Father Nugent, President of the School; Father Mul-

lany, of Syracuse, N. Y.; Father Phelan, of St. Louis; Judge McGloin, J. J. McLoughlin, J. W. Fairfax, Prof. Alcee Foster, Geo. W. Young, L. J. Doize, and Thomas G. Rapier.

Appropriate addresses were delivered by Mgr. Martinelli—who warmly commended the purpose of the school and invoked God's benediction upon it—Archbishop Janssens and Judge McGloin.

During the inaugural ceremonies Father Nugent read, amid great enthusiasm, a cablegram from Leo XIII., bestowing most lovingly the Papal blessing.

The first lecture in the course was given by Father Mullany, at 4 p. m. on Thursday, the 4th. Subject: Phases of Modern Literary Thought and the Church, and was an able study of the ethical thought of such writers as Tennyson, Browning and George Eliot.

Rev. M. S. Brennan's lectures, as usual, were very popular, and dealt with Solar Physics, European Travels, and Tornadoes, the series being illu-trated.

The lectures by Miss Helena T. Goessmann, M. Ph., on Woman in History and Literature, were most scholarly, the one dealing with the Christian Woman in Society being a remarkably able one.

The greatest factor as a lecturer in the second session of the Catholic Winter School was, unquestionably, Henry Austin Adams, A. M., of New York, whose five

lectures on the Oxford Movement made a most profound impression on the Winter School and on the Crescent City. Mr. Adams' finest lecture was on John Henry Newman.

Rev. Dr. Nugent, of Des Moines, Iowa, came to New Orleans and saw and conquered. He was the most strikingly original lecturer at the School. Dr. Nugent's three lectures on Civilization were thoughtful, suggestive, polished and scholarly.

Father Knapp, the brilliant Dominican preacher from St. Hyacinth, Canada, delivered two lectures on Monastic Orders and Joan of Arc. It is needless to say that Father Knapp held his large audience spell bound.

Rev. Wm. Powers, S. J., of Spring Hill College, Mobile, Ala., whose lectures last year were so popular, gave a series of three lectures this year on Revelation, which well sustained his high reputation as a thinker and speaker.

Prof. Brown Ayres, Ph. D., of Tulane University, presented in two illustrated lectures the subject of Physics in such an entertaining way as to make the audience forget that the lecturer was dealing with a subject usually dry and uninteresting.

Mrs. B. Ellen Burke, of Malone, N. Y., who has grown into rich favor in the North as a lecturer on school methods, appeared at the Catholic Winter School for the first time, her subjects being Child Study and Childhood's Ideals. Mrs Burke's work met with great favor, the general opinion obtaining that her lectures were amongst the most valuable at the School.

In addition to her regular lectures Mrs. Burke conducted a Teachers' Institute on St. Joseph's Day, at St. Joseph's Hall, and twice addressed the Religious Communities upon subjects of vital interest to teachers.

Saturday evening, the 20th of March, at 8 p m., Father Mullany delivered before an immense audience the closing lecture, which was a complement of his first able lecture, and was entitled Phases of Modern Philosophic Thought and the Church. Thus was the lecture course rounded and bound by the golden thought of him who is recognized grateful y and lovingly as the father of the Catholic Winter School.

Father Fallon, of St. Patrick's Church, New Orleans, presided most admirably over the closing exercises of the Catholic Winter School, which took the form of congratulatory addresses from Archbishop Janssens, a tower of good sense and wisdom, Father F. V. Nugent, the genial and zealous president of the School, Rev. Dr. Nugent, Father Mullany and Judge McGloin. The pupils from the Convent of the Sisters of Mercy deserve special mention for their fine vocal contributions at the closing exercises.

Thus passed away the second session of the Catholic Winter School of America—a decided success—an advance upon the first session, and a surety that Catholic University Extension has become a fixed and permanent fact among our hospitable, courteous and Catholic kinsfolk of the beautiful sunny southland.

THOMAS O'HAGAN.

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PURITAN NEW ENGLAND.

BY REV. PETER J. O'CALLAGHAN, C. S. P.

It is profoundly impressive to investigate the beginnings of New England life and to trace to its source that influence of the Puritan which has been so largely predominant in our American life and spirit. We shall perhaps get a truer estimate of the importance of that influence, if we look upon it for a moment from a world-standpoint as an element in that larger influence which has become embodied in the most magnificent Empire that man has ever seen. The British Empire predominates our modern world. It holds within its grasp 11,257,128 miles, -more than a quarter of the habitable globe-and embraces as its subjects 385 million souls. She is mistress of the sea as well as the land. Her almost twelve thousand vessels have an aggregate tonnage greater than half the entire tonnage of all the vessels in the whole world.

This mighty empire is only a partial expression of that predominant English influence which has been rising, during these last three centuries, like a great sun till it now sends its rays into almost every corner of the globe.

In that influence which we must call English for lack of a better name and also because England has really won for itself the primacy in the United Kingdom,—in this influence, there are, to be sure, many elements not English. But it would be useless for us to reduce into these elementary parts what is now a great though composite fact. Suffice it for us to know that England has become supreme in the British Isles only to embrace a world empire.

With the British Empire, or English influence as such, we are not at present concerned. However in order to keep our bearings, it is well for us to remember that the predominance of the spirit of New England in these United States has been only an element in the influence of English ideals over the modern world. Through the Puritan, English influence has dominated in this country of ours, English traditions have become crystallized in our constitution, English ideals have developed into many of our dearly cherished American ideas; - our English language is enough to show what has been

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the master-spirit in the progress of our new-born race. Americanism is a refracted ray of English influence. be sure that ray has shone into this rarer medium of our atmosphere of splendid democracy, so that its angle of refraction is far out from the normal and mightily different from the angle of incidence. But much as it has been refracted and combined with other influences, it was a ray of purely English influence which found its entrance into American life through the landing of the Pilgrim Fathers. Even at the end of the eighteenth century, according to the highest authority on this subject, more than ninety-eight out of every one hundred persons in New England could trace their origin directly back to England. Naturally the Puritan became, whether he would or not, the propagator of English traditions and ideals.

A NEW RACE.

But not only were the Puritans the disseminators of English traditions, they were also the seed of a new race. Professor N. S. Shaler, in a recent number of the North American Review, has pointed out some of the effects which environment has had upon the people of New England. The nature of the soil has forced her people into occupations which have developed their native qualities in such wise as to lay the foundation for a new type, at least intellectually different from the orig-New England may have seemed a harsh mother and cold as her chilling East winds, but her harshness and her coldness have only served to make her children sturdy in body and keen in mind. The sons of the Puritan have scattered themselves into every part of the country. The little band

which in 1640 amounted to something like twenty-six thousand souls, has grown into a multitude, so that we may reasonably assert that one quarter of the population of the United States is still of Puritan stock, notwithstanding the tremendous influx of foreign blood. They have been the leaders of public sentiment and have been first in every cause which has become triumphant in America. The Puritan has made this country to be a Yankee nation, and our new American race must receive its most striking characteristics from the blood of the Puritan.

The Puritan had grievances, even before leaving England, against the government represented by James I. and Charles I., and he came to the wild shores of New England only because he could not live at home. When he had erected a commonwealth in this new world, his love for it became stronger than any ties he may have had to his old home. When restraint upon his liberty was attempted by England it was the Puritan's English blood that boiled up into rebellion against the mother-country. Almost from the very landing of the Mayflower down to the day of the Boston teaparty there was a series of contests between the Colonial Governments and Parliament, sometimes over charters, sometimes over grants of land, sometimes over acts which the colonists regarded as encroachments upon their liberty. It was not the Stamp Act, or any act of George III, that could account for that hatred of England which is now characteristic of the American people. That hatred was a slow growth which reached its height in 1776, and which has persevered to this

day. The same spirit which stoned the British soldiers on Boston Common aroused certain members of a Boston Regiment which is composed of the best blood of Massachusetts to tear down an English flag that was flying from the window of a Fifth Avenue house, during the Centennial celebration of Washington's inauguration in New York seven years ago.

Fortunate or unfortunate as it may be, the fact remains that hatred of England is characteristic of the American people, except possibly a certain class among the best educated who have, by travel and other means, become more cosmopolitan than their fellows and less intense, though not less sincere, in their love of country. But the boy at school reads the story of the Revolution with enthusiasm. His heart thrills within him as he pictures to himself the scenes of that awful contest. He enacts them over for himself—he joins the tea-party he returns from his expedition with the sense of having done a patriotic deed-he sees the light in the Old North steeple—he runs himself to be the messenger-from every side he gathers the farmers to battle-he is on Bunker Hill-he is at Concord and Lexington—the whole story is one to him, and it means that England is the enemy which has tried to crush the liberty of his country. His soul is filled with an almost worship of the immortal Washington. The griefs and triumphs of the Father of his country become his own. The blood of those barefooted soldiers which stained the snow at Valley Forge has stamped an indelible mark upon the heart of every American boy. Hatred of England seems to him to be of the very essence of patriotism. Without such hatred the Fourth of July would be meaningless, and even the stars and stripes would lose half their significance.

American patriotism has no more congenial soil than New England, from which, indeed, have sprung many of its stimulants. Who could grow up beneath the shadow of Bunker Hill or the old elm in Cambridge, where Washington stood when he took command of the Continental Army, without loving the cause of American liberty which the sacred places commemorate? The Old South Meeting House and Faneuil Hall have not lost their power of inspiration. I know that old Salem rejoices upon every Fourth of July as if the news of the Declaration of Independence had but just arrived. Upon the two highest hills at the edge of the town, great bon-fires of tar barrels are lighted at midnight on "the night before the Fourth." And then begins the glorious din of blaring horns and the explosion of fire-rockets. At dawn of day comes the procession of antiques and horribles—we used to call them sometimes the "skeedunks." The cleverest caricature of men and things gets the prize. What a day of constant exultation—the tolling of the bells an hour in the morning, an hour at noon, an hour at night; the booming of the cannon,—the uninterrupted firing of small explosives,-and the day coming to a close with an exhibition of beautiful pyrotechnics upon the common! That's a Fourth of July. I, for one, cannot help but feel that it has made me love my country better to have suffered many a time upon that day the effects of loss of sleep, innumerable powder-burns, a great deal of discomfort, much of it

endured out of a real sense of duty to country. Better that some boy should be injured, better that some houses should be burned down, better that many discomforts should be suffered on the Fourth of July than that the spirit of patriotism should lose any of its ancient fervor. It may be that the future boys and men will grow up into sturdy patriots without the noisy demonstrations which I confess have warmed my heart with love of country. It may be that a time will come when we can celebrate the anniversary of the Declaration of Independence without any hatred for the tyranny which called it forth. It may be that brass bands and soldiers will lose all their fascinating charm, and wars be despised as exhibitions of brute force. and men still remain patriotic. But whatever the future may bring forth the present generation will continue to regard their noisy celebrations and exulting enthusiasm, their perpetuation of memories of past conflicts, their hatred of even the name of old enemies of their country, their support of armies and navies, their readiness to pour forth their blood in battle, -they will continue to regard all these things as essential marks of patriotism. They will not love war, and yet they will continue to believe that, terrible as may be the sacrifices that war demands, its inspiring influence is not brutish, but noble, and nothing less than an heroic love of justice and of country which rises above all thought of sacrifice. They will applaud the sentiments of Arch-bishop Ireland that, fearful as war may be, there are worse evils than war; the greatest evil which can befall a nation is the loss of the enthusiastic, the de-

monstrative, the patriotic love of its citizens.

GROWTH OF CIVIL LIBERTY AND FREE GOVERNMENT.

I have said that patriotism is characteristic of New England. It may well be so. The contest for civil liberty began with the establishment of the colony. That contest was disguised under quarrels about charters, land claims, royal governors, the interference of royal authority with the local government. Although the perennial contest may have had its lulls, and some rather long ones, as for example during the seventy years of struggle between England and France which began after the coronation of William III, and during which it was for England's advantage to be agreeable to the wishes of the colonists, still the spirit of revolt was never entirely dead. It was no abstract love of liberty which inspired the long struggle. The almost constant friction between the representatives of the Crown and the representatives of the people, made the royal authority odious to the people. When, by the Charter of 1692, the government of Massachusetts was made like to the government of Virginia, and therefore the struggle in both made similar, sympathy began to develop between these two leading colonies: and the revolt of thirteen confederated colonies became a possibility. Plymouth colonists, when compelled to seek for a charter to confirm them in the possession of their land, loved independence so much that they purchased all the shares of the joint-stock company of London merchants with whom they were associated in the grant from the Plymouth Company, in order to be their own masters. When

the many settlements which were made under the charter of the Massachusetts Bay Company began to organize themselves into a State, a tax was levied upon the different towns. Watertown refused to pay, asserting that English freemen cannot be taxed except by their own consent. This was as early as 1631, and it is easy to see in this protest the spirit of 1776.

On the fourteenth of January, 1639, Connecticut, to quote the words of John Fiske, in his "Beginnings of New England," (chapter 3, page 12) drew up "the first written constitution known to history that created a government, and it marked the beginning of American democracy of which Thomas Hooker deserves more than any other man to be called the father. The government of the United States today is in lineal descent more nearly related to that of Connecticut than to that of any of the other thirteen colonies." This most important document makes no allusion to the royal authority or to any other government except its own. The government which it established did not suffer the catastrophe which befell others; and it survived to put its impress upon the constitution of these United States. In 1643, the confederacy called the United Colonies of New England was formed, and although short-lived, it could not help but exert an influence in moulding ideals of independence in the minds of the people. The very formation of such an union without royal assent was an assumption of sovereignty. At no time before the Revolution did the independent spirit of the colonists assert itself so manifestly and energetically as in Boston in

1684 in that great town meeting in Old South Meeting House, when not one hand was raised to signify a willingness to surrender or to modify their charter at the behest of Charles II. Increase Mather, the president of Harvard at the time, voiced the spirit of freedom and spoke words as of an oracle in declaring that if the people surrendered the charter which their fathers did win for them, they would be cursed by their children's children. Although the charter was annulled by a decree of Chancery, June 21, 1684, and the colonists compelled to bow to the tyranny of Sir Edmond Andros, whom James II. sent to the colony soon after his accession to the throne upon the sudden death of Charles II., still the spirit of liberty needed only the news of the landing of the Prince of Orange to break out in a revolt against this minion of James, and to re-establish its government in accordance with the old charter. While Andros was demanding the charter of Connecticut from its sturdy governor at an evening conference, the candles were suddenly blown out and when they were lighted again the charter was nowhere to be found; -Captain Wadsworth had carried it away and hidden it in the famous Charter Oak. Although here, also, outward submission was unavoidable the spirit of freemen was in no way curbed.

The love of liberty may have been engendered by a slow process of seeking merely an escape from the vexations of short-sighted tyranny, but whatever its origin, it grew quickly into the splendid passion which made Bunker Hill and inspired the words of Patrick Henry.

INTELLECTUAL LIFE.

New England was fortunate in the character of its settlers, who came principally from the sturdy and respectable middle class. They were not criminals condemned to exile, or adventurers seeking wealth,—they were a Christian people seeking a home where they might be secure in the holding of their peculiar religious views. Their leaders, both religious and civil, were men of much moral worth and considerable education. This character of respectability and these more than ordinary mental acquirements in the early settlers of New England gave an impetus to the intellectual life of the colony almost from the start. Although, to be sure, in those early days of struggle and serious efforts to establish a theocratic commonwealth, any speculation which was not religious could hardly win the attention of the stern Puritan, still the colonists revered learning for its own sake. Their ministers were mostly University men,—one or two were from Oxford, but almost all the rest were Cambridge men. So many of their civil leaders likewise had degrees, principally from Cambridge, that an University seemed indispensable to the colony. Accordingly in 1636, the General Court of Massachusetts appropriated £400 for the establishment of a college at what was then called New-Some two years afterwards, John Harvard left to the new college his library and half of his estate. recognition of this bequest the college was named Harvard and at the same time the name of Newtown was changed to Cambridge in honor of the alma mater of so many of the leaders of the colony. The Harvard of today has wonderfully changed from that of co-

lonial times; on the chief of those beautiful gates which have been built within the last few years at the entrances to the campus, there is a tablet with an extract from a quaint old book called "New England's First Fruits," which tells us the motive that inspired the founding of the University:-"After God had carried us safe to New England and we had provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministery to the Churches when our present ministers shall be in the dust." The Puritans loved education, but to their mind, education had to keep religion constantly in view,—it must be a religious education. The so-called non-sectarian education of our public schools of today and of the Harvard of today is no inheritance from the Puritan but rather a surrender of their most dearly cherished ideals to the changes which time has wrought upon their theocratic commonwealth. However their ideal of education may have been changed by force of circumstances, this much is certain, that the intellectual calibre of the Puritan leaders and the work they did for promoting learning among posterity have given that impetus to the intellectual life of New England which has made her, and especially Massachusetts, and in Massachusetts Boston, to be the inspiration of the intellectual life of our country. Even now, although other intellectual centres are fast becoming rivals of Boston, the old Hub may still justly claim to be the chief centre of the highest intellectual

activity of America. She will retain that position as long as Harvard remains the greatest University of America. For such is the Harvard of today with its more than four hundred professors, instructors and officers of the University, with its more than 4,000 students from every part of this country, with its 575 summer students, mostly teachers and professors in secondary institutions of learning who recognize Harvard as the Mecca of scholarship in America,—well may Harvard be the glory of the Puritan and the pride of New England, for she has won for herself an honorable position even among the Universities of the world. It is to her that is due the credit of maintaining Boston's reputation for learning and culture. She has been the fountain head of that intellectual life which has helped so much to make the influence of New England predominant in American life.

SOCIAL LIFE.

When the Mayflower finally left old Plymouth in Devonshire, carrying just one hundred pioneers, she had already encountered difficulties which might well have appalled the stoutest hearts. Tossed by many a storm, and turned out of her course by great winds, Cape Cod was sighted the nineteenth of December, 1620. Although they had no right to settle on Cape Cod, dangerous shoals forced the pilgrims back again after they had turned away and attempted to reach a landing within the jurisdiction of the London Company. Finally they determined to settle on the Cape, confident that they could afterwards get the necessary charter from the Plymouth Company. They chose as their place of settlement the very spot which had already been named Plymouth by Captain John Smith. Winter was approaching, and they were compelled to crowd under one roof. Great were the sufferings of that first winter. At the opening of the following spring only one half of the original 100 were alive to begin the foundation of a new state. They had built a platform on the nearest hill and placed cannon there to command the surrounding country. Their "Wonder-Working Providence" which had driven them to the shore of Massachusetts, had warded off all attacks of the Indians. In the spring they set to work with a will, and by the end of the first summer they had finished a fortress on the hill and had seven houses completed, with others in process of building. After they had gathered in their harvest from the twentysix acres that had been cleared and had laid in whatever provision they could gather, Governor Bradford issued the first Thanksgiving Day Proclama-There were several earlier attempts at establishing colonies on the New England shore, but this settlement of Plymouth,—humble indeed as it was-really became the advance guard of that Puritan life which was to work such wonders in this new world.

Soon after the settlement of Plymouth, Roger Conant, who had gone out from Plymouth because he disagreed somewhat with the religious views prevalent there, gathered together the Dorchester adventurers—poor fishermen who were on bad terms with the Plymouth people because the latter claimed a right to Cape Ann, which had been occupied by these fishermen—Conant finally settled them at Naumkeag. John Endicott, who had become

much interested in the plans which afterwards evolved into the Massachusetts Bay Company, arrived in 1628, and with his party of sixty persons determined to settle where Conant had assumed possession. A peaceful arrangement was made between Endicott and the earlier settlers at Naumkeag and the name of the place was accordingly changed to Salem—the Hebrew word for peace. The deep concerns which weighed down the hearts of the Puritans of England in 1629 made them turn with increasing interest to the establishment of themselves in the New World. Before another year had passed, seventeen ships, bringing over 1,000 passengers, had sailed for New England. Before five years went by, more than 4,000 Englishmen came to America and some twenty villages were established. Charlestown was settled from Salem. Boston, Newtown, (now Cambridge), Watertown, Roxbury and Dorchester sprang up in quick succession. In spite of many trials and countless quarrels, in spite of all obstacles and difficulties, the settlement of the New England colonies steadily progressed. In 1643, the four colonies of Massachusetts, Plymouth, Connecticut and New Haven, formed themselves into a confederacy, called the United Colonies of New England, -a presage of the United States of America.

The social life of a people seeking a home in a new and wild country had to begin most humbly and had to retain much of its original simplicity for more than one generation. The aristocracy of New England was sheltered two centuries ago in log houses. It has been from the beginning under the most heavy obligations to the cod-

fish, which according to Mr. Dana of the Sun, has a perfect right to its golden shrine in the Massachusetts statehouse. Although we might well be proud of such blood as warmed the courageous Puritan, the beginnings of such a life had to be simple, and smallness of mind came as a necessary consequence of that simplicity. are not surprised that the quarrel which came from the straying of a pig which a poor woman had lost and a well-to-do man in Boston had found, so divided the people and their representatives that the Chamber of Assistants and Deputies was split into two houses of legislation—an upper and a lower. Small things must absorb the attention of those who have no bigger concerns, and oftentimes these small things involve principles quite as large as those embodied in weightier mat-The effects of this simplicity of mind and taste are felt to this day in New England. The Yankee is naturally as saving today as he was of old. A playmate of my boyhood said to me years ago, "What a perfect waste of money it is to build fine churches when plain ones would do as well." The Yankee has always been close and saving, but it seems to me a superficial estimate of his character which regards him as mean and stingy. If he demands that every cent which is owed him shall be paid, it is only because he has been trained by early struggles to know the value of little things, and because he always tries to pay his own debts to the last penny. After King Philip's War the debt of the Plymouth Colony exceeded the total value of personal property in the colony, and yet every dollar was paid, at the greatest sacrifice of the comfort of every

colonist. Rigid honesty may beget closeness, but the Yankee knows how to be generous and wonderfully kind. I have it on the authority of an eminently discriminating philanthropist that in no other portion of the United States is there a more liberal or intelligent contribution to public charities.

The fact that most of the early settlers were of the same social standing, or so nearly so that the early hardships brought all into social equality, accounts for the absence of the servant class in New England. Outside of the larger cities this old spirit of social equality still prevails to a considerable extent. The typical Yankee housewife may get in a poorer neighbor on occasion, but she is "help"-not a servant. What a home is the old New England home! Its very inconveniences are dear to us. The bedrooms upstairs are mighty cold in winter, but the very cold seems to add to their sweet freshness. The cotton carpet on the floor may sometimes be a little faded, but its neatness remains. Those old high bedsteads, with their spotlessly white valances and their hangings which make them look fit for a king, have, no doubt, had the rope tightened this very day, and the feather-bed evenly spread out over the straw mattress. It may have been hard for us children to have undressed by the kitchen fire and to have rushed up into this cold bed-room, but when we got under the clothes and felt the warmth of the sheets,-thanks to the blessed warming-pan, or perhaps to the substituted flat-iron,-it was rather luxury than hardship to be thus cosily tucked away when one could hear the flying snow at the windowpane.

The parlor of that New England home!—its curtains may not be of the finest lace, its furniture may be oldfashioned, but it is a place not to be lightly entered by common feet,-its blinds are closed, its shades are down; dim light and a solemn stillness reign in the sacred place. It is cold, although the wood stove is one of its ornaments which has been introduced since the old fire-place was closed up; but it is an ornament not to be soiled by fire except when the necessity of extraordinary hospitality compels. The kitchen,—the great kitchen with all its shining tins,—this is the pride of the New England home. The old fire-place may be boarded up, and a kitchen range may have been substituted, but the mantlepiece with its old-fashioned clock, perhaps the copper boiler set in the wall against the brick chimney,-the coffee grinder screwed to the cupboard on the other side,—a hundred and one things are still about the kitchen which seem to speak to us of the past century. kitchen is the centre of that home. There may be a dining-room which is sometimes used as a sitting-room, and perhaps as a living-room, - but of course very seldom as a dining-room. But the kitchen is the throne-room of the Yankee matron. And it is full of many sweet memories of childhood. Was it not upon that polished stove we made our molasses candy? We were warned not to stain the top of the stove, but we sometimes did let a few drops of the boiling molasses fall when we were testing it by turning some from the iron spoon into a dipper full of cold water. Then came the candy-pull, right in that old kitchen. Or perhaps it may be Thanks-

giving Eve and we have been popping corn, and now with buttered hands we are pressing our corn balls. What more home-like spot on earth than a New England Kitchen!—none of your cubby-holes, with range and set tubs, and all your modern improvements. How shining is its pump,—if it has one inside! The dipper and handbasin are as bright as new silver. The floor scrubbed white with sand is not to be walked on,-for there are mats, braided mats, made out of all the colored rags which the wasteful throw away. You must step from mat to mat. The old rocking-chair is in the corner,-and if you only have an old grand-mother, or a maiden aunt to fill it, the fair picture is complete,—you have begun to realize why the New England kitchen is the throne-room of the Yankee matron. There is a charm about New England simplicity which has not yet departed from its social Though the growth of cities and the introduction of new blood have had their natural effect upon the ways of the Puritan, still the old charm clings around the changed and changing conditions. The old gossipy teas are not altogether things of the past.

Simple as was the origin of her society, and simple as it has continued to be for nearly two centuries, it was distinguished at a very early date by intellectuality. Boston began very early to have its fads. Of course in those days everything had to have a religious flavor about it. But think of it!—a woman lecturing in Boston in 1636 on subjects of profoundest theology. The lectures of Mrs. Hutchinson, the woman in question, divided the whole town into hostile camps, those who were under the covenant of grace as

opposed to those under the covenant of works,—and compelled the authorities, for the sake of peace, to order the lecturer to leave the colony.

Mrs. Hutchinson was not the only one to stir up the social and religious depths of those early days. Grotesque as were some of the doctrines preached by these religious disturbers, listeners were always found and many believers of their wild nonsense. One of Mrs. Hutchinson's followers, an ignorant and fanatical man named Samuel Gorton, has left us some writings. title page of one of his books reads thus: "An Incorruptible Key composed of the CX. Psalm wherewith you may open the Rest of the Holy Scriptures turning itself only According to the Composure and Art of the Lock, of the Closure and Secresie of that Greay Mystery of God Manifest in the Flesh but Justified only by the Spirit, which It evidently Openeth and Revealeth out of Fall and Resurrection, Sin and Righteousness, Ascension and Descension, Height and Depth, First and Last, Beginning and Ending, Flesh and Spirit. Wisdom and Foolishness. Strength and Weakness, Jew and Gentile, Light and Darkness, Unity and Multiplication, Fruitfulness and Barrenness, Curse and Blessing, Man and Woman, Kingdom and Priesthood, Heaven and Earth, All-sufficiency and Deficiency, God and Man." This is not quite half the title-page. were to read the book, we might be able to understand better how it was that Boston acquired a taste for every sort of grotesque and wild doctrine; we might discover the genesis of that love for strange opinions which manifests itself in our day by welcoming Theosophy, Buddhism, Ethical Culture, Spiritism and numberless other isms.

RELIGION.

The intellectual, the social, and the political life of New England were all wonderfully influenced by religion, as we have seen. They were more than influenced,-they were mastered by it. The intelligence of the Puritan was busy with questions of religion. social life of the early colonists centred in the church. The civil and political affairs of the Puritan were so intimately bound up with his religion that his contest for civil liberty was to him a kind of holy war for preserving what he called his religious liberty. Not that the cause of religious liberty as we understand it, was loved by the Puritan, or that he is to be thanked for its progress. Such liberty grew in spite of him. It grew because it was a necessary accompaniment of political progress. The Puritan came to New England to find religious liberty for himself. He thought it wicked for falsehood to persecute truth. But as the champion of truth he felt it his duty to crush all falsehood. And, therefore, he turned with holy zeal to the persecution of the Quakers. They were banished from Massachusetts. If they should return they were to be flogged and imprisoned with hard labor: for a second offense their ears were to be cut off; for a third offense their tongues were to be bored with a hot iron; and finally it was decreed that if they persisted in returning they were to be put to death. Three men and one woman were executed on Boston Common under this decree. Religious toleration grew out of the necessity of the times, and not from any love of the Puritans for it.

very State which the Puritans came to establish in this New World was to be a theocratic State. In 1651, the General Court of Massachusetts adopted the Cambridge Platform, which made it the duty of magistrates to suppress heresy, and bound Church and State into that close union which was the ideal of the Puritan. Church-membership was the condition for participation in the government of the colony at first. But this theocratic policy could not persist. The number of those who were not Church-members steadily increased in those colonies which had committed themselves to theocratic ideals, and these were not ready to be without voice in the government. The necessity for uniting for mutual strength with other colonies which either allowed a certain amount of toleration, or held other religious convictions than those of the Puritans. forced the most narrow to yield the principle of a religious test in political Religious liberty waxed matters. strong because it was the only road to union against enemies who might have crushed out the life of divided colonies. A man may sell his old homestead in order to buy a gold-mine, because he is anxious to make money, and it would be foolish to compliment him for his heroism in parting with the old place. So we may say that the Puritan, by a forced sale, had to relinquish his ideal of a theocratic commonwealth and accept that toleration out of which has come the magnificent religious equality of our American Constitution. We do not, however, thank the Puritan for it,—we thank God who in His Providence wrung so blessed a concession from unwilling hearts.

I do not mean to condemn the Puritan for his bigotry; I rather admire him for it. It showed him to be a man of deep convictions. He was He believed in the truth of honest. his religion. His whole life was inspired by that religion. The religious life of New England was its most marked and distinguishing characteristic. It gave zest to the patriotism of the Puritan. It absorbed the energy of his intellectual life and cast its influence over his social life. It inspired him in his struggle for self-government, because to him self-government meant freer scope for the exercise of his peculiar religious views. If it were not for his deep love of religion the Puritan would never have left Old England and tried to build up his theocratic commonwealth on the then barren shores of New England. Without that love of religion he would never have had the courage to face the difficulties he encountered, and to fight so courageously and persistently for that liberty which, narrow as he may have intended it to have been, became transformed by God's Providence into that heritage of true liberty, political and religious, which is our most treasured possession. Surely in the words of old Edward Johnson, taken from his "Wonder-Working Providence of Zion's Savior in New England,"-"The Lord Jesus (has achieved) greater matters by this little handful than the world is aware of." But much that has been done has been accomplished through the transformation of the Puritan,—a transformation still going on, and bringing with it changes whose seeds are in the present, but whose fruits will be gathered by future generations.

SOCIAL LIFE IN COLONIAL DAYS.

BY MARY G. BONESTEEL.

PART I.

The last ten years has seen a great and increasing interest in colonial and revolutionary days; various patriotic societies have been founded to commemorate and honor the brave and heroic deeds of our ancestors in their great struggle for liberty. But besides this knowledge of the stern and war-like side of our forefathers' characters, we are interested in learning something of their social life, with its manners and customs.

The evolution of social life from early colonial and revolutionary times up to the present day, is a most fascinating and interesting problem to the student of American history; to trace out the influence of Church and

State upon colonial society at largein the North, to note the influence of the Puritan ideas and the dominating effect upon men and manners of a hard narrow creed and a stern Calvinistic clergy; while in Virginia, cavalier ideas pervailed, and a lax, free and easy clergy gave a correspondingly gayer, freer tone to social life. Both had their virtues and vices. If the Virginia parson got drunk and fought a duel after service on Sunday, still he never committed the atrocity of his New England brother who delivered up a fellow creature, often-times a weak woman at that, to be hanged as a witch. Be that as it may, the clergy, as a body, exercised a most potent influence upon the manners and customs of the early colonists. The State was regulated by the church, social life by both, and all three by the clergy. This was more particularly so in the Middle and New England colonies.

SOUTHERN COLONIES.

Social life in Virginia may be taken as a fair sample of the manners and habits of most of the Southern colonists, although it differed in degree, according as the other colonies were isolated from, or thrown in contact with, the broadening and refining influences of the old world.

From the beginning until the middle of the Eighteenth century, Virginia ranked first amongst the colonies in importance, socially and politically, in wealth and population, as well as being the oldest. It was a colony of land-owners, great and small; a settlement of palatial and comfortable homes; a leisure class who scorned work or trade, and formed their social lite, their habits and manners accordingly. Being from English stock they naturally perpetuated the social traditions of their mother country.

A typical home of the Virginia aristocrat of the Eighteenth century was built of brick or stone, situated in the midst of vast estates, surrounded by the offices and tobacco ware-houses of the plantation, while at some distance from "the big house" were built the huts of the Negro quarters. The house itself, built low and picturesque, with huge outside chimneys, with its spacious rooms paneled and wainscoted in hard wood, often carved with the armorial bearings of the family, resembled, as it was meant to, the manor house or country seat of the English branch of the family. Gumbo, Harry

Warrington's black body servant, describing Colonel Esmond's Virginia estate, named after the English country seat of the Castlewoods, to the open mouthed audience in the servants' hall at the English Castlewood, gives full rein to his imagination. He examined the place, park, appointments and stables, then remarked: "The horses were very well what there were of them; but at Castlewood in Virginia they had six times as many, with eighteen grooms to look after them. Madam Esmond's carriages were far finer than my Lord's, so much more gold on the panels. As for the gardens, they covered acres; and pineapples and peaches were so common they gave them to the pigs. They had 24 gardeners, 24 men in livery, 50 women servants. There were rooms full of gold plate, chests full of gold dishes, lace and jewels. Madam Esmond was worth thirty thousand guineas a year and had so many ships you couldn't count them." And Gumbo's lies were received with equal credulity upstairs as well as down.

The life of a Virginia gentleman of that time was one of elegant leisure, sometimes varied with unpleasing scenes of riot and dissipation. fashionable dinner hour was three. They drank at this most important meal of the day a good old fashioned Virginia punch, which colonial innovation must have horrified the English governor with his staff and officers. There was no lack of amusements tor the wealthy planter; all the business affairs of his vast estates were left to his manager or over-seer. He himself had only to devise amusements for the often-times monotonous routine of country life. Horse racing, cock fighting were favorite pastimes with old and young, black and white. Gaming, a gay dinner, ending with a dance, filled out the evening pleasantly though we should smile at the hours, dinner at three and the dance over long before mid-night. A severe critic of that day gives an anything but flattering portrait of the Virginia aristocrat. He says: "To eat and drink, delicately and freely, to feast and dance and riot, to pamper cocks and horses, to observe the important event which of two horses can run the fastest, or which of two cocks can flutter and spur most dexterously—these are the grand affairs which engross the attention of our great men, and little lowlived sinners imitate them."

In these pastimes the gentler sex shared. We may doubt their presence at the cock fights, but they certainly rode and hunted with their brothers and husbands, and enjoyed a fair stake at the card table and various race meetings. But withal, they were notable house wives, ordering their large households with care and taste, teaching and training the hordes of half civilized blacks. Handsome and accomplished, they played the harp and piano-forte, sang sentimental ditties, and were better versed in the silly and insipid literature, fashionable at that time, than were the men. Both men and women dressed extravagantly in the prevailing English modes. Brocades and silken hose, powdered hair, rouge and patches, were to be found in almost as great profusion in far off Virginia as in St. James itself.

But a great deal of the show and splendor of these manorial estates was crude and rough and oftentimes absurdly incongruous. The side-board might be filled with handsome plate, the stables with London built coaches and chariots, but there would be no ready money to repair leaking roofs or restore broken windows. But the planters were quite used to living in a state of continual insolvency, and did not allow the thought of debt to disturb the even tenor of their way. Besides the laws were all on their side; if the tobacco crop failed, they were only obliged to pay two-thirds of their debts, and money debts not at all, and their lands were not seizable for debts of any kind.

In a society so given up to the pursuits and amusements of the leisure classes literature did not flourish to any extent, and the general education of the people was almost entirely neglected. "The College of William and Mary" was founded in 1692 but there was no attempt at any regular school system until 1776. Many of the wealthy planters sent their sons to England to be educated, but oftentimes they were content to employ the neighboring rectors or clergymen as tutors for their sons, which resulted for the most part in a meagre rudimentary mental training. We know that our great Washington educated himself to a great extent, and we have all laughed at poor Harry Warrington's writing his "angel" an "angle."

These same clergymen were an odd and picturesque element in Virginia colonial society. Being of the Established Church, they held their positions under the Crown; therefore were not accountable to their parishioners for their actions. The parsons might be seen at every race track and cock pit;—they hunted, they raced and gambled for as high stakes as any one,

and were quite capable of sitting out the stoutest planter after dinner, and finally accompanying him under the table. One reverend gentleman was said to have bawled to his churchwarden during the communion service, "Here George, this bread is not fit for a dog " Another commemorated his Church by fighting a duel in the grave-yard. Still another received a regular stipend for preaching annually a sermon against atheism, racing, gambling, and swearing, although notoriously an adept in them all. One eminent divine, noted principally for his great physical strength, thrashed his vestry soundly before service, then preached to them from the following appropriate text: "And I contended with them and cursed them, and smote certain of them, and plucked off their hair."

The great event of the year to the leading families of the colony was the annual visit to Williamsburgh. There the burgesses met and the Supreme Court held its sesson. There during the season the Governor held his court, gave grand dinners and balls; a regular dancing assembly was held; while cards, played for high stakes, and racing, were amusements shared in by both sexes. The first theatre was opened in 1752 with a company of New York comedians.

It may be interesting to know in detail the costumes that Williams-burgh society considered de reguer for the gallant cavaliers and fair damsels at these fashionable routs and balls. The former appeared in a velvet coat of brilliant hue, knee breeches of contrasting color, gold embroidered waist-coat, silken stockings, low buckled shoes, a powdered cue, a sword, and

above all a profusion of ruffles; the latter in a scarlet petticoat, a hooped dress of yellow satin all furbelowed and decorated, a square-cut bodice quite as decolleté as the mode of today, no sleeves at all, blue satin slippers with heels four inches high and silken hose to match, finished off this fashionable costume.

The Virginia gentleman had all the virtues and vices of the aristocracy. Haughty among his dependents, as proud of his acres and ancestry as any peer of the realm, he firmly believed himself to be made of different stuff from other mortals. A rigid code of honor was enforced, and under it a gentleman was accountable to society for his every action. The stress of opposition and the sounds of war aroused this apparently inert aristocracy from its life of indolent amusement, and from it came some of the greatest leaders of the Revolution-Washington, Jefferson, Henry, Madison, with a host of gallant gentlemen, proved the Virginia aristocracy worthy of the foremost places in our country's history.

Social life in the other Southern colonies, save perhaps South Carolina, was on a somewhat similar scale as that of Virginia, though lacking its polish and refinement which frequent intercourse with the Old World gave to Virginia society. Charlestown was the center of social life in South Carolina and compared favorably with the F. F. V.'s, their neighbors. In Maryland aristocratic society made its capital at Annapolis, and here the gay season passed with all manner of festivities. The division of its social elements was similar to that of Virginia, -the planters, and the trades people

—with quite as rigid a line drawn as in the older colony.

The historian notes with interest that those same Southern colonies, Virginia in particular, intensely loyal to King and Church, closely allied to the English gentry, following almost slavishly English modes and manners, looking down in scorn upon the Dutch traders of New York and the money getting Roundheads of Pennsylvania and New England, should have been foremost in the revolt against King and Crown. Conservative Pennsylvania and Puritan New England did not give as prompt and enthusiastic a response to Patrick Henry's call for "liberty or death" as gay, pleasure loving, Cavalier Virginia.

THE MIDDLE COLONIES.

To pass from the Southern to the Middle colonies, as Pennsylvania and Delaware were known even in colonial times, we find very different social conditions. The entire social atmosphere underwent a decided change; there were no vast landed estates as in the South; the great merchants formed the wealthy, aristocratic element in society: so of course trades and tradespeople were not relegated to the lower classes, although there was a distinct line drawn even here;a Quaker belle, a member of the colonial four hundred, was ostracized by all her family and friends because she insisted upon marrying a jeweler. It seems odd to us, knowing the Philadelphia of to-day, as the butt of the comic newspapers for its dullness and staidness, that this conservative old city should have been the most luxurious, the most extravagant, the gayest of all colonial towns; but so it was.

The country was settled by the small

farming class with no pretension to fashion. The social life was of the simplest; cider pressing frolics, shooting matches, sometimes a country dance, being the chief amusements. Men and women made no effort to copy town modes and manners.

Luxury came in rapidly about the middle of the eighteenth century. Tea and coffee came into common use; walls were papered, carpets laid on the hitherto bare floors. Men and women dressed very gorgeously and extravagantly. With their rich brocades, women wore their hair powdered and piled in high intricate mounds, needing the services of a skillful hair dresser to accomplish such works of art. Young men of fashion wore swords, laced hats and coats of brilliant hue, and their powdered hair or, more often, wig was dressed in a cue.

The amusements of these fashionable folks were much the same as those of to-day; routs and balls and dinners occupied society, but their hours were earlier than ours, their ideas simpler, and their manners, to judge from writers of that day, of rather a free and easy order. The Abbé Robin, a French traveler, writes of them: "They are as far behind us in etiquette as they are ahead of us in legislation."

During the Revolution, Philadelphia was split into two social factions. The war did not put a stop to the gay doings of society, but it caused a great element of rivalry between the Whig and Tory belles. Many of the most aristocratic and wealthy families had remained loyal to the Crown; so that the invasion of the town by the British, was looked upon by them as a most fitting occasion to testify their loyalty,—by feasting and entertaining

in every way the English officers, while Washington and his starving frozen men lay in camp at Valley Forge, in 1777 and 1778. Dances, dinners and theatrical entertainments heralded the coming of General Howe and his officers. An odd and most elaborate fete was given to Howe by his officers, who were devoted to him in spite of his many faults and sad mistakes as a commander. They called it a "Meschianya," a combination of two Italian words meaning to mix and mingle. All the Tory belles and, alas, even a few back sliding Whigs were present; -the ladies attired in gorgeous court costumes attended by their respective knights. The festivities commenced with a regatta, in which three hundred boats and barges took part, with flags flying, and bands playing stirring English airs. The guests were conveyed up the banks of the Delaware to a country seat where the fete was held. First came a tournament, in which the brave knights contended for their lady's favor. The affair concluded with a ball and banquet. To the credit of the men of Philadelphia, a reliable chronicler tells us that most of the Americans present consisted of "old non-combatants,"-most of the young men either refusing to attend or else being with Washington at Valley Forge. General Wayne hearing of these festivities writes, in 1778: "Tell those Philadelphia ladies who attended Howe's assemblies and levees, that the heavenly sweet pretty red coats, the accomplished gentlemen of the guards and grenadiers have been humbled in the plain of Monmouth."

The famous "Philadelphia Dancing Assembly" was formed quite early in the seventeenth century, and only those of the highest social position were eligible to membership. The subscription was forty shillings, and included the lady who accompanied the gentleman member. The dances were given every Thursday from January to May. The rule prescribed that the ball should begin exactly at six, and never exceed twelve o'clock. The dances were arranged strictly according to rule,—"first come first served" was the order of the day—the ladies who arrived first were placed in the first set, the others waiting their turn.

The Philadelphia belles were noted for their wit and beauty. One of them in writing home while visiting in New York has this to say regarding the ladies of the two towns: "Few New York ladies know how to entertain company in their own houses unless they introduce a card table. Except this family, I don't know a woman or girl who can chat above half an hour, and that on the form of a cap, the color of a ribbon, or the set of a hoop, stay or jupon. I will do our ladies, that is in Philadelphia, the justice to say they have more cleverness in the turn of an eye than the New York girls have in their whole composition." This same lively young lady writes of the attractions of town life during the occupation of the city by the British: "I know you are as fond of a gay life as myself. You'd have an opportunity of raking as much as you choose, either at plays, balls, concerts, or assemblies. I've been but three evenings alone since we moved to town."

About this time a truly feminine war raged in the assemblies, the hoop and anti-hoop factions contending for its use or disuse. Many were the squibs and satires written against the fair combatants. The two factions were described in verse as they appeared in the ball room:

Here walks a fair, from head to toe As straight as ever she can go; And here a dame with wings so wide Three yards at least, from side to side.

On the evacuation of Philadelphia by the British the gaiety did not cease, -the French and American officers were to be entertained. It would seem only justice that the fair Whig belles, who had resisted the social attractions of the English and Tory society, should now receive their reward. But, alas, it is even claimed that they were slighted and their Tory sisters preferred to them. An officer of the Colonial army writing to General Wayne says concerning the manners and customs of the people: "It is all gaiety, and from what I can observe every lady and gentleman endeavors to outdo the other in show and splendor. The manner of entertaining has likewise undergone a change. You cannot conceive anything more elegant than the present taste. You can hardly dine at a table but they present you with three courses, and each of them in the most elegant manner." Washington's first levee was described as "brilliant beyond anything," and though there was great extravagance, it was considered the most delightful occasion of its kind that the new country had ever known. Mrs. John Adams's comments upon Philadelphia society during Washington's administration are exceedingly interesting. She speaks of the prodigality of living. the brilliancy of Mrs. Washington's "drawing rooms," the beauty of the women of fashion, their good dancing and manners.

NEW ENGLAND.

That group of colonies known collectively as New England, furnished a most striking contrast to Virginia and the Southern provinces. In the latter the great land owners and its really feudal system of slavery formed the very framework of social and political life; while at the North, and more particularly in New England, free and even honored labor represented the prevalent social ideas of the community. Virginia represented aristocracy and conservatism, New England democracy and progress; and in both colonies this difference of public opinion and feeling was a dominant factor in forming the social life of the people. In New England the clergy had been a great force in determining the social customs of the community; their stern Puritanism left an indelible mark upon the simple and unpretentious people, who had sought shelter upon that bleak and barren coast. There was no room for amusements or enjoyments of any kind in the Puritan theory of life; Life was a stern necessity, and such things as dancing, feasting and gambling were inventions of the evil one. But as time brought comfort and even luxuries to these thrifty, hard-working New Englanders. these stern and indeed impossible views of life relaxed and such mild amusements as quilting bees, corn husking frolics, ending up with a hearty supper and country dance, were indulged in for the most part in the small villages and towns. Hospitality, notwithstanding St. Paul, was not considered a virtue in Primitive New England. A French traveler relates that it was not uncommon to have one's host to whom one had brought

letters of introduction, send in the bill for his hospitality. Another curious trait of character noted by early observers, was the hoarding away of handsome plate and fine clothes; every family of any wealth or prominence possessed an abundance of both, but they were not for every day use. Pretty Puritan Priscilla might have a red satin gown, with its hooped yellow petticoat, and high heeled slippers, but they were laid away in fine linen and lavender, only to be worn on state oc-In the same way the pewter thought plenty good service was enough for daily use; and the thrifty house-wife would have groaned in spirit at her Virginia sister's senseless display and reckless extravagance in having her sideboard set out with all the plate she possessed, and that not only for show but for every day use.

Though the ideas and laws governing the Commonwealth were undoubtedly democratic in theory, yet in practice, both politically and socially, New England was essentially aristocratic; but its aristocracy differed entirely from that of the Southern colo-In the first place New England was a settlement of small towns and villages. There were no great estates nor landed proprietors; but each town had its small select aristocratic circle at its head, the local squire who usually acted as magistrate or judge, and whose lady took precedence in all social gatherings and set the fashion as to dress and dinners. In the Southern colonies pretensions to social rank rested almost entirely upon birth-to have any direct connection with trade was fatal; but in the North social conditions differed totally—birth was not to be despised by any means, but wealth, individual merit or ability had equal claims. To quote Thackeray again, and he seems to have possessed a most accurate and extensive knowledge of colonial or rather Virginia social life: "You remember little Madam Esmond's scorn of Colonel Washington's social rank, it was after her formerly well beloved young friend George had fallen from her good graces by leading Harry Warrington into Revolutionary paths, that she reproved her son, Sir George, home on a visit from England, for leading out Colonel Washington's lady at the assembly ball in Williamsburgh before the Governor's wife—the wife of a 'road surveyor at a dollar a day.'" There Madam Esmond expressed the difference in the public opinion of the two communities; individual merit or ability was as nothing in comparison with a goodly line of aristocratic descent.

In the matter of education the Northern colonies were far ahead. A system of free schools was early in use. The children of the poorest had equal educational advantages with their wealthier neighbors, and by the time of the Revolution illiteracy was wholly unknown. The boys as soon as they left the grammar school were sent to college—there was no need to send them abroad to finish their education. The girls were taught music and dancing, as a finish to their more solid education, and oftentimes Latin and Greek.

Social life of the eastern provinces centered in Boston, the seat of the Puritan government, and the capital of Massachusetts. Until about 1750 Boston had been at the head of American cities in point of population, learning and wealth, but Philadelphia

about this time became her rival. general appearance Boston resembled an old English country town, and for many years society felt the restraints of Puritan austerity; but the presence of the English officials of the crown introduced a new element into social affairs which the prominent and wealthy families were not slow to take advantage of. Balls and dinners soon became an unquestioned part of social life. The tables were bountifully spread, and good wines, especially those of Spain and Maderia, were freely used. Men and women dressed in the prevailing modes. In the beginning of the 18th century, only the governor possessed a coach and four, but by the time of the revolution every family of quality drove their own private coach. and ladies of fashion were always attended by a negro footman in their visiting and tea-drinking. But with all these social innovations the idea of a theatre or play house was resisted to the last, and was not fairly established until after the revolution. In 1767. Andrew Eliot writing to a friend undoubtedly voices public opinion in Boston on the theatre question. He says: "I am no enemy of innocent amusements, but I have long thought our modern theatre the bane of virtue." Boston had its literary and intellectual reputation long before revolutionary days; for one old writer tells us that the "quieter entertainments" consist-

ed of attending lectures six nights out of seven. I don't think even modern Boston could do better. On every institution, both public and private, the Calvinistic clergy had laid a restraining hand and dealt with, in their own peculiar fashion. They had early declared that marriage was simply a civil contract, and no festivities were permitted at weddings. In fact, for over a hundred years weddings and funerals were of a very similar character, with several points as to liveliness and good cheer in favor of funerals; but as time brought social relaxations of all kinds, weddings became occasions of great festivities, and feasting and dancing a necessary part of the ceremony. Funerals too were attended with so much pomp and state and reckless extravagance that they were finally regulated by law. Early marriages were the rule, and colonial chroniclers speak pityingly of old maids of twenty-fivehear that, ye bachelor maids of to-day. Unmarried girls were allowed an amount of freedom inconceivable today, but once the wedding ring was donned every vestige of it disappeared.

Such was New England colonial life; gradually changing from the Puritan austerities of its early settlement and evolving that wealthy, witty, and charming social life which French and English travelers found so agreeable and of which Boston was its best representative.

[TO BE CONTINUED.]

HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ABCHÆOLOGICAL DOCUMENTS.

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER XI.

SUMMARY: CRITICAL ANALYSIS OF THE ACTS OF THE MARTYRS-ACTS OF St. FLAVIA DOMITILLA AND OF STS. NEREUS AND ACHILLES LEGENDS-Topographical Indications Verified -FLAVIA DOMITILLA MAY HAVE BEEN BROUGHT BACK FROM PONTUS AND MARTYRED IN TERRACINA-NEREUS AND ACHILLES-THEIR TOMB-BAS-RELIEF REPRESENTING THEIR MAR-TYRDOM-THEIR STORY TRACED BY AN INSCRIPTION OF ST. DAMASCUS-THE ACTS OF ST. CLEMENT-HIS EXILE, MARTYRDOM AND BURIAL IN CRIMEA-THE OBJECTIONS RAISED AGAINST THIS STORY-ARCHEOLOGICAL PROOFS-LO-CAL TRADITIONS-No SEPULCHRE IN Rome - Necessity of Suspending JUDGMENT.

We have been obliged to anticipate events and to devote much space to a detailed examination of a document of the year 112; such an analysis is at once an invaluable preface to every history of the persecutions of the second century, and an important epilogue to any account of the persecutions of the first century. We shall now revert to the early years of Trajan's reign.

Even previous to the incident affecting the Christians of Bithynia, countless martyrs had perished at Trajan's command. It has already been demonstrated that Flavia Domitilla. Clement's niece, was not recalled from exile by either Domitian or Nerva. The acts of Sts. Nereus and Achilles tell of her return under Trajan-not to freedom, but to be tried and executed in Terracina.2 source from which these details are derived is, properly speaking, only an historical romance.³ But the most fabulous stories, we are told, have usually a foundation of truth.4 This may be said with justice of many of the Acts of the martyrs. Archeological discoveries prove that tales purely legendary in appearance often rest on some historic basis, and that the chroniclers of a later and less cultured age, did but fill in with fanciful details an ancient and genuine outline. 5 Hence, from the Acts of Sts. Nereus and Achilles, that were revised about the fifth century while the places and monuments to which they refer still existed, it is easy to disentangle facts from fancies-facts which the exca-

¹ See Chapt. VIII.

² Acta S. S. vol. III.

³ Baronius recognized the fact that some parts of these Acts might be questioned: "fide non integra," he said. "It can be easily proven that this is a wicked work, worthy of the manicheans, enemies of marriage," writes Tillemont in his Memoires. Du Sollier, de Vitry, Zaccaria, Cancellieri express themselves with equal severity. See Cancellieri, De secretariis basilicae Vaticanae. The Greek text of the Acts of SS. Nercus and Achilles have been published by M. Wirth, according to the M. S. 835 of Vatican. He differs in some respects from the Latin text, which caused the editor to surmise that some other Greek text was used for the Latin translations we possess. The Acts seem to have been written in the fifth or sixth century. Cf. Analecta Bollandiana.

⁴ Tillemont, l. c.

⁵ Cf. Edmond Le Blant, Actes des martyrs.

vations of the last twenty years in the Christian cemetery on the Via Ardentina have completely corroborated. 1 The archeological scientists of this century, guided by these inscriptions, have discovered the sites of the tombs of Nereus, Achilles and Aurelia Petronilla. Singularly enough no trace of Flavia Domitilla's tomb has been found in this spot; the itineraries of the early pilgrims contain no allusion to it.2 This negative evidence would seem to uphold the statement made in the Acts that Clement's niece was martyred and buried in Terracina, 3 precisely as St. Jerome's mention of her long exile in Pontus bears out the assertion that she returned to Rome only under Trajan.

It is impossible to determine the exact date of the executions of Nereus and Achilles. Did they perish under Domitian, who seems to have exiled them with the Domitille to Pontus? Or under Nero, as their Acts, in spite of apparent contradictions assert? Or with the Domitille, under Trajan? It is impossible to tell, but two things are certain: the fact of their martyrdom and the site of their tomb. Nor is it impossible to trace out somewhat of their history.

According to the Acts, Nereus and Achilles where taken from Pontus to Terracina, where they were decapitated, at some uncertain period be-

Nerva and Trajan. remains were carried "through the tunnels under the Domitilla estate on the Via Ardentina, to a point one half mile distant from Rome, near the tomb of Petronilla,"5 identified by means of a painting recently discovered.6 Two columns, on each side of which is sculptured the decapitation of a martyr were found in the semi-subterranean basilica of the Domitilla cemetery.7 One of the columns was unearthed in perfect condition; above the bas-relief the name of ACILLEYS - Achilles - had been inscribed in fourth century lettering. Only a fragment of the other column was found, but sufficent of the bas-relief to enable its reconstruction to be made, and shows that it was similar to the first, only bearing the name of Nereus. 8 The columns formed part of the tabernacle that, in the basilica, surmounted the confessio of these martyrs. As to their lives: a fragment of their panegyric, composed in meter by Pope has Damascus, been discovered: 9 other MSS. complete it, thereby giving us interesting details in reference to Nereus and Achilles. They seem to have belonged, under Nero, to the praetorian cohorts, and to have taken part in the bloody executions enforced more than once by the emperors in defiance of military laws.10 They were distinguished soldiers and won the hon-

¹ See Bull. di arch. crist.

² De Rossi, Roma sotterranea.

³ M. Le Blant cal's attention to the statement that the sarcophagus had not been used, as this coincides with what is stated in other documents of this nature. Les Actes des martyrs.

⁴ St. Jerome, Ep. 108.

⁵ Acta SS. vol. III.

⁶ Bull. di arch. crist.

⁷ Bull. di arch. crist.

⁸ Ibid.

⁹ Ibid. Inscr. christ. urbis Romae.

¹⁰ Cf. Josephus. Ant. Jud, XIX,

ors awarded by the Romans to bravery.1 The day came when the new faith touched their hearts: the Acts state they were converted by St. Peter. It is certain the apostles had access to the praetorian camp.2 Nereus and Achilles were baptized and then retired from military service. When the Flavii ascended the throne were they in the service of the Domitille? They may have held such a position through the influence of Aurelia Petronilla, one of St. Peter's converts and a connection of the imperial family. There is nothing incredible in this assertion found in the Acts, and it explains their burial in the cemetery of the Christian Flavii. They may have followed their mistress to Pontus, as the Acts further record. This much has been selected from certain details in the legend, which may be accepted as true, since these points agree with the inscription Pope Damascus placed on the martyrs' tomb in the fourth century.

The Domitille, Nereus and Achilles, were not the only Christians who bore glorious testimony to Christ under Domitian, and who won the martyr's crown under Trajan. According to a beautiful legend of Greek origin, this epoch witnessed the condemnation, exile and death of the renowned Pope St. Clement.

The Acts of St. Clement are of ancient date: the *Liber Pontificalis* (514) recognized them; Gregory of Tours quoted them. The following extracts shorn of the marvellous, relate the

death of St. Peter's successor: Clement, in consequence of an uprising of the people, was summoned before a Roman prefect, who referred his case to the emperor. Trajan banished the pontiff to a city of the Cheronese, beyond the Euxine. On reaching his place of exile Clement found there two thousand Christians, who had long before been sentenced to labor in the marble quarries. The pontiff comforted and encouraged them; the renown of his sanctity spread throughout the country. Many souls were converted to Christ, churches were built, temples were overthrown, and sacred forests cut down. This news reached the emperor. A magistrate, delegated to investigate the matter, began by putting a great number of Christians to death, but noting the eagerness with which they offered themselves for martyrdom, the judge changed his tactics and, sparing the multitude, he endeavored to compel Clement to offer sacrifices to the gods. The saint refused to comply to this, so the magistrate ordered him to be thrown into the sea, with an anchor attached to his neck.4

There is nothing incredible in this story. If Clement was condemned to death his sentence was probably pronounced, as the Acts state, during Trajan's reign. His letter to the Corinthians, of which mention has been made in a former chapter, proves that the end of Domitian's reign found him in Rome; his opening words indicate that the persecution had but just ceased.⁵ Nerva did not

¹ For phalerae referred to in the inscription, see Borghesi, Decadinumiem; Cavedoni Ann. dell' Insti. di corr. arch.; Rein, ibid; Henzen, Bull. dell Inst di corr. arch.; De Longperier, Revue arch.

2 See Chapt. III.

³ The Latin compiler of the Acts, by making use of the offices of the Byzatine court in the first century gives these soldiers the ridiculous title of eunuchi cubicularii.

⁴ Cotelier, S. Barnabae et alivrum patrum apostolicorum scripta; Funk, Opera Patrum apost.

⁵ See Chapt. VII.

condemn any Christians to death; Clement must have been tried under Traian.

The magistrate, who, according to the Acts, pronounced his sentence of exile, was a municipal prefect, and, in Rome, these officials had power to condemn criminals to the mines.1 One fact has been questioned. Until the middle of the third century the Cimmerian Bosphorus was governed by its own princes. How then could Clement have been banished there, and have found Christians already among these colonists.2 The question is easily answered. Rome, for years, had been strengthening her hold on these countries. The emperor in reality exercised a suzerainty over them. Roman arms had freed Taurica, the principal Cheronese city, from the grasp of the kings of the Bosphorus, and had declared it a free city.3 In 62, the legate of Lower Moesia defended it against the Scythians.4 In 66, Roman garrisons and fleets were to be seen in all the provinces of the Bosphorus.⁵ An epitaph has been discovered in Cherson, of a soldier who belonged to the XI Claudia legion, stationed, during the second century, in Lower Moesia and the adjoining countries.6 gold coined by the Kings of Bosphorus bore, even during the first century of our era, on one side the name and image of the Roman emperor, and on the other the name and head of the national sovereign.7 They gave divine honors to the Caesars,8 and were vassels, if not subjects of the empire. Their provinces might have easily been used for a penal colony for Roman convicts.

But another objection has been raised to all this. The Acts state that Clement found two thousand Christians in his place of exile, who had been there "for a long time." They were state criminals, and were employed in quarrying marble.¹⁰ If they had been convicted under Trajan, they could not possibly have been there "a long time." Nerva did not pronounce sentence against any Christian, therefore these convicts must have been condemned under Domitian. can this last conclusion be made to agree with Dionysius' explicit statement that Nerva recalled all those whom Domitian had exiled? We answer that this measure only affected exiles 11 and not those who had been condemned to hard labor; the latter belonged to the poorer classes; convict labor was profitable to the State, and so they were, with or without intent, forgotten. Those condemned to the quarries were probably recruited from

11 Not even to all those exiled, if we acknowledge that Domitilla was not recalled from Ponza,

¹ Digeste XLVIII. 2 Tillemont, Mem. vol. II. Note on St. Clement.

⁸ Pliny, Nat. History., IV, 85, Cf. Corp. inscr. grae. vol. II and Revu arch. 1383. Diocletian in speaking of the liberty of the Chersonites calls them Greek. Procopius says that Cherson had obeyed the Romans "for a long time." De Bello goth. IV.

⁴ Orelli, 750; Wilmanns, Ex. inscr. lat.

⁵ Josephus, De Bello Jud.

⁶ De Koehne, Hist. et ant. de la ville de Chersonese, quoted by Marquardt, Rom. Staatsv., vol. 1; Mem. del Soc. arch. d'Odessa, vol. XI.

⁷ Eckhel, Doctr. numm vet vol. II; Mommsen, Hist. de la monnaie rom., trad. Blacas, vol. III; Lacour-Gayet, Antonin le Pieux.

⁸ Beurlier, Soc. des antiquaires de France.

⁹ When the judge did not specify any time in sentencing ad metalla, the accepted term was ten years. Modestin, in Digeste XLVIII.

¹⁰ Jean Malala. in Chronogr., records, on the authority of the historian Bruttius, that many Christians had been extled by Domitian. Cf. Acts of St. Clement, and a list of papal vaults, in Liber Pontificalis by Duchesne, that places Clement's tomb in Pontu in mark.

among the cerdones, whose persecution Juvenal mentions in passing.1 According to the Acts the presence of Clement won many to the true faith, and caused the erection of numerous churches. The apostolic success of this exiled Pontiff led to his own martyrdom and to the death of a multitude of the faithful in Cheronese, who perished before him. These statements are not unlikely: Pliny's letter shows how quickly Christianity spread along the shores of the Euxine Sea, and how the worship of the gods fell away speedily before it. It is well, in this connection, to mention that those condemned to labor in the mines sometimes enjoyed comparative freedom: that they built churches is a known historical fact.2

In a word, every attempt to discredit the Acts may be refuted in substance, if not in detail. One point alone is settled. There existed in the Crimea. a local tradition, antedating the sixth century, and of probably much earlier origin, and that was still held to in the ninth century, when St. Cyril, the apostle of the Slavs, translated the relics of St. Clement to Rome.3 According to this tradition, a saint named Clement, whose tomb was venerated in Crimea, was the pope, as well as the disciple of the apostles, who had been exiled to that spot and there martyred. This is indirectly corroborated by a noteworthy fact: St. Clement's tomb has never been traced in Rome. The basilica erected in his honor, and belonging to the time of Constantine, 4 did not contain it. The martyrologies, the sacramentaries and other documents of the fourth and fifth centuries do not allude to his tomb; the topographers of the seventh century, who have located the resting-places of all the saints who were buried, by privilege, within the walls of Rome, do not mention St. Clement.⁵ In default of direct proof, critics should note how this negative testimony of Rome accords with the positive tradition of the Crimea. This may not suffice to make us accept as historic, Acts not written by contemporaries of the saints, still they can not be rejected a priori, as fables. Final judgment may not be passed until their statements shall be confirmed or weakened by further discoveries.

St. Clement's right to the title of martyr does not depend on the solution of these questions. The tradition that so honors him is of ancient origin, having been transmitted to us in various documents, many of which belong to a period anterior to that in which the Greek martyrologies were first quoted as authoritative in the West. "Clement was mentioned as a martyr by Rufinus, by Pope Zosinus, 7 and by the council of Vaison in 442.8 He is given this title in the Roman calendars, from the time of the Hieronymian martyrology; in the Roman sacramentaries from the date of the Leonine sacramentaries, and in other



² Cf Eusebius, De mart. Palestinae, 13. Bull. di arch. crist., Rossi; Cf. De Koehne, Description du musee de feu le prince Basile Kotschoubey, vol. II.; Cavedoni, Appendice alle ricerche critiche intorno alle med. costantiniane; Bull. arch. neap, anno VII. 3 Bull di arch. crist. See article by P Martinov on Legende italique des Sts. Cyrille et methode, in Revue des quest. hist.

⁴ Cf. De Rossi, Bull. di arch. crist.

⁵ Duchesne, Etude sur le Liber Pont.

⁶ St. Jerome, Apol. adv. libros Rufini.

⁷ Jaffe, Reg.; Constant, Ep. Pont. Rom. Canon 6.

liturgic books. Fragments of a dedicatory inscription containing the word MARTYR, have been found in the basilica in Rome that, as early as St. Jerome's days, 'preserved the memory' of Clement. According to the process of restoration suggested by M. Rossi, this title accompanied the

name of Clement. The inscription dates from Pope Siricius (384-399). The tradition of St. Clement's martyrdom was therefore accepted in Rome at the end of the fourth century, although it was not mentioned by such writers as Ireneus, Eusebius and Jerome."

[TO BE CONFINUED.]

THE ESSAYS OF MRS. MEYNELL*

BY ISABEL WHITELEY.

Several notices of the late Coventry Patmore, the distinguished poet and critic, have touched upon the fact that he regarded Mrs. Meynell as "the first woman of genius who combined the delicacy of a feminine with the intellectual force of a masculine mind." This high praise makes us look with interest at the two little volumes of essays which she has published under the titles of "The Rhythm of Life," and "The Colour of Life."

Alice Meynell is a sister of Francis Thompson, who, with John Davidson and William Butler Yeats, completes a trio of poets which has been called the most gifted of the young poets of our time. Mr. Thompson lives shut off from the world in a little Welsh village, close to a Franciscan monastery which Mrs. Meynell has described in the charming essay, "At Monastery Gates." She shows the loyal spirit of the Church through her delicate irony, -" These 'bearded counsellors of God' keep their cells, read, study, suffer, sing, hold silence: whereas they might be 'operating' — beautiful word! —

The two volumes of essays contain seven which treat of art or the stage; nine, of Nature; eight, of Literature, and the remainder of the thirty-four are upon miscellaneous subjects. these latter,—some of them most striking, even in their titles,-does she especially show the true quality of genius which has been defined to be the ability to express what all the rest of mankind feels but cannot express. When one reads the beautiful and thoughtful essay called, "The Rhythm of Life," each word seems almost familiar, so true is it. Have we not all learned that "If life is not always poetical, it is at least metrical. Periodicity rules over the mental experience of man, according to the path of the orbit of his thoughts." And what a help to patience in the remembrance that "the flux is equal to the reflux;

¹ De viris ill.

² Bull, di arch, crist.

³ Duchesne, Liber Pont. Cf. note 10 and Introduction.

upon the Stock Exchange, or painting Academy pictures, or making speeches, or reluctantly jostling other men for places. The 'output'—again a beautiful word—of the age is lessened by this abstention."

^{* &}quot;The Rhythm of Life," Copeland & Day, Boston.
"The Colour of Life," Way & Williams, Chicago.

that to interrupt with unlawful recurrences, out of time, is to weaken the impulse of onset and retreat: the sweep and impetus of movement. To live in constant efforts after an equal life, whether the equality be sought in mental production, or in spiritual sweetness, or in the joy of the senses, is to live without either rest or full activity."

The essays "Decivilized," and the one on James Russell Lowell contain much strong reproof for the crude, cursing, cowboy style of literature which assumes to its insolent self the place of distinctively "American." The folklore of an uncivilized people has its value in literature as a means of unfolding the characteristics of the race. But the red man is the only dweller on this continent who can lay rightful claim to immunity from laws and canons of custom and tradition. Mr. Lowell, says Mrs. Meynell, "represented the fact that in ripeness, not in rawness, consists the excellence of Americans,—an excellence they must be content to share with contemporary nations, however much it may cost them to abandon we know not what bounding ambitions, they have never succeeded in definitely describing the words. Mr. Lowell was a refutation of the fallacy that an American can never be American enough. He ranked with the students and critics among all nations. He enriched the present with the example of a scholarly, linguistic, verbal love of literature, with a studiousness full of heart." How much more should we be proud of him than of the almost illiterate narrator of bar-room brawls whose writings are designed "to betray the recklessness of his nature and to reveal the good that lurks in the lawless ways of a young society."

A striking hit at the scientists who would fain explain all things by formulas is the essay on "A Woman in Grey" in which Mrs. Meynell hints that the laws,—so called—of heredity are at fault in the case of a woman who rode a bicycle through the bewildering maze of vehicles on Oxford St. "The Woman in grey, quite alone, was immediately dependent on no nerves but her own, which almost made her machine sensitive. But this alertness was joined to such perfect composure as no flutter of a moment disturbed. There was the steadiness of sleep, and a vigilance more than that of an ordinary waking. At the same time, the woman was doing what nothing in her youth could well have prepared her for. She must have passed a childhood unlike the ordinary girl's childhood, if her steadiness or her alertness had ever been educated, if she had ever been rebuked for cowardice, for the egoistic distrust of general rules, or for claims of exceptional chances."

The reticence for which Mrs. Meynell is so much praised, the care with which she says barely so much as is essential to express her meaning, becomes almost obscurity in the essays which deal with art. That is a fault to which art criticism is liable, as nothing so needs to be an object lesson as the fine balancing of phrases by which one compares incomparable beauties, or defines indefinable faults.

The subjects of the essays which deal with Nature sound to us like the themes of some little school-girl's "composition" in the early part of this century. Little school-girls no longer walk happily to school through

woodland dells, sweet with indefinable odors of moist earth or hidden blossoms, with mysterious sounds of unseen birds. They no longer try in their unconscious simplicity to tell us the secret they think they find in the perfume of the violet, or the matin-song of the lark. These things they would probably call, in the language of the day, -"Chestnuts." Now they go to school clinging to the straps of trolley cars, or on their "wheels." And, as their education is all "on a psychological basis," they write papers on the supposed sensations of Regulus when rolling along in a barrel, the exact number of nervecentres affected by that mode of locomotion being given in full. When childhood is tortured by knowledge it were happier without, and when its jaded feelings can only be quickened by a spectacular performance at the theatre this thoughtful woman, Alice Meynell, points out again the loveliness which our grandmothers felt for themselves. Our grandmothers made it their dream to go to Italy. They knew instinctively that Italy is more beautiful than England, though they could not have explained that "England is almost as blunt as a machinemade moulding, or a piece of Early Victorian cast-iron work. And on all this we have, of set purpose, improved by our invention of the country park. There all is curves and masses. tle more is added to the greenness and the softness of the forest glade, and for increase of ornament the fat land is devoted to idleness. Not a tree that is not impenetrable, inarticulate. Thick soil below and thick growth above cover all the bones of the land, which in more delicate countries show brows and hollows resembling those of a fine

face after mental experience. . . . But Italy is all slim and articulate: her most characteristic trees are those that are distinct and distinguished, with lines that suggest the etching-point rather than a brush loaded with paint. Cypresses shaped like flames, tall pines with the abrupt flatness of their tops, thin canes in the brakes, sharp aloes by the road-side, and olives with the delicate acuteness of the leaf-these make keen lines of slender vegetation. It is in agricultural Italy that the little less makes so undesignedly, and as it were so inevitably for beau-The country that is formed for use and purpose only is immeasurably the loveliest."

These little essays,—the longest of them scarce sufficient to fill half a column in a newspaper,—are so heavily weighted with deep and true and tender thoughts that one may scarcely choose among them. But for the last, in which to discern the sweet and gentle soul of the writer, glance at the one called "Domus Angusta."

The Domus Angusta,—the narrow house, she tells us, is a small human nature compelled to a large human destiny, charged with a fate too great, a history too various, for its slight capacities. Men have commonly complained of fate: but their complaints have been of the smallness, not of the greatness of the human lot. . . . That narrow house-there is sometimes a message from its living windows. Its bewilderment, its reluctance, its defect, show by moments from eyes that are apt to express none but common There are allusions unawares, involuntary appeals, in those brief glances. Far from me, and from my friends be the misfortune of meeting

such looks in reply to pain of our inflicting. To be clever and sensitive and to hurt the foolish and the stolid—wouldst thou do such a deed for all the world? Not I, by this heavenly light."

How exquisitely happy a place might this world be, in spite of sadness and suffering, if all who are or deem themselves, superior either in intellect or in refinement were to hold themselves to equal superiority in gentle pity and careful kindness.

A friend told me recently that she had heard a bit of Mrs. Meynell's writing read anonymously in a class of students who were asked to criticise it. The extract was from a love-poem, and did not touch on any other subject, but a Catholic member of the class said at once,—"That was written by a person who had a conscience." This little incident shows how true Catholicity may give a subtle atmos-

phere to writings even when the subject permits nothing definite. need be no professions of faith attached to treatises on Hydrostatics, nor points of dogma introduced in works on the history of fencing. none the less should a Catholic never write on any subject in a pagan manner, nor give expression to sentiments which are essentially non-Christian, as some do who are pointed out as "Catholic writers." In Mrs. Meynell's essays there is not one word which could prevent their being read with pleasure by the most bigoted sectary, yet underlying all is a purity of motive, a reticence, a quiet freedom from fin-desiecle restlessness and assumption that are essentially Catholic, and remind us of the sweet, strong reserve of some cloistered student who learns the truth of all things only the better for withdrawing from externals and living alone with his own heart.

A CHANGE OF LIGHT.

BY REV. WILLIAM LIVINGSTON.

We looked upon the grass—the sun and I—
When May's young motherhood was sweet and fair,
And saw but faded leaves, so hard and dry,
Sway with the fondling air.

What could it mean, the grass was still so young,
To show such havoc from the parching rays?
Why should untimely requiems be sung
In bud and blossom days?

A little space I passed; then turned, heart full
Of nameless yearning for the soft May green—
Lo! there it was, in wavelets moist and cool,
With olive tints between.

The sun was laughing at my glad surprise,
My heart's brief sorrow and its quick release.
I stayed awhile to feast my thankful eyes,
Then smiled and was at peace.

HEART TONES-THE COINAGE OF A SOUL.

BY LESLIE ALLAN PEASE, LL.B.

"Heart Tones," the little volume of poems by D. O'Kelly Branden, who is better known as Father Dominic Brennan, which comes fresh from the press of the Peter Paul Company, of Buffalo, is a beautiful example of the advance which has been made in the art of book-making and reflects much credit upon the publishers. It is a little book of one hundred and sixty-nine pages, bound in an artistic cloth binding, with title and ornamentation in gold. It is printed on heavy, dekle edged paper with gilt top, and altogether it is an appropriate dress for the beautiful thoughts which it contains.

This little volume deserves more than passing mention. "Of the making of books there is no end," and especially in this day of cheap bookmaking, the markets are so glutted with the vapid and transitory effusions of authors, who hurl themselves, like meteors, across the intellectual horizon, with one bright flash, are lost forever in the chaotic realm of oblivion, that one wearies of the attempt to find amid the vast excess of chaff, the few golden grains of true merit, and is driven back to that sure and safe haven of refuge—the standard authors. Occasionally in the midst of this mass there appears a book which stands out from among the rest with all the glory and beauty of a fixed star in the broad firmament of literature. Such a book, we believe, is this little volume of verse. Great minds and great authors have not ceased to

exist, but are merely lost in the voluminousness of modern literature.

Father Dominic is not a mere writer of verse, but is a poet in every sense which the word implies. With a heart enkindled and aflame with love for God and for humanity, which is the true poet's source of inspiration; with an intimate knowledge of the sorrows, privations, heart-hungerings, needs and aspirations of mankind, and yearning to lift the burdens, to dispel the gloom and to point out the way to a higher, broader, grander existence, above self, above sordid ambition and towards truth and its eternal source, the soul of the man, breaking the narrow and circumscribed limits of prose, seeks an outlet in the broader realm of poetry. This idea is most beautifully expressed by the poet himself in the opening verses of the book-

> "They say it is singing— Nay, it is not song.
> "Tis but the upwelling Of spirit, rebelling Against the mad knelling Of sorrow and wrong.

They say it is singing—Aye, more than a song.
'Tis e'en the Eternal,
Putting down the Infernal,
Bidding on to supernal
Spirit noble and strong."

The work is not mere intellectual effort, a dividing of thought into metric measure—'Tis rather the spontaneous outburst of the innermost thought of the soul, the coining of the life and aspirations of the man. It is poetry because the thought itself is poetic

and can find no other form of expression. Through it all we seem to feel the throbbings of the inner life of the man, and it is himself, breathing through his lines, that lends to them their beauty.

There is a thrill of breezy outdoor life running through his poems, a harmony with nature in all her varied moods, many beautiful lessons in life being conveyed by means of word pictures, presenting vividly, with the exquisite touch of the artist, the light and shade of wood, mountain and stream. The poet's power of drawing inspiration from nature is strikingly set forth in the following lines—

"The poet stood by the raging sea; He felt its maddened swell in his soul, Steeping his pen in its bitter brine, He wrote an ode to its restless roll. Men said—"'Tis but despair's sad toll!"

The poet roamed through a lovely vale; Morn blushed around him fresh and fair, Wetting his pen in the diamond dew, He wrote a hymn to her beauty rare. Men said—"Tis but a matin prayer!"

The poet gazed on the dying sun; Gilding with splendor the even-sky, He dyed his pen in its golden hues, And wrote an ode that might never die. Men said—"'Tis but for rest a cry!"

The poet stood 'neath the midnight dome, Where myriad lamps spread hopeful gleam—

Dipping his pen in a glowing orb, He wrote a hymn to night supreme. Men said—"'Tis the murmur of angel's dream!"

But it is when dealing with men in their struggles, victories and failures that we feel the finest touch of his genius:

"The poet mixed with his brother men Shared their burdens of grief and wrong. Steeping his pen in a stricken heart, He wrote to soothe the care sick throng Men said "This-this is song!" In all his work the poet's aim seems to be to faithfully teach a lesson in right living. Every line is freighted with a truth which it seeks to engraft into the hearts and lives of men. There is no attempt to startle, or amuse, or to attract the passing fancy of the reader; there is a deeper purpose, the aim seems to be to come in touch with the inner life, and to quicken the moral and spiritual nature of men into newness of being.

The poems are divided by the author into three classes, "Poems of the Sentiments," "Patriotic Poems" and "Religious Poems."

The "Poems of the Sentiments" deal with the deepest emotions of the human soul, love, grief, hope, despair, aspiration and faith. The opposing sentiments of gloom and hope are represented by the changing surface of the sea, which has so often appealed to poetic minds as a fitting illustration of the ever shifting phases of human life and feeling. The heart is sad; storm clouds hang heavily o'er the soul and the poet paints a picture of "Gloom" on the surface of "The Changing Sea."

"I stood by the sea when the waves rolled high,

And I heard but the moan of the billow
As it rose, like a mount in the distant sky,
Then broke o'er the sea with a plaintive
sigh,

Ere it sank to rest
On a rolling crest,
Like a giant on his mountain pillow;
And my soul was sad—for hope had fled,
And darker seemed the morrow;
And I thought it were better to be of the
dead

Than to live here haunted by fear and dread,

And rest from the deep In unending sleep 'Neath its sheltering waves to borrow.'' Then comes a bright gleam of sunshine o'er the calmed surface of the sea bringing a corresponding gleam of hope into the heart of the poet:

"I stood by the sea when its breast was calm;

And it shone with a gleam of splendor As its bosom rose, like the waving palm, And its murmur came like a soothing balm,

As if each swell
The love would tell
Of the kissing wavelets tender;
And my soul was glad with heavenly joy,
That made the future brighter;
For it spoke of peace, without alloy,
Which naught but sin could e'er destroy—
And I saw that life

Was not all strife
And my soul for the sight was lighter."

Man has ever cried out after a perfection of soul union deeper and stronger than any earthly tie. A nature to supplement and complete our own, or as the idea has been poetically expressed—another self—

"There is another life I long to meet,
Without which life, my life is incomplete—
Oh, sweeter self—art thou too gone astray—
Seeking with all thy soul to find the way
To mine?"

The bard has beautifully expressed this longing, which in its intensity at times seems almost to reach its realization—

"Out in the vast world somewhere Singeth a heart for me:
Raptured and sweet ring the carols O'er the dark, turbulent sea:
Almost I hear them and answer,
Lifted a moment from strife;
Almost they melt to a music,
The crash and the clang of my life—

Out in the vast world somewhere
Yearneth a spirit for mine,
Lone in the hurrying millions,
Faint with hunger divine.
Wait, spirit, a little space longer;
For, haply to-morrow we meet!
Sing, heart, ever sweeter and stronger;
I come, and the song is complete!"

We cannot leave the poems of this class, without mention of one which stands out among the rest with all the beauty and brilliancy of a diamond in a setting of pearls. It is a crystallized gem of thought and is worthy to be set in a crown with the brighest jewels of English Literature. This poem is called "A Moan," and represents in a manner which we have never before seen equaled the heights and depths of a woman's love. Anything which we can say will but detract from its beauty-It stands alone with an individuality of its own and must be carefully read and studied to be fully appreciated.

"A MOAN."

"On a ragged reef,
In the moanings of the sea
And the sand winds from the lea
Wrapped, knelt a soul forlorn
In her maiden grief,
Burdened with the past
And the now and the to be.

Scorn and hate in her eyes,
Looks she on the surf and the sea
As this moans, and that dies
On the crags; and she cries,
"Thus I break, thus I die
When my ocean love recedes,
Leaving life's path stone-strewn,
As he flees,
Sharp-edged and cruel."
And on this side and that
Sad she sees
All life's way, bristling brush—
Heavy, thorn-laden brush—
Love's pain—decrees.

ш

Then harsh words and hard from her lips;
"What care I if those stones cut,
Bruise my feet, and fret?
What care I if those thorns
Rive my heart and rend?
For their barbed spikes bore no blood,
For that life-love-warm blood
Has been sipped.
And when my ocean love ebbs in,
I will sink in his deeps
And shall sleep."

Father Dominic's patriotic poems will strike a responsive chord in the hearts of two nations, for he sings of America, his native land, and of Ireland, the home of his ancestors. Especially to the heart of the loyal Irishman will these poems appeal, for it is in those verses which have for their inspiration the burdens and sorrows of down-trodden Erin that the fire of poetic genius burns at its brightest, and we feel the throbbing pulse-beats of the warrior and leader of men which slumber in the breast of this man of peace. One cannot help the feeling that, were occasion to require, the "Poet Priest" could very easily be transformed into the Poet Warrior and become a valiant leader of armed hosts of his countrymen in the cause of right and liberty. Perhaps the most beautiful of his patriotic poems is the one entitled "Erin," which combines the poetic and oratorical. After speaking of Ireland's sad present and paying a glowing tribute to her glorious past, the poet seems to be possessed by a spirit of prophecy-

"I see, yes, I see, in the dim, distant future,
A light breaking surely o'er Erin's dark
bane:

The clouds of oppression that slavery nurture

Burst asunder-dissolve, like mist from the main-

Now Saxon to Kelt, now foe unto foeman

Are met, where their fathers had battled
of old

In Boyne's bloody valley, and thus spake the omen:—

'Here Erin should conquer, where Erin was sold.'"

Then follows a prayer for the fulfillment of the prophecy which, for beauty and strength, has rarely, if ever been surpassed. Who can read these lines without responding, with a thrill of patriotic fervor, in a hearty "Amen"?
"O Father Almighty of justice and mercy,
Who releat the relear who averdest the

Who rulest the ruler, who guardest the weak,

We pray, we beseech—O God, we demand Thee

To give us the freedom in justice we seek."

Father Brennan is, like Will Carleton, the poet of the Grand Army, and in his Memorial Day poems has paid many a beautiful tribute to our gallant soldiers, living and dead. The following lines are from a poem read at Dunkirk, N. Y., in 1896:

"Where shall our soldier heroes calmly sleep?

In the nation's mighty heart.

Where shall the living patriot vigil keep?
Where shall fond wife and mother hopeful weep?

Where shall a faithful offspring ever reap Of patriot fame a part?

Here where our soldiers' sacred ashes lie; Here with the men who fought prepared to die:

Here let their ransomed sons learn how to live,

And at the nation's call e'en life to give.

Over each soldier's mound their hearts shall

In gratitude to those who sleep below."

It is in these poems that the bard's love for fair Columbia is revealed. What more inspiring to the patriotic heart than the following lines:

"Heaven spread o'er us thy wings all preserving,

Make us a nation thy care all deserving.

Nation of destiny! Heir to the ages!

Big with the hopes of the race, that presages

Freedom's best triumphs; aims great and holy,

Unto thy keeping confide we them solely.

Up from each soldier's grave hope springs
inspiring,

Freedom and progress each noble breast firing.

Onward to glory, united and free— Guardian of nations and earth's destiny." It is to such poems as this that we, in a large measure, owe the credit for that patriotic love of country which predominates in the hearts of Americans and makes them willing to endure privations and unflinchingly to face death upon the battle-field, if called upon to do so in defense of beloved Columbia. It is in such poems as this that we trust to fire the bosoms of coming generations with the same patriotic love for the "Land of the Free" which led their fathers to do and to dare for its creation and preservation.

Father Dominic's religious poems are filled with all the inspiration which comes from a life of prayer and devotion. Under his touch the truths of Revelation gain new force and meaning, and the living love of the Father shines forth with all the splendor and brightness of the unclouded noon-day sun. Old truths and doctrines, under the spell of this master-mind, spring into newness of life and the fires of faith are newly kindled in the heart of the reader. He magnifies the idea of God's love and mercy towards all mankind and the grand central idea of all religious teaching-the Fatherhood of God and the brotherhood of man stands out in bold relief. His pictures of the atoning love, suffering and sacrifice of the Redeemer of men have a clearness and force which dispel the idea of time and distance and make them living, present realities. We quote from "Visions of St. Paul of the Cross:"

"O riven heart! O thorn crowned head!
O bleeding wounds, love's fountains red!
O why have sinners wounded thee!
Fixed upon the shameful tree?
Oh why do sinners wound thee now—
Crown again thy sacred brow?
Accept the vow I proffer here;

One joy alone to me be dear—
To suffer with thee on the cross,
Though cost it life and pleasure's loss."

In order fully to appreciate an author's work one should have some knowledge of the man, his personality, character and life history. We wish we could present to the reader a pen picture of Father Dominic which would convey to the mind as vividly as it is presented to the mind of the writer the strong personality of the man. About six feet in height and a figure in perfect proportion; with a fine head well set above a pair of broad shoulders; an open, frank, handsome face; intellectual forehead; eyes which now shine with sympathetic tenderness and sparkle with merriment—he is a man to attract the eye in any surroundings.

In his social life he is a cordial, genial gentleman, a ready conversationalist with a fund of humor and illustration which makes him the center of a charmed circle wherever found. Not only as a poet and author has he gained fame but no less in the realm of oratory his name occupies a high place.

Of his past work we will briefly speak. For the past few years there has been more or less speculation as to the identity of D. O'Kelly Branden and Harlow Howe. Few ever thought of making them one; much less of ascribing the work of Edwin Earle to the author of "Heart Tones." These three however are united in the person of Father Dominic.

Some of the best sketches of American life have been written for the London press over the name of Edwin Earle, while Harlow Howe has won a circle of admirers in an entirely dif-

ferent field from that in which D. O'Kelly Branden has delved. The poems in the present collection were for the most part written over the name of D. O'Kelly Branden, though there are a few choice morsels from the pen of Harlow Howe.

It is a significant fact that, like Father Tabb, Miss Louise Imogen Guiney, Miss Agnes Repplier and Marion Crawford, Father Dominic received his first recognition from the secular press. His work was done so quietly and without any of the usual booming, that the high place he has gained is all the more honorable in this day of sensational advertising. The reward has come however and that abundantly - To-day he commands space and his productions are sought by the leading publications. Heart Tones, we believe, will add to this well earned popularity.

Reverend Dominic Brennan, the author of "Heart Tones," was born about thirty years ago in the old Dutch city of Albany on the banks of the beautiful Hudson. It might be of interest to state a schoolmate of the editor of the Review. His religious and intellectual training was intrusted to the Christian Brothers; and he en-

joyed the benefit of their best teachers, among them the learned Brother Azarias. At the age of fourteen his first literary work appeared in prize contests and in the Albany papers. After completing a preparatory course in medicine, he studied philosophy and theology among the Passionist Fathers, and was admitted to orders June 13, 1892.

Most of his work has appeared under the pen names of D. O'Kelly Branden and Harlow Howe, although some good newspaper work and short stories have been written under the name of Edwin Earle. He has been associated editorially with Father Cronin of The Union and Times, Buffalo. "Heart Tones" is dedicated to the editor of The Union. Reverend Dominic Brennan is stationed at Dunkirk, N. Y., as director of Saint Mary's Preparatory College, in charge of the Passionist Fathers.

With this too brief introduction to Father Brennan and his work we reluctantly lay aside the pen, with the feeling that our work has been but illy done, and hand this little volume of poetic gems to the reading public knowing the pleasure in store for all fortunate enough to obtain and read them.

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

The output of Easter Books and Magazines, was far from being startling either as to quantity or quality.

* * *

The Chautauqua Summer School has just issued a beautiful illustrated prospectus. The Plattsburg Management would do well to imitate this spirit of modern enterprise.—(Modern enterprise! Write for the prospectus of the Catholic Summer School of America.—Ed.)

* * *

Here is one of the choicest morsels I've tasted this many a day:

AFTERMATH.

And there are hearts like richest wines,
That sweeter grow with Time's carees,
Till he who softly opens, finds
A hidden store of happiness.

E H. KEENE.

The movement of the Canadian Catholics to honor the life work of Mrs. Sadlier should find a hearty and generous response from all quarters. Hardly any Catholic writer has toiled more unceasingly and less selfishly than this great pioneer of Catholic literature in America. Let us not wait till her ears are dull in death and her eyes closed to earth's sweet light, to sound her worthy praises and smile the smile of joyous recognition, and in secret offer our mite or more to swell the material testimony to her greatness. Let us be up now, and doing.

* * *

There was not one real good Easter poem in all the Magazines. The best by far appeared in the New York Sun, and was copied by several Catholic weeklies without acknowledging whence they took it. This is a two-fold confession of weakness. The silliest jargon I ever read, for poetry, is running now as a serial in a reputable Western Catholic magazine.

This leads me to ask, "What position should editors hold as contributors to their own publication." Let us look at the course of really great editors. Their first and essential duty is to supervise the choice of all literary matter appearing in their magazine. If the editor be a specialist and have won a wide recognition in any branch of literary work, he may with propriety give his readers the benefits of his ability. A powerful timely article on some great movement of the day is also becoming his pen; and a personal editorial position on all issues.

But here he should stop. His personality is indeed to give a tone to the whole publication, but he is not fas or nefas to make his position an excuse for inflicting on his readers productions, that no other editor would use for a similar magazine. Instinctively mankind honors the true poet who is in close touch with God, humanity, and universal nature. Almost all great minds have paid their homage at the shrine of the Muses, by assaying to win their favor through their harmless But this is no excuse for edrhymes. itors forcing on the public, college or seminary compositions they were

afraid to let see the light, till the importance of their positions would serve to silence the timid into acceptance. But I positively rebel against it. This is one of the reasons Mr. Thorne has so few friends. He assays all things in the globe. History, Art, Poetry, Music, Science, Theology, Philosophy,—in a word, like the famous Picode Mirandola he treats "de omni re et quibusdam aliis.

But after all Thorne is in a way a giant, and I allude to him least of all. I mean those namby-pamby poems that have disgraced and disgrace our Catholic magazines. I vow there is not a magazine of any note in the country that would print them as a gift. It's about time to crush this nonsense.

MARION CRAWFORD.

The lovers of Literary gossip have some choice morsels in an interview with Marion Crawford published in Munseys for April.

The statement that he considers "Corleone," now running as a serial in Munsey's, as his best work must be taken "cum grano salis." In point of truth it should have preceded "Taquisara," and it was the author's fears for the success of "Corleone" that made him publish "Taquisara" first. Thus far, the fourth installment of the story seems to justify his opinion. Unless it surpasses its sequel it certainly will not be placed by Crawford's admirers as his best work. The Saracinesca Series are in point of interest and artistic finish clearly superior to Taquisara and Corleone. In fact it will be morally impossible for Crawford to rise higher in any subsequent work. Every day his scenes and characters are losing that romantic freshness they had in the beginning. This is the inevitable fate of the Romancist.

He makes a public profession of his faith as a Catholic. We should have no reason to doubt his sincerity in this. His theological errors in regard to matters that at times puzzle even the theologian, should not make him forfeit his right to be considered a Catholic. He could avoid much of this difficulty, by consulting the proper authorities before he launches torth one of his new opinions. I think, that, on the whole, we have not much reason to find fault with Crawford's treatment of Catholics. The most offensive feature in Casa Braccio finds a parallel case in Manzonis Spossi Promessi. Nay, even more barbarous and disgusting in details.

The articles running in the Ave Maria by Aubrey de Vere and that in Donahoes by James Clarence Mangan, are first class literary matter and demand the support and approval of all lovers of the high. De Vere's long life, especially, and his splendid opportunities for becoming acquainted with men and events wherefore he writes, render his sketches all the more interesting and useful as matter of future history. The truly enterprising editor of the Ave Maria, who never intrudes himself on his readers, though they would have more of him, is to be complimented on his selection of those choice morsels of literature.

I have always had a tender love for Gerald Griffen and Clarence Mangan. I imbibed it from my mother, who had seen both of them, loved them as all who met them did. There is so much of themselves, their sweet sensitive suffering, in what they wrote, that one lives with them in their writings. These will ever hold a sacred place in the warm Irish heart.

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

CHRISTIAN VS. PAGAN EDUCATION.

It is by no means an easy task to take up even a single feature of the "Educational Systems of France" and dispose of it with any satisfaction in so short an article as this. The temperament and traditions of the Latin races exert an influence upon the home training and school training entirely at variance with those of the more phlegmatic races. The eighteenth century inherited from the seventeenth besides the traditions of ages of education, an education founded upon religion. In the days of Pagan antiquity, in Athens as well as in Rome, where religious institutions were most frequently blended with political institutions; where master-pieces of literature and works of art always told the history or reproduced the lineaments of their divinities, such a thing as a conflict between education and religion would have been an impossibility. Socrates was condemned to death for attacking the gods of the nation in his instructions. Plato in his Republic, which, in the words of Rousseau, is a "veritable treatise on education," wanted all fables, tragedies, odes, epodes, etc., to conduce to the intellectual development of the child and initiate it into a knowledge of the divinity. In his book, The Laws, he addresses a youth who has had the misfortune to drift into skepticism in these words: "Thou art young, the progress of age will bring about many changes for thee; thou will think very differently of them from what thou dost at present. What thou now regardest as of no consequence is in reality that which is of most importance to man, I mean to say, the having of correct ideas regarding the divinity, upon which depends his good or bad conduct." *

In Rome, at an early age the child was taught beside the twelve tables, the Salian hymns, a sort of catechism, a very catalogue of the gods or goddesses. Its first years were rocked in the cradle of the divinity and every step it advanced in life required the protecting care of a superior power. "As soon as the child is weaned, there is a power that teaches it how to eat (Educa); another teaches it how to drink (Potina); a third keeps it quiet in its little bed (Cuba). When it begins to walk four goddesses are charged to guard its first steps; two accompany it when it goes out, two receive it when it returns."† The almost exclusively domestic education of the first centuries of Rome was succeeded, after the invasion of Greek civiliza

^{*} The Laws, lib x.

[†] M. Boissier-Law Religion Romaine, Vol. I., p. 5.

tion, by a public and literary education intrusted most commonly to "rhetores." The young Roman was first required to study the Greek language in the schools. Homer was the first book put into the hands of children, and they were thus trained in letters and in the history of the gods.

With these traditions and their influences upon the people it was only natural for Christianity to make religious instruction the basis of the education that was designed to bring generations within its civilizing influence. In the first ages of Christianity, the apologists and the Fathers, most of whom had been reared in the school of the "rhetores," brought to it, it is true, a learning adorned with all the profane lore and often sharpened by the highest literary culture, but these were only so many priceless treasures that were to be used in the service of its faith. St. Basil, one of the Bishops of the fourth century, and one who displayed a marked appreciation of the masterpieces of Greece and Rome, presented the Pagan authors as a stepping-stone to Christianity. He recommended that in reading them we imitate the bee and suck only the honey from the flowers. books," said he, "are to sacred books what the leaves of the trees are to the fruits: they precede them, they shelter them and are also an ornament to them." We recall the scruples of an Augustine and of a Jerome whose childhood was rocked in the bowers of pagan poesy and eloquence. These men reproached themselves more than once for having quoted, tasted and admired Cicero, Virgil or Homer, and regarded it as a sort of robbery made from the true God.

If these were, then, the religious preoccupations of Christian teachers and writers, at a period when the memories of Greece were so vivid; when Rome still stood out so prominently; when the master-pieces of ancient literature still played the most important part in the formation of the mind, we can readily understand how the union between education and religion was so close when the flood of barbarian invasion carried away upon its tide the civilization of the pagans and left nothing standing but Christianity. training of the Christian now took the place of the training of the citizen.

In the Middle Ages, during the long centuries, in which theology, or the science of God, held the sceptre of all knowledge and was the crowning of all studies, so long as instruction was given by the clergy to students, the majority of whom entered the priesthood, and later on, so long as Catholicity continued to be the national religion and the religion of the State, every attempt at hostility between this religion and public instruction proved fruitless.

The statutes given in 1598 to the University of Paris, and which, summarizing the regulations of the past, were to remain in force in the Faculty of Arts until the French Revolution, mark with precision the Christian inspiration which was to animate the lessons of the professors and the work of their pupils. "All heads of colleges," says Article II., "shall be careful that children and youths be instructed in religion by competent ecclesiastics, and that every day, at the usual hour, following the custom of our ancestors, the divine office shall be celebrated, and that the students shall attend, not only on Sundays and holidays but also

upon other days." Subsequent articles regulate the recitation of prayers, the reading of the Scriptures, the celebration of certain feasts, the attendance at religious ceremonies imposed upon "heads of colleges, professors, bachelors, beadles;" in a word, upon all subject to "the laws of the Academy and who enjoy its privileges." Let us here observe that unity of faith had already been broken by the Edict of Nantes, published April 13, 1598, when Henry IV., in a statute given to the University of Paris, Sept. 13, 1598, commanded that none be admitted to the college but children of Catholics: Nemo a gynasiarchis in collegiis admitatur et in hospitio excipiatur, qui religionem Catholicam et Apostolicam non amplectatur.—(Art. III.) were pupils permitted to discuss the new religion either among themselves nor with others. But Henry IV. also took care to grant to Protestants by the Edict of Nantes, the right to found such schools as they desired and to select their own teachers. Article 38 set forth: "It will be lawful for heads of families making profession of the religion so-called reformed, to provide for their offspring such teachers as they shall see proper." of the same edict declared that Protestants were "qualified to hold and exercise all callings, dignities, offices and public charges." Louis XIV. and Louis XV. did a very injudicious act in revoking these wise provisions.

It is to the everlasting honor o the University of Paris that it inspired Rollin to write his *Traite des Etudes*. Never, perhaps, was the true end of education better defined and better developed than in this book. The work of a thorough Christian and a con-

teacher, it summate reveals the secret of that education which furnished France, for centuries, enlightened and valiant generations. For this alone, it commands the most careful attention. But time will not permit us to dwell at greater length upon the development of that Christian education of which Rollin was such a brilliant exponent. New schools of philosophy so-called, new systems of education were maturing in the womb of the future, which were to take the place of that sanctioned by the traditions and usages of ages, and which promised, according to its teachers, to disenthrall the world and give man that independence which God intended him to have. In the course of time, the Jesuits and other well known instructors, such as the Christian Brothers, were banished from the schools and Rousseau appears as the first to reach out his hand to withdraw the child from the influence of reli-Rousseau was the first to close the doors of his school against the God of the philosophers as he did against the God of the Christians. That God whom Rollin ever kept before the eyes of childhood, which he always made its guardian angel, the real head of his college, which he constantly held up to the respect, the fear and the love of his pupil, as the witness of his life, the judge of his actions, the redeemer of his soul and the future rewarder of his virtues, Rousseau carefully concealed from his Emile. Bent entirely upon the physical development of his pupil and solely occupied in making him a robust animal, he retarded his moral and religious education. "Nothing," he says, "but physical objects can interest the child

.... exercise his body, his organs, his senses, his powers, but keep his soul idle as long as possible."

The innovation was a bold one, and Rousseau could not fail to realize that it would create a sensation. "I can foresee," said he, "how many of my readers will wonder at seeing me follow all the young life of my pupil without speaking to him of religion. At fifteen, he does not know that he has a soul, and perhaps eighteen may be too early for him to find it out, because if he discovers it sooner than he ought he runs the risk of never knowing it." When he deems that the proper time has come for his Emile to know that there is a God, it is true that he neglects no means to make this initiation produce the most vivid impression upon him. He takes him at sunrise to the summit of a high mountain, facing the Alps, and then makes this solemn revelation to him. The scene is grandiose and the language he uses borders on the sublime.

But, can the impression which such a scene may produce upon the mind of Emile make amends for the harm done to his moral education by the delay made in admitting the Creator into it? During his first twelve years, Rousseau kept his child in the physical world and gave him nothing but sensations. Physical exercise, gymnastics, walking, swimming, (bicycle riding, had it been known in those days, would have been included), constituted his only occupation. "I will make a roe-buck of my Emile," said he, and he hardly allowed him a little music and drawing. From twelve to fifteen, Emile's judgment having developed with the progress of time,

Rousseau leads him on by the consideration of his interest, by notions of utility. It is only from the age of fifteen to twenty that our most extraordinary preceptor decides upon training the heart of his pupil to give him, at last, an insight into the moral world. This was, indeed, breaking away from all traditions, upsetting all recognized It was condemning in an especial manner the errors of the University, which, faithful to the command of the Divine Master: "Sinite parvulos venire ad me," ("Suffer little children to come unto me"), had always directed all its endeavors towards arousing and developing in the youngest souls a knowledge and love of God.

But why did Rousseau banish God from the education of the child? Did he advance, as has been subsequently done, the pretext of wishing to inspire respect for freedom of conscence? Not at all. His motive was far different. "The ideas of creation," said he, "of annihilation, ubiquity, eternity, omnipotence, of the divine attributes, how are all these ideas to be presented in all their force to young minds still occupied with the first operation of the senses, and which understand nothing but what they can touch."* Now, do not these ideas possess difficulties and obscurities for more mature as well as for younger minds, for the learned as well as for the ignorant? And, after all, is it necessary, in order to instill into the mind of childhood the happy influence of the divine idea that it be presented under this abstract form of ubiquity, eternity, creation and annihilation? Fenelon conceived other means of making God known to children: he $\mathbf{u}\mathbf{s}\mathbf{e}\mathbf{d}$ pictures and

^{*} Emile - lib IV.

stories and reached their reason through their imagination and "Strike their imaginatheir hearts. tion with vividness," he was wont to say, "without fear of being accused of anthropomorphism; propose nothing to them save in the most striking pictures. Represent God to them as seated upon a throne, with eyes brighter than the rays of the sun and more piercing than the lightning; make Him speak; give Him ears that hear everything, hands that hold the universe, arms ever raised to punish the wicked, and a heart tender and loving and ever ready to give happiness to those that love Him. The time will come when you can make all this knowledge more accurate." Are not reason and experience here with Fenelon and against Rousseau? Will not time correct whatever may be too concrete in the moral education of the child? The teacher in showing him pictures, in showing him at an early age, a living and personal God, succeeds in awakening in the mind of his pupil a notion of the Divinity, an idea of duty and of respect; a love for what is good and a fear of what is wrong. A training such as this, begun by the mother at the child's most tender age, continued by her or by the teacher throughout childhood and youth, cannot but produce other and more beneficent results than the tardy and dramatic revelation of God, the Creator, to the Emile of Rousseau.

We have not time to enter upon a comparison between the Emile of Rousseau and the Telemachus of Fenelon. The latter work was composed expressly for a young prince with the idea of strengthening his mind, when matured by manhood, against the doc-

trines of tyranny and the snares of voluptuousness, in pictures which the master presented to his pupil to arm him beforehand against the seduction of a throne and the allurements of his own heart. The book, though Pagan in form, was Christian in its inspiration, while Rousseau, though aiming to be Christian in form, was worse than Pagan in its inspiration. Fenelon's work recognizes and teaches the Divinity in the respect it inspires for the gods, and is the most perfect treatise upon education and political economy that exists in modern times. It has the merit of being at the same time a poem, a moral essay and a narrative. It was intended to furnish the programme of a future reign in which the Duke of Burgundy was to be the Telemachus and Fenelon the Mentor, and it is chiefly from this point of view that this book has exerted such a powerful influence over the mind of man. Rousseau's book, on the other hand, while beautifully written, has become popular simply because the new philosophy, so called, imagines itself wise in supplanting God by nature. Happily there are true philosophers who have not hesitated to expose its errors.

Rigoley de Juvigny, in his De la Decadance des Lettres et des Moeurs, (p. 417-419) says: "Far from accustoming children from their earliest infancy to receiving the good impressions so necessary in after life, they are left in absolute ignorance of the existence of God; without religious instruction; without the slightest idea of their duties until the period when passion begins to awaken; when waywardness will brook no restraint; when self-respect becomes pride; when the

disposition which has never been curbed can no longer be made to bear the curb; when reason, in a word, has no longer the power to act, nor the voice to enforce obedience, because the child's disposition has not been developed and enlightened as it grew in years. Is not this a most deplorable system?"

Christophe de Beaumont does not spare words in condemning Rousseau's delay in giving his pupil a knowledge of God. "True religion and sound reason," says he, "demand that a wise and vigilant teacher watch, in a certain way, for the first rays of his intelligence that he may direct it towards the beauties of truth, for the first beatings of his heart that he may reveal to him the charms of virtue. How much easier it is to foresee obstacles than to overcome them." It is true that times have been when the mind of the nation wandered away from the Church, notwithstanding the religious instruction of its youth, but the seeds of faith are never planted in the childsoul in vain. In the delirium of passion and in the depths of libertinage the principles of a religious education are as a light that breaks forth from time to time to reveal to the erring one all the horrors of the abyss

into which he has plunged and to show him the way out of it. How many are there, who after the excesses of a licentious youth, have returned by the aid of that light into the ways of righteousness and of wisdom, and have by their tardy but sincere virtue, reflected honor upon humanity, their country and religion?

France and the world must choose between the positive education handed down to her by tradition and the experience of centuries and the negative education of such men as Rousseau: between the education which banishes God from the heart until a sterile evil has been prepared for Him and one which opens the young heart to the God of love so soon as it can feel the first promptings of affection. She must choose between the cold teaching of Rousseau and that of those who have applied the Gospel to society; taught kings the sacred rights of man while showing the people the duties of subjects: that established liberty, justice, morality and charity in the dealings of the government with the people, and of the people with the government, and that has softened and Christianized the whole human race.

PUNCTUS VIRIDIS.

THE "KNOW-ALL" AND THE "SEEK-ALL" TEACHER.

The incompetent teacher is the one who knows everything and, therefore, has nothing more to learn. The world may move onward, new systems of education may present themselves; new methods of teaching may be adopted by the average teacher, but the "know-all" teacher stands entrenched in the stronghold of "know-

all-dom," and, in the words of the poet:

".... this rock shall fly From its firm base as soon as I."

But, is this "firmness" wise? What does it indicate? One of two things: either that the teacher is very narrow in views or lacks confidence because of limited or undeveloped knowl-

edge, or because there is an absence of interest in school work and hence a distaste for professional reading. The life of a teacher is not that of a canal horse on the tow-path. A repetition of the daily routine of work, day in and day out, will not do in this day and generation. The teacher must be awake to all that is going on around him. He need not adopt all that comes along because it is new, nor is he free to reject it because it is new. He may have "fads" forced upon him by his superiors, in the name of progressiveness, to which he will have to yield obedience; and from the depths of his heart he may cry out: "O Progress, what crimes are committed in thy name,"—but his professional reading will afford him ample resources for turning these "fads" to some advantage, at least.

The "know-all" teacher impresses his identity upon the Principal or School Inspector the moment the latter enters his class-room. He has one use—he is a help to both Inspector and Principal—in this: that neither of these officers are obliged to spend any time in measuring his qualifications as a teacher. They are manifest the moment he opens his mouth; and he goes on record in his proper niche without delay. If he persist in this work, he is simply digging a shovel full of earth every day out of that grave of oblivion into which he will fall the moment he has made it deep enough to fit him.

The day of the "know-all" teacher is past; the day of the "seek-all" teacher is at hand. He must have eyes that will penetrate into the minds of his pupils so that he may adopt such means of imparting information

as will secure and hold their interest and attention, as well as their esteem and respect; he must be on the alert to detect the moment when reasonable interest ceases, and at once change the subject in hand for a fresh one, but he must not do so without completing the thought he was elucidating or devel-Then he must take account of the atmospheric influences pervading his class, as evinced in the restlessness or heaviness of his pupils. In his instruction he should make his illustrations—the most potent factors in his work-such as come within the range of the daily life of his pupils; he must show them likenesses and differences in familiar things, and correlate them with the new things he wants to bring to the notice of his pupils, and, having in mind the lesson of the morrow, he must pave the way to it in the work of the previous day. If he can awaken a spirit of questioning on the morrow of the previous day's work, he has gained a glorious victory on the lines of directing thought, and thought is the life of his work.

Nor is the task of the "seek-all" teacher bounded by the walls of his class-room or of his study at home. Every walk he takes, either on his way to school, or for recreation, is full of object lessons he can utilize. At the corner grocery he sees a display of raisins, grapes, early vegetables, imported pickles, peas and fruits, &c., and here he may send his pupils to see them and then tell him where grapes and raisins come from; where Malaga is, how it may be reached from here; how these grapes, early vegetables, and imported goods are transported from their native land to ours, and what we send back to those lands in exchange; what

this process of exchanging goods is called; why certain things will grow better in other lands than in ours, and others again flourish better in our country than in others. The furniture stores give us specimens of mahogany, rosewood, basswood, &c. The hardware store is filled with foreign and domestic cutlery, agricultural implements, &c. Where these come from and the occupations their manufacture affords the working classes will make valuable practical lessons for the average pupil. Anecdotes connected with the histories of the several countries mentioned will heighten the interest of pupils because most young people like to hear about men, what they do; what they say; how they live, &c. Art galleries, museums, aquariums, &c., offer another rich store of treasures for the "seek-all" teacher, so do monuments, arches, obelisks, memorial buildings and the like. The realms of nature and art form a shining book in which to learn the most valuable lessons of life. "Wonder is the basis of knowledge, and intelligent interest and curiosity are but wonder in another form." Children are naturally inquisitive, and their curiosity, properly directed, may be made a valuable aid in awakening interest and keeping up attention. The "seek-all" teacher will have no difficulty in awakening curiosity about familiar objects if he study "child-nature" and "object-existence"

to advantage. He will find, and reveal to his pupils, "books in running brooks, sermons in stones, and good in everything," and his work will be so conducted as to arouse in his pupil's mind the pleasure of conquest and possession. Children like to feel that they have achieved something for themselves, and every conquest made is an inducement to still more sustained effort and closer attention. of the live teacher soon become interested in finding out where he is leading them; they can do this only when understanding clearly what is being taught at the moment, and this, in itself, is a strong inducement to regular and punctual attendance, and it is astonishing how sharp children often become in discovering what the teacher is aiming at.

Let the "seek-all" teacher, then, persevere in his seeking; let him appreciate the great work he has undertaken; let him be ever on the alert to seize upon the grains of golden wheat that tall in his way, so that he may ever have at his command a rich treasure house of information from which he may cull at a moment's notice, facts, incidents, comparisons, illustrations, coincidences, &c.; to meet the wants of his pupils, to hold their interest and attention, and to secure for himself the fruits of his well merited labors.

PUNCTUS VIRIDIS.

EDUCATIONAL THOUGHTS.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

Begin nothing of which thou hast not well considered the end.

The teacher is a candle which lights others while consuming itself.

Religion is the cement of all virtue,

and virtue the moral cement of all society.

Shakespeare was the greatest expresser that ever lived; he knew the meaning of words.

Aristotle being asked what a man could gain by telling a falsehood, replied, "Not to be credited when he speaks the truth."

We place a high value upon intelligence, not because it may lead us to such things as it often does, but because it raises us above them.

In what obscure and sequestered places may the head be meditating which is one day to be crowned with more than imperial authority!

"The schoolmaster is abroad" to little purpose unless his pupils stand ready in their places to receive him with open and active minds, and to labor with him for their own benefit.

As we are, in a great measure, what our forefathers made us, so our posterity will be what we make them; and this is a thought that may well make us both proud and afraid of our destiny.

It may take a thousand years for a thought to come into power, and the thinker who originated it may die in rags or in chains, but his thought, if a good one, will build his monument in time.

Good and friendly conduct may meet with an unworthy, an ungrateful return, but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver.

Hear instruction and be wise and refuse it not; receive instruction and not silver; knowledge rather than choice gold, for wisdom is better than rubies, and all the things that may be

desired are not to be compared to it.

A taste for reading will always lead you to converse with men who will instruct you by their wisdom and charm you by their wit; who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times.

Blot Christianity out of man's history, and what would his laws have been, what his civilization? It is interwoven with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because of the light of Christian love that beams upon it.

Books! the miracle of all our possessions; more wonderful than the wishing cap of the Arabian Tales; for they transport us instantly, not to all places but to all times. By our books we can conjure up before us, to vivid existence, all the great and good men of old; and, for our own private satisfaction, we can make them act over again the most renowned of all their exploits.

It is a most truly Christian exercise to extract a sentiment of piety from the works and the appearances of nature. It has the authority of the sacred writers upon its side, and even our Saviour Himself gives it the weight and solemnity of His example. "Behold the lilies of the field; they toil not, neither do they spin, yet your heavenly Father careth for them." He expatiates on the beauty of a single flower, and draws from it the delightful argument of confidence in God.

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97,--OCTOBER TO JUNE, INCLUSIVE-AMMRICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

CHAPTER VIII.

EXPEDITION OF PAMFILO DE NAR-VARZ-ITS COMPLETE FAILURE-CA-BEZA DE VACA AND HIS THREE COM-PANIONS-" MEDICINE MEN" IN SPITE OF THEMSELVES-THEIR JOURNEY ACROSS THE CONTINENT-MEETS DE ALCARAZ AT SINALOA AFTER NINE YEARS OF WANDERING—FATHER MARco, of Nice, Visits the Pueblo In-DIANS-FIRST CASE OF LYNCHING IN AMERICA—CORONADO'S EXPEDITION— DISCOVERS THE COLORADO AND KANSAS RIVERS-FRANCISCAN MISSIONARIES-MARTYRDOM OF FATHER JUAN DE PA-DILLA-JESUIT MISSIONS IN ARIZONA-FATHER KUHN OR KINO-HIS LA-BORS-PROVES OLD SPANISH MAPS TO BE CORRECT—DEATH OF FATHER KING -REVOLT OF THE PIMAS-DESTRUCTION OF THE MISSIONS AND MASSACRE OF THE MISSIONARIES-RETURN OF THE JES-UITS-MISSIONS PROSPER-INCURSIONS OF THE APACHES—SUPPRESSION OF THE SOCIETY OF JESUS-FRANCISCANS IN-VITED TO SUPPLY THEIR PLACES—FA-THER FRANCISCO GARCEZ-HE ESTAB-LISHES MISSIONS ALONG THE COLORADO -HIS SERVICES TO THE GOVERNMENT -WITH TWO OF HIS COMPANIONS HE GAINS THE CROWN OF MARTYRDOM.

Pamfilo de Narvaez, a Spanish adventurer, was born at Valladolid about the year 1482. After holding various positions under Velasquez, he was sent to Mexico to compel Cortez to renounce his command. Failing in this and having suffered defeat at Cempaolla, he returned to Spain. Later on he succeeded in obtaining from Charles V. a grant of the Floridian Peninsula as far as Rio de Palmas, and, in 1527, he sailed with five ships on which he had, besides some secular priests, five Franciscan Fathers with Father Juan Xuarez as their superior, and a force variously estimated at from three hundred to six hundred men. He landed somewhere near Tampa Bay in April, 1528, and by June 25 reached "Apalache." His perilous journey proved to him that all his dreams of fabulous wealth were illusory, and he determined to return to the coast. In the following month he reached Bahia de los Caballos,* at or near St. Mark's. Here he built rude boats and with his much reduced company sailed thence for Mexico, but his vessel was driven to sea by a storm and he perished. His lieutenant, Cabeza de Vaca, with three others alone

^{*}So called because of the number of horses that were killed here for food.

[†] Cabeza de Vaca, or the Cow's Head. His family derives its origin and not euphonic name from Martin Alhaja, a mountaineer of Castro Ferral, who placing the bones of a cow's head as a landmark, was instrumental in gaining for the Christians the decisive battle of Las Navas de Tolosa (1212), and was ennobled in consequence. See Brinton's Floridian Penissula, p. 18.

escaped. These three were Dorantes, Castillo, and Esteban (or Stephen), a negro. After years of suffering and privation they reached Petatlan, in Sinaloa, April 1, 1536.*

This expedition of Pamfilo de Narvaez would scarcely merit a place in the pages of history had it not paved the way for the wonderful adventures of Cabeza de Vaca and his three companions. These four Catholic laymen, while heroically battling for existence and a return to civilization, found themselves, at times, forced to act as missionaries, physicians and almost everything else, for the Indians into whose hands they fell insisted upon their performing cures, and when the Spaniards endeavored to convince them that they did not possess supernatural powers, nor even the healing art, they were deprived of food. "At last," says Cabeza de Vaca, "we found ourselves in such great want that we were forced to obey. The method we practiced was to bless the sick, breathe upon them and recite a Pater Noster and an Ave Maria, praying with all earnestness to God our Lord, that He would give us strength and influence them to do us some great good. His mercy He willed that all those for whom we supplicated, should, directly after we had made the sign of the Holy Cross over them, tell the others that they were sound in health. the Indians treated us kindly, depriving themselves of food that they might give it to us; they also presented us with some skins and some trifles." With this reputation of "great medicine men," the four captives made their escape while their masters were on a hunting expedition, and journeyed in a northerly direction to the Tennesse River, thence westwardly and crossed the Mississippi River, which Cabeza de Vaca describes as "a mighty river running from the North towards the South." They seem to have crossed this river above the mouth of the Arkansas and continuing in a westerly direction they probably crossed the latter river near the Canadian. The Indians in the villages through which they passed would bring their sick to them to be healed, and this done, they would manifest their gratitude by bestowing all their personal property upon their benefactors. When the four whites left their villages, the Indians would escort them to the next. At this next village the same healing of the sick would take place, the same offering would be made to the wonderful "medicine men" and they would turn it over to their recent escort.

From the account given by Cabeza de Vaca,† he and his companions would seem to have crossed the Rio Grande del Norte some distance above the mouth of the Pecos River, and no one can fully realize the extraordinary character of their journey or appreciate the sufferings they must have endured. From the Rio Grande they seem, from his description of the country, to have gone through the Guadalupe Pass to the head waters of the Yaqui River, passing probably through the Mesilla Valley. Here he describes the people as having "permanent habitations, and an abundance of maize

^{*}See "La relacion que dio Aluar Nunez Cabeza de Vaca," Translated by Buckingham Smith, Washington 1851; New York, 1871.

[†] La Relacion del governador Aluar Nunez Cabeza de Vaca de lo acaescido en las dos jornadas que hizo a los Indios. This narrative witten after his journey is at times somewhat confusing as to his exact itinerary.

in close succession," and they gave him "a large quantity of it in grain and flour, and calabashes, beans and blankets of cotton. Of these, he loaded the people who had guided him there, and they then returned the happiest creatures on earth."

Spaniards continued their The march by the junction of the Rios Chicos and Yaqui, and thence down the course of the latter stream one day's journey, after which they struck south and crossed the Mayo and Fuerte Rivers to the Sinaloa River, where Cabeza de Vaca was rejoiced at meeting a party of Spanish soldiers, under the command of Captain Diego de Alcaraz. Cabeza de Vaca reached the City of Mexico in July, 1537, nine years from the date of the setting out of the expedition to Florida, and he is the first white man to have crossed North America from East to West.

Don Antonio de Mendoza, the wise and honorable viceroy, and successor to Cortez, in Mexico, having heard the strange story of Cabeza de Vaca's adventures from his own lips, conceived the grand idea of sending zealous missionaries into the country now known as Arizona. The Franciscan Fathers had long been yearning to plant the cross in this far-off portion of the American continent. Vasquez de Coronado was to be sent out as governor of Sinaloa, and Father Marco, from Nice, Italy, sometimes called Father Nizza, started at once to survey the country. The negro, Estevan, who had accompanied Cabeza de Vaca from the east, was to act as guide, and the Indians were given to understand that they were no longer to be made slaves, and that nothing was desired save the salvation of their souls. Viceroy Mendoza's instructions to Father Marco were as follows: "If God our Lord is pleased that you find any large town where it seems to you that there is a good opportunity for establishing a convent and sending religious to undertake their conversion, you are to advise me by Indians, or return in person to Culiacan. You are to give notice so that provision may be made without delay, because the service of our Lord and the good of the people of this land is the aim of the pacification of whatever is discovered."

Father Marco, taking Estevan as his guide, made a long journey, passing through Sonora and beyond the Gila River and penetrated to the villages of the Pueblo Indians, north of the Gila, where he found a people who raised cotton and wove cloth of that material. which cloth they used as garments, and they had also vessels of gold. The houses were of stone, three and four stories in height, the doors adorned with turkey-stones or turquoises. "The Indians along the way brought their sick to him to be cured, over whom he read the Gospels."*.... Father Marco having made all the observations he thought necessary, prepared to return to Culiacan and report, as directed. Before doing so, however, learning that he was near a large town, he sent Estevan to reconnoitre and bring him a report, but the negro, behaving indiscretely with the people, they lynched him.† Father Marco laid together a heap of stones, erected a cross upon it, took possession of the region for the King of Spain, and after ascending a

^{*} Relation du Voyage de Cibola, entrepris en 1540, on l'ontraite de touts les peuplades que habitent utle contree, de leurs moeurs et contumes, par Pedro de Castaneda de Naguera. Translation of Ternaux-Complans, 1838.
† Herrera. Historia General.

hill and looking over into the "promised land," returned alone to Culiacan, without accomplishing what he desired.

Father Marco's report on the wonders which he had seen and the marvelous things he had heard about the "seven cities of Cibola," etc., induced the Viceroy, Mendoza, to hasten preparations for the large expedition to Ari-This expedition, which left Mexico in 1542, was placed under the command of Francisco Vasquez de Coronado, and moved in a northeasterly direction. It was composed of cavalry, infantry and artillery, and was accompanied by several Franciscans, among whom we find the names of Juan de Padilla and that "very holy person, Brother Luis Descalona.* After meeting with considerable opposition on the part of the Indians, and worn out by a two years' campaign, Coronado resolved to return to Mexico with his troops. But his journey had been by no means a fruitless one. He had first "set out across the plains in search of Quibira, more on account of the story which had been told him, and after proceeding many days by the needle (i. e. to the north) it pleased God that after a march of thirty days they found the river Quibira, which is thirty leagues below the settlement. While going up the valley, they found a people who were hunting, and who were natives of Quibira. What there is in Quibira is a very brutish people, without any decency whatever in their houses nor in anything. These are of straw, like the Tarascan settlements; there were two hundred houses together in some villages. They have corn and beans and melons; they do not have cotton nor fowls, nor do they make bread which is cooked, except under the ashes.† During this expedition he traversed the present territories of New Mexico and Arizona and discovered the Colorado and Kansas The whites also made their first acquaintance with the American bison, or buffalo. Finding it impossible to spend the winter in these regions on account of the extreme cold, "because there is no wood nor cloth with which to protect men, except the skins! which the natives wear and some small amount of cotton cloaks." § and having explored the country for two hundred leagues and more around Cibola, and having reached a point four hundred leagues from the North Sea and more than two hundred from the South Sea with which it was impossible to make any connection, Coronado resolved, as we have seen, to return to Mexico.

But Father Padilla and good Brother Descalona were not disposed to abandon a field that promised so many spiritual triumphs. They besought and obtained permission to remain and evangelize the country. They hoped to improve the condition of the poor people they had found and to baptize, at least a small part of the numerous population living in ignorance of the truths of Christianity. Thus we find that Arizona and New Mexico possessed native Christiaus and that the Holy Sacrifice of the Mass was offered up daily within their borders, nearly eighty years before the

^{*} Sometimes written de Escalona.

[†] Coronado's Letter to Mendoza.

t Buffalo robes.

[¿] Idem.

Mayflower anchored off Plymouth Rock. But good Father Juan's missionary career was not destined to be a long one. One day, while on his way from Quibira to visit a wandering tribe, he was attacked by hostile Indians on the plains. He thought not of himself but of his companions, and urged them to save themselves as best they could. As for him, realizing that escape was impossible, he fell upon his knees and commended his soul to that God in whose service his life had been spent. While yet in this position a shower of arrows pierced his body and he fell, the first martyr of Holy Church in this portion of the American Continent.

Father Padilla is, strictly speaking, the proto-martyr of the American missions. Others before him had fallen by the way overcome by disease, the hardships inseparable from expeditions engaged in exploring a new country or from the effects of savage cruelty, but these had not as yet entered upon the real work of the missionary.

The history of the early missions in Arizona are not without interest. With the Spanish conquerors, even from the very first, zealous missionaries were not slow in going into the wilderness to engage in the heroic work of evangelization. The warrior went forth to conquer new lands, but the missionary sought only to win souls to Christ. Their weapons were as different as the ends they sought. The one carried the sword with which to strike down the aborigine he could not enslave; the other held aloft the cross to console and set him free. The missionary and the soldier moved with rapid strides. Scarcely thirty years had

elapsed after the conquest of Mexico by Cortez, when all the misions in New Mexico, from Paso del Norte to Taos; that is, nearly the entire extent of Arizona, from north to south and extending to the Rio Grande, were fully established and amply provided with priests to attend them.

The march of civilization was not so rapid to the west of the Sierra Madre. Nearly a century elapsed after the martyrdom of Father Padilla, before the Jesuits (1567) undertook to revive the old missions and preach the Gospel to the Papagos and Pimas along the banks of the Gila; and also to the Cocomaricopas and others in this vicinity. Prominent among these Jesuit Fathers was the famous Eusebio Francisco Kuhn (who was always known among the Spaniards by the name of Kino.) Father Kino had associated with him Father Ignacio Xavier Keller and Juan Jacobo Sedel-Their missionary field extended from Culiacan to San Xavier del Bac, more than two hundred leagues.*

Father Kino was a native of Trent, and was at one time professor of mathematics in the University of Ingolstadt. He was a man of great learning and remarkable powers of endurance, and was highly esteemed by the Elector of Bavaria. On one occasion, when dangerously ill, he made a vow that if he recovered he would devote himself to the conversion of the Indians of America. His prayer was answered, he enlisted under the banner of Loyola, and served as chaplain in Admiral Otondo's expedition to the coast of Lower California. On May 13, 1687, he established his first mis-

^{*} Provincia de Sonora, sus terminos y confines, 1761-2-San Agustin de la Florida: Ano 1863.

sion, Nuestra Senora de los Dolores, at Upper Pimeria. He likewise urged and aided in the establishment of missions in Lower California. In 1694, Father Kino paid a visit to the tribe of Indians known as Pimas, who inhabited the shores of the Gila as far as Casas Grandes. There were two missions here, one known as the Incarnation and the other San Andres. Father Kino gave instructions and baptized quite a number of the natives. Year after year he visited these regions, taking missionaries with him, when he could get them, and founding permanent missions wherever he found suitable places.

On February 7, 1699, Father Kino took another journey toward the Gila and visited the Yumas and Cocomaricopas. These Indians told him about the different neighboring nations, especially about the Iguanas, the Culganas, and the Achedunas. These three tribes have since disappeared or have changed their names while amalgamating with others. This band of Jesuits had pushed their explorations along the whole western coast as far as the Gulf of California. In 1701, Father Kino proved that the old Spanish maps of the Gulf of California made by Cortez, were correct in representing Lower California as a peninsula and not as an island, as European geographers of the latter half of the sixteenth century had declared on the testimony of Sir Francis Drake and others.*

The prediction of persecutions made by the Redeemer of the world to His disciples, was destined to be verified, even in the far-off missions of the New

World. The good Jesuits had already made a considerable number of converts to Christianity, and the indications were that they would gain many more, but, all of a sudden the Pimas revolted and murdered the Father attending their mission at Caborca. Shortly after the missions were called upon to bear another trial no less severe, but independent, at least, of human action. It was the death of Father Kino, the very life of the missions. He died at the Church of St. Francis Xavier, at Magdalena, to the dedication of which he had gone, at the invitation of his devoted co-laborer, Father de Campos. "Praying before the altar over which hung the picture of his patron, the Apostle of the Indies. Father Kino felt that his life work was over and he prepared for death which was the holy crown of his devoted life."†

Father Kino was a most extraordinary man. He is said to have travelled more than twenty thousand miles and to have baptized more than forty-eight thousand children and adults. He never failed to say Mass daily and never slept in a bed.

The restlessness of the Indians and the death of good Father Kino had a depressing effect upon the work already undertaken. In 1727, Monsenor Benito Crespo, Bishop of Durango, Mexico, to whose jurisdiction all the Jesuit missions in New Spain were subject, after having visited a portion of the Province of Sonora, made a report of the condition of his missions to King Philip V. This resulted in such pecuniary aid as to enable the

[•] This map was published in the Lettres Edifantes, Vol. V., in 1705. It was re-engraved in Paris in 1754 by the geographer Buache, and still later by Sayer, of London.

[†] Shea's The Catholic Church in Colonial Days, Vol. I, page 527.

Clavigero's Storia della California.

missionaries, in 1731, to found three new missions.

From this time until 1750, the reports are very meagre and are, in the main, confined to a few incomplete registers at the St. Francis Xavier Papago Mission, some nine miles south of Tucson. From these, enough can be gleaned, however, to show that the mission had been supplied with priests from its very beginning, which must have been in 1690, the time when missionaries arrived among the Sobahispuris. From the number of baptisms registered the mission must have been a very large one.

But the period of trials had not yet passed away. On November 21, 1751, the Pimas, together with the Seris and all the Indians in the northwestern portion of the province, again rose up against the missionaries. "The Alta Pimeria Indians being still new in the faith and coming in daily contact with the pagans of the tribe to which they belonged, were unstable, aggressive, obstinate and very strongly attached to their old superstitions."*

This uprising lasted two years and resulted in the death of three mission-aries, Fathers Francisco Xavier Saeta, Henrique Ruen, and Tomas Tello, while others were obliged to abandon their churches and allow the Indians to drift back to their former superstitions.

It was not until 1754 that the Jesuit Fathers were able to resume their labors at such of the missions as had escaped the general destruction. Father Francisco Paner, who took charge of the San Xavier mission has left the following record:

"On November 21, 1751, the entire

Pima nation revolted; for this reason this church was without Fathers from that time until the year 1754. In testimony whereof I here affix my signature: Francisco Paner."

This same Father had also charge of the missions of Tucson, Tubac, and Tumacacori, all in the valley of Santa Cruz and along a line extending some sixty miles, and he records 177 baptisms during his administration. After the restoration of peace the missionaries began the work of restoration, and in 1761-2 the Jesuit Fathers had within this territory, of what is now Arizona, twenty-nine missions, divided into four Rectorates, viz: St. Francis Borgia, with eight missions; Holy Martyrs of Japan, six missions; St. Francis Xavier, seven missions, and Nuestra Senora de la Pimeria Alta. eight missions, comprising sixty-three pueblos of Christian Indians.

No sooner did the missionaries begin to feel secure in their work and from revolts among their own Indians than they found themselves threatened from The terrible Apaches roamed along the entire northern frontier of the province and made constant incursions upon the missions. The records of the missionaries repeatedly show that these savages were not merely the cause of great trouble and losses to their Christians, but that they were the cause of the death of several of their Fathers, and also of the entire extinction of the Sobahispuris tribe of San Pedro. Nor was this the only trial which these good apostles were destined to endure. Jealous and unprincipled men in Europe had been plotting, for some years past, to deprive the Jesuit Fathers of the support

t Previncia de Sonora, already quoted.

their missions had been receiving from the Spanish government, until, finally, in 1767, they succeeded in securing the suppression of the society. A year later the Jesuits were driven away from their missions in California, and some were lodged in jails. They were accused of no crime and condemned without trial, perhaps for the same reason for which they were afterwards suppressed in Europe, "not in punishment of any fault, but as a political measure."

During the same year the Marquis de la Cruz, viceroy of Mexico, at the command of King Charles III., applied to the Franciscan Fathers at the Colegio de Santa Cruz, at Queretaro, for twelve or fourteen priests to take the places of the exiled Jesuits. Guardian acquiesced to this appeal and sent fourteen Fathers to conduct the missions of that part of Sonora within the territory of what is now Arizona. It would seem that Pimeria Alta was the part of the province in which the missions had suffered least since the departure of the Fathers of the Society of Jesus. This is, doubtless, due to the military posts established along the frontier at the time of the Pima up-The Franciscans established their headquarters at San Miguel de Horcacitas, and from here Father Francisco Garcez attended the mission of San Xavier, which he continued to do up to 1781. This zealous priest repeatedly visited the tribes scattered along the banks of the Gila and the Colorado for a distance of more than three hundred miles.* The knowledge he had acquired of the country on his numerous journeys in almost every direction naturally led to his selection

as guide to a military expedition organized in 1774 to open the way that would bring the Sonora mission in communication with those of Monterey, in California. In the following year he was sent to guide another expedition as far as the port of San Francisco. From the various relations left by Father Garcez concerning the tribes along the Gila, it appears that their number reached somewhere about 25,000 souls.

On his return from one of his visitations, this zealous missionary, encouraged by the friendly disposition of the Yumas, applied to his superiors for assistance with which to found new missions among them. Three priests were sent him. Fathers Juan Diaz, Jose Matias Moreno and Juan Antonio Bereneche. With their assistance he succeeded, in March, 1778, in establishing two missions on the right bank of the Colorado, that of the Immaculate Conception, at the junction of the Gila and the Colorado, and that of St. Peter and St. Paul, nine miles further down.

At first these missions gave great promise of future benefits, but these hopes were not destined to be realized. On Sunday, July 17, 1781, the Indians under pretext of some damage done to their crops by the horses of the soldiers, and for which they had not been adequately compensated, fell upon the churches while the faithful were hearing Mass, and massacred priests, soldiers, and every one present. Father Garcez and his three assistants, Fathers Diaz, Moreno and Bereneche, ended their Apostolic labors with the crown of martyrdom.

That the missions flourished under the care of the Franciscans as they did

^{*} Corona Serafica y Apostolica del Colegio de Santa Cruz de Queretaro.

under the Jesuits is evinced by monuments these zealous apostles have left all over the country, not with standing the fact that many of them are now in ruins. San Xavier, Tumacacori, el Pueblito, and Taborca are places in which the traveler loves to wander and ponder over the ruins of works which modern civilization has not yet been able to imitate in those same regions.

As indicated by the date, 1797, found in the church of San Xavier, and as borne out by the tradition still existing among the Papago Indians, the present church is not the one erected by the early Jesuit missionaries, but the one built in its place by the

Franciscans. It is a handsome brick and stone structure of the Roman Byzantine style, ornamented with bas-reliefs and paintings. It has over forty statues, many of which are regarded as mode's, the most remarkable being those of the Apostles. The others, besides those of Our Lord and the Blessed Virgin, represent nearly all the Saints of the Franciscan Order. This church is still in a good state of preservation, and is still used.

The churches of Tumacacori and Pueblecito although of more recent date, are no longer in use.

The Franciscans attended these missions until December 2d, 1827, the period of the Spanish expulsion.

[TO BE CONTINUED.]

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D. THE GREATER CHOIR OF SINGERS.

CHAPTER VIII.

HENRY WADSWORTH LONGFELLOW.
SCHOLARLY NEW ENGLAND BECOMES
POETIC NEW ENGLAND.—LONGFELLOW,
LOWELL, WHITTIER AND HOLMES DOWER THE LAND WITH A WEALTH OF SONG.
—OUR TRUE RISE IN POETRY DUE TO
LONGFELLOW'S METHODS.—LONGFELLOW'S ANCESTORS.—LONGFELLOW ACCEPTS THE CHAIR OF MODERN LANGUAGES AT BOWDOIN AND GOES TO EUROPE TO STUDY FOR FOUR YEARS.—
LONGFELLOW AS A BALLAD WRITER.—
EVANGELINE HIS GREATEST POEM.—
LONGFELLOW COMPARED WITH OTHER
GREAT POETS.

Scholarly New England became, about the middle of the nineteenth century, poetic New England. The strong voices of Longfellow, Lowell, Whittier and Holmes dowered the land

with a wealth of song which soon gained for the home of the New World Puritan wide-spread as well well deserved literary fame. theme indigenous had at last found a native singer whose notes were sweet, tender and true. Henry Wadsworth Longfellow was the first of this great poetic quartette to hold the heart of the world in thrall. He was born in 1807, in Portland, Maine, and died in 1882. As Hezekiah Butterworth says, he is the poet of hope, home and history-not of the greater and deeper passions and problems of life. It is sympathy rather than intellectual power which is needed for a true appreciation of Longfellow. "I think," says that clear-eyed critic, Edmund Clarence Stedman, "that the poet himself reading his own sweet songs felt the apostolic nature of his mission—that it was religious in the etymological sense of the word, the bending back of America to the Old World taste and imagination. Our true rise in poetry may be dated from Longfellow's method of exciting an interest in it."

Like Dana and Bryant and Holmes, Longfellow inherited some of the best blood of New England. His mother was descended from John Alden of May Flower and Pilgrim fame, whose wooing of the damsel Priscilla for his friend, the famous Captain of Plymouth, forms the subject of Miles Standish. His father, who was a graduate of Harvard, was a leading lawyer of Portland, and at one time a member of Congress. The subject of our study entered Bowdoin College in his fourteenth year, and graduated at eighteen, the second in rank in his ciass. He first thought of the study of law, but fortunately his Alma Mater offered him the chair of Modern Languages, and to fit himself for its duties he went to Europe where he spent four years, chiefly in Italy, Spain, France and Germany, studying the literature of those countries.

From 1829 to 1837 Longfellow occupied the proffered chair in Bowdoin, when he accepted a like position in Harvard, with which institution he remained connected till 1854.

Longfellow is essentially a poet of sentiment and grace. His lyrics are human-hearted. He is the poet of the fireside—the poet of home—the poet of sweet and tender affection. His first published volume of poems appeared in 1839 and is made up largely of translations from the German, together with nine original poems which

have in them that undertone of melancholy—so marked a characteristic of the Longfellowian muse.

In 1841 appeared his second book of poems, Ballads and Other Poems, which secured for him his true place in the poetic world. In this volume appeared The Skeleton in Armor, The Wreck of the Hesperus, The Village Blacksmith. The Rainy Day, Maidenhood, and Excelsior; while The Belfrey of Bruges, published in 1845, added to these, The Day is Done, The Old Clock on the Stairs, and The Arrow and the Song.

As a ballad writer, Longfellow stands very high, his Wreck of the Hesperus and The Skeleton in Armor being undoubtedly two of the finest ballads ever written in America. Between 1845 and 1858, Longfellow published his greatest poem, Evangeline, his third prose work, Kavanagh—his other two prose works being Outre-Mer and Hyperion—a volume of poems entitled The Seaside and Fireside, which contained the well-known poem, "The Building of the Ship," the Golden Legend, Hiawatha, and The Courtship of Miles Standish.

Let us for a moment glance at Evangeline and Hiawatha. The Story of Evangeline has been already told in the Review under the title "The True Story of the Acadian Deportation." It is a tale of the devotion of woman based upon the severance of two lovers, Gabriel and Evangeline, who were separated from each other when the sad drama of the Acadian Expulsion was enacted on the shores of the Bay of Fundy. The poem is written in hexemeters and, while it is not without some blemishes, it unquestionably

possesses passages of great beauty and is full of a dignity and grace worthy of the touching theme which inspired it. Evangeline is superior to Hiawatha, inasmuch as it is more original in theme and treatment, enlists our sympathies more because of its human-heartedness and is entirely more definite in its characterizations.

Hiawatha is the Swan Song of a departing race—an idyll of forest and lake, full of the breath and breezes of the North. The characters in Hiawatha are, however, too dim and phantom-like, nor is its metre felicitous. Then, again, this poem was modelled so closely on the Finnish tale of Kalevala that it is regarded by some as well-nigh a plagiarism. True, its descriptions of the Indian and its pictures of nature are most charming. The student should note how closely Longfellow followed the diary of Father Marquette in the composition of this poem. In connection with the study of Evangeline and Hiawatha the student should also read Schoolcraft's work on the Indian and Richard's work on the Acadians.

In 1863, Longfellow published his Tales of a Wayside Inn, a series of ballads and lyrics bound together, like the Canterbury Tales, by a thread of story. In 1860, appeared his translation of Dante's Divine Comedy; in 1872, Christus; in 1874, The Hanging of the Crane; in 1875, Morituri Salutamus; in 1878, Keramos; Ultima Thule in 1880, and the posthumous tragedy, Michael Angelo, soon after the poet's death in 1882.

For a study of Longfellow's genius and work the student is referred to Stedman, Chap. VI.; Richardson, II.; Whipple's Essays and Reviews, I., 59; Whittier's Literary Recreations; Scudder's Men and Letters, and Curtis' Literary and Social Essays. Prof. Pattee justly says of the sweet singer of Cam-"Longfellow was not the singer of fierce and violent passion, nor of the profounder depths of tragedy; he was not a Shakespeare nor a Milton; he was not profound like Emerson, nor intensely individual like Poe; he was not strikingly original like Whittier, nor grand and elemental like Bryant. He was a singer in all keys. He understood all the stops in the great organ, and struck all of its chords. craftsman he has had few equals among those who have used our language. His intimate acquaintance with the literatures of all lands, his thorough culture, "his keen appreciation of the beauty and power of art," made him an artist in the most delicate sense of the word. His sympathies were universal; his poetry is the "gospel of good-will set to music." So while Longfellow can never be ranked among the great poets who have brought burning messages to men, he will ever remain the most popular of poets, the one whose sweet sympathy has dried the tears of thousands. "His song was a household service, the ritual of our feastings and mournings; and often it rehearsed for us the tales of many lands, or, best of all, the legends of our own."

The standard life of the poet is the Rev. Samuel Longfellow's Life of Henry Wadsworth Longfellow.

JAMES RUSSEL LOWELL.

LOWELL'S FIRST SIGNIFICANT WORK IN POETRY APPEARED IN 1845.—LOWELL IN THE CHAIR OF MODERN LANGUAGES AT HARVARD.—LOWELL EDITOR OF ATLANTIC MONTHLY.—LOWELL MINISTER TO SPAIN AND ALSO COURT OF ST. JAMES, IN ENGLAND.

James Russell Lowell is, perhaps, the most varied and accomplished litterateur that America has yet produced. He was born in Cambridge, Massachusetts, in the old "Elmwood" mansion, on February 22d, 1819. Like Longfellow and Holmes, Lowell came of intellectual stock. The poet's father, Dr. Charles Lowell, was, for a long time, the pastor of the West Congregational Church, of Boston.

Young Lowell entered Harvard at the age of sixteen, and was graduated in 1838, nine years after the class immortalized by Holmes. His college career was not at all brilliant, for the reason, as the poet himself tells us, that he studied everything but his text-books.

After leaving college our author studied law, and was in due time admitted to the bar. The future poet and essayist did not, however, remain long as a votary at the shrine of Blackstone. In 1843, he established, in connection with Robert Carter, a literary magazine called the Pioneer, with Hawthorne, Poe and Mrs. Browning as contributors, but the literary venture died after the third number. During the same year he married Miss Maria White, a woman of culture and a prominent abolitionist.

In 1845 appeared Lowell's first significant work in poetry, The Vision of Sir Launfal; in 1848, the first series of the Biglow Papers, and a Fable tor Critics. In 1857, Lowell succeeded Longfellow in the Chair of Modern Languages in Harvard University. During his professorship at Harvard he became in turn editor of the Atlantic Monthly and the North American Review. It was in these magazines that his essays, which are known

by the book titles of Fireside Travels, Among My Books, and My Study Windows, first appeared.

The closing years of his life were largely spent abroad as Minister to Spain and later to the Court of St. James in England. In 1876 appeared his three great Memorial Poems.

Lowell is, without doubt, the chief of American poets-in strength of wing. in sustained effort and in that intellectual force and fine artistry without which poetry cannot make good either its ground of appeal or its claim to immortality. As a literary critic he has had few superiors during the past fifty years, his judgments being marked by deep scholarship, judicial temper and fine literary discernment. As a humorist he forms one of the great American triumvirate—Irving, Holmes and Lowell. His Fable for Critics, published in 1848, proved that he possessed a power of genial satire most delightful. Lowell's fame as a humorist, however, rests upon The Biglow Papers, which are indeed unique and indigenous. In the Biglow Papers Lowell is most spontaneous, most original, most individual—in The Vision of Sir Launfal he is most poetic, most exalted and most artistic. In the Biglow Papers Lowell is a Burns or a Whittier; in the Vision of Sir Launfal, a Tennyson. Freedom is the keynote to all Lowell's fine odes, and the student who desires to make a study of the work of this patriotic and imperial poet should not fail to read carefully all his national poems.

For a study of Lowell the reader is referred to Stedman, Chap. IX; Richardson, I, 416; Haweis' American Humorists, 81; "Lowell as a Prose Writer;" Whipple's Outlooks on So-

ciety, and Dowden's Studies in Literature, 472.

Compare Lowell's Holy Grail with Tennyson's Holy Grail, and read Brother Azarias' reference to the subject in his Philosophy of Literature. Read our author's essays on Carlyle, Lincoln, Chaucer, Keats, Dante, Landor, Quincy and Thoreau. F. H. Underwood in his biographical sketch of Lowell, thus refers to the varied literary accomplishments of the author of The Vision of Sir Launfal: "What adjective will convey the many-sidedness of Lowell? When we read the tender story of 'The First Snowfall,' the wise lessons of 'Ambrose,' the prophetic strains of 'The Present Crisis' and of 'Villa Franca,' the wit and shrewdness of Hosea Biglow, the delicious humor of the garrulous Parson, the delicate beauty of 'Sir Launfal,' the grandeur of the 'Commemoration Ode,' the solemn splendor of 'The Cathedral,' what can we do but wonder at the imaginative power that takes on these various shapes and moves in such diverse ways to touch our souls in every part? When in addition we consider his vigorous, learned and flowing prose essays, full of color, like fresh studies from the fields, full of wit that not only sparkles in epigram, but pervades and lightens the whole, and full of an elastic spirit such as belongs to immortal youth, we find enough to give him enduring fame if he had never written a line of verse."

JOHN GREENLEAF WHITTIER.

WHITTIER'S HUMBLE ANCESTRY.— EFFECT OF WHITTIER'S ANTI-SLAVERY POEMS.— WHITTIER'S IDYLS, SNOW BOUND AND THE BARE-FOOT BOY.— WHITTIER AS A BALLAD WRITER.

John Greenleaf Whittier, the Quak-

er poet, was born in Haverhill, Massachusetts, Dec. 17, 1807, and died 1892. Unlike Longfellow, Lowell and Holmes, he was not descended from a line of intellectual ancestry, but was born in humbleness, his father being the tiller of a rocky farm and his mother a typical housewife of the old school. All his early education was obtained in the district school. The first volume of poems which the young Quaker poet ever read was that of Burns, and perhaps this accounts for his great love of nature as well as love of freedom.

After six months' study at the Haverhill Academy, Whittier went to Boston as a writer for The American Manufacturer, and soon afterwards became editor of The Hartford Review, of Connecticut.

Whittier's literary work falls under two divisions: ballads and lyrics of New England rural life and anti-slavery poems. In 1849, he made his first collection of anti-slavery lyrics, under the title of Voices of Freedom. Next to Harriet Beecher Stowe's Uncle Tom's Cabin, these poems moulded the spirit of the North and set the heart beating in favor of emancipation.

Whittier was in an especial manner the poetic child of New England. "What Scott and Burns were to Scotland," says Prof. Pattee, "Whittier was to New England. He touches her life at every point. For the cold facts concerning her history and people one may go to Palfrey, but for her heart and soul one must read the poems of Whittier. In them one sees not only a perfect picture of stream and mountain, of wild flower and forest bird, but loving studies of that

sturdy people who have been the bone and sinew of American grandeur."

Whittier's finest idyl is Snow Bound, and is as true to New England as Burns' Cotter's Saturday Night and Goldsmith's Deserted Village to Scotland and Ireland. Next to Snow Bound may be classed as an idyl The Barefoot Boy.

As a writer of ballads, Whittier stands at the head of American poets. Some of the best of these are The King's Missive, The Garrison of Cape Ann, How the Women Went From Dover, and John Underhill.

His nature poems are redolent of New England field and forest. As Prof. Pattee says, the Merrimac was to him what the Afton was to Burns and what the Wye and Duddon were to Wordsworth. He caught up in his poetry the nuances of New England skies and the lights and shadows upon its floods and fields.

Richard Henry Stoddard says of Whittier's poems of nature: "They are characterized by poetic elements which are not common among descriptive poets. They are not enumerative like the landscapes that form the backgrounds of Scott's metrical romances, but suggestive; for though there is an abundance of form and color in them their value does not depend upon these qualities so much as upon the luminous atmosphere in which they are steeped. They are more than picturesque in that they reveal the personality of the painter—a personality that, changing with the moods they awaken, is always tender and thoughtful, grateful for the glimpses of loveliness they disclose, and consoled with the spiritual truth they teach."

For a study of Whittier the student

is referred to Stedman, Chap. IV., and Richardson II., 173-186. The best biography of Whittier is that by Samuel T. Pickard. Excellent studies of the poet's life and writings have been written by F. H. Underwood, by W. S. Kennedy, and by W. J. Linton.

OLIVER WENDELL HOLMES.

HOLMES' ANCESTRY.—HOLMES HOLDS
THE CHAIR OF ANATOMY AND PHYSIOLOGY AT DARTMOUTH AND HARVARD.
—HOLMES AS LAUREATE OF HARVARD.
—THE AUTOCRAT SERIES.—HOLMES AS
A NOVELIST AND BIOGRAPHER.

"I took my first draught of that fatal mixture called atmospheric air on the 29th of August, 1809. My father's record of the fact is before me on a page of the 'Massachusetts Register' in the form of a brief foot-note thus: '= 29 son b.' The sand which he threw on the fresh ink is glittering on it still." So wrote Oliver Wendell Holmes, poet, humorist and essayist, in a letter to the New York Critic.

His father was Rev. Abiel Holmes, for forty-four years pastor of the first parish in Cambridge, and author of The Annals of America, a scholarly work of much value. The poet's mother, a daughter of the distinguished lawyer, Oliver Wendell, could trace her descent from the Quincys and Bradstreets,—the best blood of New England.

Holmes entered Harvard in 1825, the year in which Hawthorne and Longfellow received their degrees from Bowdoin. He had for class-mates James Freeman Clarke, Benjamin Pierce, Samuel F. Smith, author of America, W. H. Channing, Benjamin R. Curtis, and Samuel May. After a year's devotion to Blackstone and Coke, young Holmes, the year following his gradua-

tion, began the study of medicine in the Harvard Medical School, afterwards going to Paris and Edinburg for a further and more extended study of his profession. From 1838 to 1882, Dr. Holmes held the Chair of Anatomy and Physiology at Dartmouth College and Harvard.

In literature his work falls under three headings: Poetry, Essays and Novels. It is worth noting that Holmes wrote little or no poetry till he had reached middle life. Two of his best lyrics, Old Ironsides, and The Last Leaf, were among his early efforts. The Chambered Nautilus, which appeared first in The Autocrat of the Breakfast Table, in 1857, and which is generally regarded as the high-water mark of the poet's poetical achievement, may be taken as the representative of the more serious products of Holmes' muse. The One Hoss Shay, of course, is his most representative poem of a humorous nature.

Dr. Holmes was a poet in a particular manner, the dean of great occasions. The student should make a close study of his occasional poems, as in them the author reveals much of his individual power, and all of his charming personality. As Prof. Pattee remarks, the muse of most poets refuses to be commanded, but Holmes' Pegasus was always bridled and ready for flight. He was never more brilliant than with "a poem served to order." For half a

century Holmes was the laureate of Harvard College, and all his poems written for the various class occasions would in themselves make a good sized volume.

The Autocrat Series of prose works consist of four books: The Autocrat of the Breakfast Table (1858), The Professor at the Breakfast Table (1859), The Poet at the Breakfast Table (1873), and Over the Teacups (1890). These books should be read in succession, for, as the author says, "In these books I have unburdened myself of what I was born to say."

As a novelist Holmes does not stand so high as he does as a poet and essayist. He was deficient in constructive ability. The Guardian Angel contains the best of Holmes' broadly humorous characterization. Dr. Holmes has given us two excellent biographies—Memoirs of John Lothrop Motley (1879) and Ralph Waldo Emerson (1884).

For a study of the work of Dr. Holmes it would be well for the student to consult Stedman, Chap. VIII., and Richardson, I., 372; Whipple's American Literature; Curtis' Literary and Social Essays, and Haweis' American Humorists. The best life of Dr. Holmes is that by John T. Morse, Jr.

In our next paper we shall consider the great historians, in which will be included the greatest of American Catholic reviewers and publicists—Dr. Orestes Brownson.

[TO BE CONTINUED.]

OUTLINE FOR WEEKLY STUDY AND REVIEW-MAY-JUNE.

AMERICAN HISTORY.

First Week, May 17.—Study 1. Adventures of Pamfilo de Narvaez and subsequent explorations of the four survivors of Narvaez's crew. Study 2. The explorations under the directions of Vasquez de Coronado sent out by Don Antonia de Mendoza.

Second Week, May 24.—Study 1. The mis sionary work of Fr. Padilla and Brother Descalona. Study 2. The Jesuit missions under Fr. Kino. Character of Fr. Kino.

Third Week, May 31.—Study 1. The three new missions established through the influence of the Bishop of Durango, Mexico. Study 2. The revolts of the Pimas and other tribes. Their disastrous effects on the missions.

Fourth Week, June 7.—Study 1. The suppression of the Jesuit missions. The continuance of the same missions under the Franciscan Fathers. Study 2 The permanent good accomplished by both Jesuit and Franciscan Fathers.

Questions.

- 1. Who was Pamfilo de Narvaez? What is said of his expedition to Mexico?
- 2. What grant did he obtain from Charles V.? Describe the outfit for his expedition t he New World. How many men did he have? How many survived; rame the leader.
- 3. What is said of Cabeza de Vaca and his three companions? Give full account of their experiences up to the time of meeting with a party of Spanish soldiers.
- 4. How long did this expedition last? Who was the first white man to cross America from east to west?
- 5. What impression did Cabeza de Vaca's account of his explorations make on Don Antonio de Mendoza? What is said of the character of Mendoza?
- 6. What missionaries were sent by Mendoza? What is said of Fr. Marco's journeys together with Estevan, the negro? What fate befell Estevan?
- 7. What was determined upon after Fr. Marco's return to Mexico? Under whose command was the expedition placed? De-

- scribe the equipment. Who were the prominent missionaries?
- 8. How long did this campaign last? Was it a fruitless expedition? What rivers were discovered on this trip?
- 9. What missionaries of this crew decided to remain to minister to the Indians? How long before the landing of the Mayflower was it that Mass had been celebrated in the regions of Arizona and New Mexico?
- 10. What of Fr. Juan's success? How did he meet his death? What is said of his martyrdom?
- 11. What is said of the missions of Arizona? What of the success of the soldier and the missionary? How long after the conquest of Mexico by Cortez was it before permanent missions were established in the region of New Mexico and Arizona?
- 12. How long after the martyrdom of Fr. Padilla before the Jesuits took up the work of Christianizing and civilizing the natives west of the Sierra Madre? Who was the prominent Jesuit of this mission?
- 18. What is said of Fr. Kino? On whose expedition did he first serve? How far west did this band of Jesuits push their explorations?
- 14. What did Fr. Kino prove of the old Spanish maps of the Gulf of California as made by Cortez?
 - 15. What of the revolt of the Pimas?
- 16. What great loss befell the missionaries about this time? What is said of the extent of the ministrations of Fr. Kino? What effect did his death have on the missions?
- 17. In what did the report: of the Jesuit missions of N. Spain, by the Bishop of Durango, Mex, to King Philip V. result?
- 18. What is said of the second revolt of the Pimas together with other tribes? What missionaries fell this time? How long did the revolt last? How long before the work of the missionaries could be resumed?
- 19. What of the success of the restoration of the missions after the revolt had ceased?

- 20. What was the next trial of the good Fathers? What did it result in?
- 21. What is said of the suppression of the Society by the Spanish government?
- 22. What missionaries were sent to take the place of the exiled Jesuits? By whom were they sent?
- 23. What can be gleaned of this mission from the accounts left by Father Garcez?
- 24. What was the fate of the three new missions founded by Ir. Garcez and the three new missionaries sent him?
- 25. On the whole what may be said of the success of the missions of these regions, both of the Jesuits and Franciscans?

Suggestive Reading.

Fiske, Discovery of America; Helps, Spanish Conquest of America; Windsor, Narrative and Critical History of America; Shea, History of Catholic Missions.

AMERICAN LITERATURE.

First Week, May 17.—Study: Longfellow and his works.

Second Neek, May 24.—Study: Lowell and his works.

Third Week, May 31.—Study: Whittier and his works.

Fourth Week, June 7.—Study: Holmes and his works.

Questions.

- 1. Who are the four great poets that gave to the New World widespread literary fame?
- 2. Who is considered the greatest of the quartette?
- 3. Give a brief sketch of Longfellow; his ancestry and college career.
- 4. What chair did he hold in his Alma Mater? In what other college did he hold a like position?
- 5. In what year did his first volume of poems appear?
- 6. What is said of him as a poet? What is said of him as a ballad writer?
 - 7. What is considered his greatest poem?
- 8. Whose diary did Longfellow closely follow in his poem of Hiawatha?
- 9. What literary ground did Longfellow cover in his works?
 - 10 In what year did Longfellow die?
- 11. What is the key-note of Longfellow's poems?
 - 12. Who is considered the most varied

- and accomplished litterateur that America has yet produced?
- 13. Give a brief sketch of Lowell's ancestry and early surroundings.
- 14. What is said of his college career? What of his law studies?
- 15. With what magazine did Lowell identify himself? What was his first significant work in poetry?
- 16. Whom did he succeed in the Chair of Modern Languages at Harvard? What magazine did he edit during this professorship?
- 17. At what foreign courts was Lowell minister?
- 18. What is said of him as a poet? What as a critic? In what triumvirate of humorists is he classed?
- 19. What is said of his Biglow Papers? What of his national poems?
- 20. Who is the Quaker poet of the famous quartette?
- 21. Give a brief sketch of Whittier's ancestry and early training. In what noticeable features does his history differ from the others? What is said of his schooling?
- 22. Into what two divisions does Whittier's literary work fall? What is said of his anti-slavery poems and their effect on the North?
- 23 In what is Whittier the especial poet of New England?
- 24. What is said of Whittier's Snow Bound? What is said of his ballads?
- 25. What does Stoddard say of Whittier's poems of nature?
- 26. In what year was Oliver Wendell Holmes born? Give a sketch of his ancestry.
- 27. In what year did Holmes enter Harvard. Whom did he have for classmates?
- 28. What of his study of law and medicine? To what Chair was he appointed at Dartmouth and Harvard?
- 29. Under what three headings does his literary work fall?
- 30. What is considered the best of his poetical works? Why is he called the dean of great occasions? What is said of his class poems when laureate of Harvard?
- 31. What of his Autocrat series? What is said of Holmes as a novelist? What of his humorous sketches? What of his biographies?



Suggestive Topics for Papers and Programs.

- 1. Compare Conquests of Spanish explorers—Soldier and Missionary.
 - 2. Life of Father Kino.
 - 3. The Franciscan Missions.
 - 4. The Jesuit Missions.
 - 5. The Martyrs of the Arizona Territory.
- 6. The Architecture of Churches erected by the Missionaries.
 - 7. The Tribes of the early conquests.
- 8. Sketches of the lives of Longfellow, Whittier, Lowell, Holmes.
- Give an outline of the story of Longfellow's Evangeline.
- 10. Outline sketch of Lowell's Vision of Sir Launfal.
- 11. Historical basis of Whittier's Barbara Frietchie.
- 12. Apostolic letter on Anglican Ordinations. (See "A Last Word on Anglican Ordinations," by Rev. S. M. Brandi, S. J., published by The Ecclesiastical Review, New York. Price 25c.)

- 13. Striking incidents told of famous persons.
- 14. Name as many influences as you can in modern life that work against perpetual peace.
- 15. What has greater influences over us in our daily lives, Law or Custom? Explain.
- 16. How does the industrial revolution compare with other great revolutions in history in its actual effect on the lives of the people?
- 17. America's position regarding the situation in Cuba.
- 18. Greco-Turkish War. Race, Religion, and Geographical position of Crete.
- 19. Attitude of the various powers toward Turkish rule.
- 20. The various nationalities which make up the vast empire ruled over by the Sultan.
- 21. What countries have been detached from European Turkey?

LOCAL CIRCLE CHRONICLE.

GEORGIA. - ATLANTA: The Manning Reading Circle of Atlanta. Ga., was organized in January, 1897, for the purpose of mutual improvement and a Catholic study of History and Catholic Faith. From the very beginning our work has prospered. The enthusiasm which it has awakened amongst the Catholic ladies of Atlanta is best shown in its membership, which has grown steadily, and today we number some seventy-five active and progressive members. The success of our Circle is due in a large degree to the zeal and devotion of our worthy President, Mrs. Jos. N. Moody, who possesses the faculty of not only holding, but also increasing the interest of those whom she addresses, and whose influence in keeping aroused the interest of the members has been all-potent.

Every member of the Circle feels encouraged at the prospect of improvement aftorded of self-culture and intellectual advancement, arising from methodical Reading and Study. It is thus we hope to make our lives better and share our happiness with those who have a love for reading and study.

We will in the near future send to the Review a copy of our Rules and Regulations, and hope it will prove a guide and an incentive to other Catholic women to organize Study Clubs or Circles throughout the land, the South especially. Our first public meeting occurred Wednesday, April 28th. The following programme was rendered:

PART I.

Brief Sketch of Work of the Circle..... Mrs. Paul Pavesich.

Sextette from "Lucia".....

Mrs. Belle C. Dykeman, Mrs. Jos. Moody, Messrs. D. P. Brisben, F. C. Wheat, E. H. Barnes, Jos. Brisben.

Paper—Religion of the Armenians.....

Rev. Father Bazin.

Bass solo—Leaving Yet Loving....... Marzialo
E. H. Barnes.

PART II.

Recitation (Selected).....

Mrs. M. M. O'Brien.

Piano solo – Spring Song............ Mendelsohn
Miss Jennie Smith.

Tenor solo—Marguerita.....

D. P. Brisben.

This propramme was thoroughly enjoyed by all present. After adjournment the guests were entertained at an informal reception, and light refreshments were served.

Emma F. Manley,

Secretary.

IOWA.—CEDAR FALLS.—The Martinelli Catholic Reading Circle was organized in January, 1897, under the direction of Rev. B. W. Coyle, and now has a roll of about fifty active members. A few weeks after organizing, a Constitution was adopted and the motto, "Seek the Truth," chosen as our guiding star.

The work of the Circle consists of United States History and American Literature, as outlined in the "Catholic Reading Circle Review. To vary the monotony of the programs, special parts are sometimes prepared, as in the program following:

PART I.

Roll-call answered by quotations from Father Ryan.

The Life and Works of Father Faber....
Father Coyle.

Recitation—St. Stephen.......Father Ryan Margaret Hennegan.

Recitation—The Dolly's Bazar.....

Edith Hammond.

PART II.

The Circle is for all who wish to take the work, so that we have both ladies and gentlemen, both young and older people. The officers of the Martinelli Reading Circle are: Spiritual Director, Father Coyle; President, Mrs. Mary E. De Vanny; Vice-President, Miss Margaret Cunningham; Secretary, Marcella Ormsby; Treasurer, Miss Nora Kelley.

MASSACHUSETTS. — NEEDHAM: On Wednesday evening, April 28th, the St.

Joseph's Circle gave their first Social Reception to their friends. The pastors, Rev. T. J. Danahy and Rev. C. J. Riordan, were both present. The guest of the evening was Miss Katharine E. Conway, who gave words of kindly counsel to the members, and read two selections from her poems. Miss Alice E. Crowley presided gracefully, and the program was of a high order, consisting of recitations and music. Everything was well rendered, and a pleasant evening closed with the ever-welcome refreshments, ice cream and cake!

OHIO.—FINDLAY: The "Cardinal Gibbons" Reading Circle of Findlay, Ohio, has launched out upon its second year. The Circle celebrated their first anniversary April 24.

We began a year ago with twelve charter members; since then the membership has steadily increased. The meetings are held every two weeks at the homes of the members.

We have as our motto—"The Lord is my Light and my Salvation," which was so kindly suggested to us, in a personal letter, from Cardinal Gibbons, in whose honor the Circle was named.

The success of the past year has filled the members with new zeal and a desire to make the coming year even more interesting. One of the best features of our Circle is the regularity in attendance.

Our constitution provides for four Social Sessions during the year, as our members do not believe in "all work and no play." Our work for the year will close with a Social Session, at which we usually have an interesting program prepared and no end of fun and pleasure.

The following are the officers:—President, Hon. Geo. Nemeyer; Vice-President, Miss Maggie Crohen; Secretary, Miss Anna Sweeney; Treasurer, Miss Lena Karst.

PENNSYLVANIA. — PITTSBURG. — The interest which the readers of the Catholic Reading Circle Review take in the organization of new reading circles is assurance that an account of the Circle formed in the Cathedral parish of Pittsburg will be welcome.

The name of the society, the St. Regis Reading Circle, has a double significance, for Reverend Regis Canevin, rector of St. Paul's Cathedral, organized the Circle and personally directs its studies. Its object is like that of similar Circles, to further education and promote social intercourse. American history is the major subject of study. Special papers on a topic in the history of our country are read at each meeting and are followed by open discussion.

An acquaintance wi h good literature is encouraged by the reading of a short story, sketch, or poem, together with a brief but interesting account of the author of the selection. There is no attempt at an exhaustive study of literature. The aim is rather to give entertainment from the best sources.

A general discussion of some event of current interest is an important part of each meeting's work. Among the subjects which have been treated may be mentioned the Cretan Affair, the Arbitration Treaty, the Nicaraugua Canal, the Dingley Bill. Discussion is not limited, but is general in fact as well as in name.

A short poem or some music follows and the meeting closes with an instruction in Church History by Father Canevin.

There are forty members enrolled in the Reading Circle, the only qualification for membership being envollment in the Young Ladies' Sodality. Meetings are held twice a month and are fully attended.

Dr. Conaty, in his recent visit to Pittsburg, addressed the Circle and congratulated it upon the interest which he saw exhibited in all its work.

The organization is but three months old, yet its success is proved. It has filled a long-felt want in the parish. It has many plans for future work, and if these materalize, we shall be glad to report the realization of its aims. Yours sincerely,

ESTELLA MCCLOSKEY.

NEW YORK — ROCHESTER: The fourth annual reunion of the Catholic Reading Circles of this city was held Wednesday evening, May 12, at Cathedral hall. A fine

musical and literary program was given, after which Rev. James P. Kiernan, rector of the Cathedral, delivered an address on "The Catholic Summer School," in the course of which he explained the workings of the school and dilated on its practical advantages to Catholics both from an intellectual and recreative standpoint. He laid particular stress on the movement to have a "Rochester Cottage" at the school.

After addresses by D. B. Murphy, Charles P. Barry and others in favor of the cottage plan, a permanent organization was effected to solicit funds for the erection of a cottage. These officers were elected: President, Rev. James P. Kiernan; vice-presidents, Mrs. A. B. Hone and James L. Whalen; secretary, James C. Connolly; treasurer, Charles P. Barry.

Parish representatives: Cathedral—Mrs. Thomas J. Devine, Mrs. D. B. Murphy, W. J. Trimble, John T. O'Brien. St. Joseph's —J. W. Yawman, Mrs. M. J. Kolb. St. Mary's—Thos. A. Smyth, Miss M. McCarthy. Immaculate Conception—Mrs. C. R. Barnes, Miss Teresa McMahon. St. Bridget's—Mrs. James Fee, Mrs. Katherine J. Dowling.

The parishes represented all have flourishing reading circles. Other parishes will be represented in the organization as soon as some plan can be devised to reach them. It was also suggested that each parish be given representation as soon as it organized a reading circle.

The numbers on the musical and literary program, all of which were enthusiastically received, included a recitation, "Money Musk," by Miss Lois Dowling; mandolin solo, with electrical effects, "Way Down in Dixey," Miss Lillian Barnes, with the Misses McMahon as accompanists; vocal solo, "Oh, Promise Me," Richard Fennessy; piano solo, "Spinning Girl," William Sutherland; recitation, "Out of the Fire," Miss Lois Dowling; vocal solo, Miss Caroline Cramer; violin solo, Prof. LaLonde.

UNIVERSITY EXTENSION FOR CATHOLICS.

During the season just closing, a very successful solution has been found for a very difficult educational problem among Catholics. As the solution was one of fact and not of theory, its story may not be devoid of interest for readers of the Bulletin. problem was: How to reach the large body of Catholics who, for one reason or another, have been educated in part or almost exclusively under non-Catholic systems, and who, consciously or unconsciously, have imbibed, and are, in great part guided by prevailing philosophical and critical principles, which, from our point of view, are found to be logically inconsistent with intellectually sound Catholicism. There has been, perhaps there still is, among optimists, a disposition to deny the existence of such a problem because of the unreality of the facts upon which it is based. But for those who come in close contact with the Catholic people of whom we are speaking, both the problem and the fact are, unfortunately, too prominent to be blinked. It is rather paradoxical, but nevertheless true, that a considerable number of Catholics are blessed with obliquity of mental vision, inability to draw logical conclusions, because they remain steadfast in the practice of their faith in blissful ignorance of the fact that to be strictly consistent with their intellectual principles they should be pure materialists. Thus, for the sake of illustration, that large body of reading Catholics who loyally swallow all the resounding verbosity of Herbert Spencer, can scarcely realize that this philosopher, "whose synthetic philosophy towers superbly above all other philosophic achievements of the age,"* is an extreme materialist, who denies the slightest respectability to any hypothesis of special creation, and a reasoner who, by his admissions, destroys the value of his own theory, which aliunde is full of inconsistencies, contradictions, and philosophical

absurdities. Now, Herbert Spencer and variations on his philosophy, form almost their entire intellectual equipment,-still they believe in God, in a special creation. etc. Similarly their ideas of education and educational systems are derived from Compayré, Bain, Quick, Painter, Rosenkranz, etc.; yet they believe that the Catholic Church is not the foe of education, and has not enslaved the human intellect Really, we should be grateful that people are not ruled by logic. But, likewise, we should not be astonished if they choose wrongly whenever it comes to a serious question of reconciling their faith and their pseudo knowledge. That this state of affairs exists is known or can be known by every one who is familiar with the finished product of the education given at least in our New York normal or public schools. To remedy it the Reading Circle movement was started. This prepared the way for the Catholic Summer School. One of the most striking proofs of the necessity of that institution was afforded by the unanimous testimony given by a number of experienced school teachers after one of Father Doonan's lectures in metaphysics, namely. that they had held wrong philosophical principles throughout their whole education and teaching. At the close of the first session at New London, a plan for a winter course of study and lectures was proposed to meet the want that was clearly recognized, but no practical effect could be given to it through inability to meet the financial expenses involved. The action of St. Francis Xavier's College of New York, in admitting women to the course of ethical lectures, solved the problem for one year and in one direction, but the unfortunate rescinding of that action only intensified the need that had thus been recognized. 'I he crisis was precipitated, strangely enough, by the school reform agitation in New York. That accomplished at least one distinct good. It impelled many

[°] Herbert Spencer: The Man and His Work, Prof. William Henry Hudson, Popular Science Monthly, February, 1897, page 435.

of the teachers to busy themselves with their own intellectual advancement. Opportunities to do so under secular auspices were not, and had not been wanting. But the work of the Reading Circles and the Summer School had, at length, aroused Catholic teachers to the dangers of modern philosophies, and the knowledge they had acquired through these agencies of the solidity and depth of Catholic philosophical teaching had made them eager to place themselves under distinctively Catholic influences. A young woman, herself a school-teacher, guaranteed the financial success of the undertaking, and then made a formal and peremptory demand that something be done for this large body of Catholic women, who otherwise would be forced by the exigencies of their position to place themselves under instruction that we hold to be hurtful. With the issue thus plainly stated there was only one thing to be done. With many misgivings, a tentative prospectus was issued last June announcing a course of fifteen lectures in psychology to be begun in October, and promising, if that were successful, a supplementary course of five lectures in literature. The result of the experiment was awaited with considerable anxiety. To the large majority of those addressed, the lectures were entirely unknown. Several courses of lectures on identical subjects were to be given under the auspices of long-established societies, and by men well known in New York educational circles. It was urged that these latter lectures would be more practical for teachers, because they would enable them to answer more questions in the dreaded examinations for promotion, the lecturers being more in touch with the methods and requirements; and the strength of this objection was fully acknowledged: one Catholic teacher, in fact, when reproached by another for refusing to come to our lectures, and for assiduously studying books which it was shown would be sure to endanger her faith, pointedly defended herself by claiming that they, at least, would help her to pass the examinations. Finally some timorous souls were afraid that those who attended our lectures would come under the ban for being too pronouncedly Catholic. But the event left no room for argument. The first lecture was attended by an audience of about five hundred, among whom were a number of Protestants and some Jews. The

attendance, on the whole, increased rather than decreased, and there were really more people in the hall at the closing lecture than at the opening. On one very stormy day, the severest of the winter, there were over two hundred present. Five hundred and ninety-eight course tickets were actually taken for the entire course; thirty-one for the Literature Course alone; eleven single admission tickets were sold for the Psychology, and one hundred and twelve for the Literature Lectures.

With regard to the character of the audience, it may be well to note that for the most part it was composed of public school teachers, among whom were many principals of important schools. There was a very slight representation of lay teachers from the parochial schools. A fairly large number of ladies of leisure, members of convent Reading Circles, and graduates of convent schools and a sprinkling of men made up the company.

The methods followed were those prescribed by the University of the State of New York, of which we became a registered University Extension Centre. After each lecture a class was held, the class work consisting not only of interrogation, but of written exercises in the shape of theses, covering the ground gone over in the lectures.

There is a widespread disposition to sneer at the educational work done by University Extension Centres, and by those who, themselves, are profoundly learned, it is held in contempt. This attitude is theoretically justifiable but the facts are these: while a considerable part of this work is not only superficial, but what is worse, tends to increase the appalling superficiality that pervades our society and masquerades as intellectual culture, yet the work can be done thoroughly, and the results can conscientiously be considered as thoroughly good. To secure such results the error of seeking to cover too much ground must be avoided, and too much comprehension of elementary principles on the part of the audience must not be assumed. This we soon discovered; and, therefore, although our syllabus announced that we were going to cover the field of the important questions of psychology in fifteen lectures, we confined our efforts to an endeavor to convey what we conceive to be a fairly reasonable idea of the problems of lower pyschology. Finding no text-book adapted for just this purpose we distributed mimeographed copies of our notes, forty-six pages in all, containing about 25,680 words, 600 copies for each lecture, a total of 27,600 pages of matter distributed, so that during the lecture the speaker could be followed intelligently, the hearers having become familiar with terms and definitions by previous reading of the notes; and the notes themselves could afterward be consulted with more interest in the light of the full development they had received in the lecture. Accessible references were suggested. In the class, after the lecture, the whole matter was again gone over in the form of question and answer, whilst' the necessity of writing theses gave an opportunity of amplifying the notes, and exhibiting the results of personal reading. Questions, previously submitted in writing, were answered from the platform. These questions were significant as showing the difficulties in the minds of those proposing them, the trend of their thoughts, and the necessity of correcting radically wrong principles unconsciously held.

Moreover, even granting that the work done was superficial, it will be conceded that it is much better to have the superficiality at least of the right kind. The large majority of those who came to these lectures would have gone elsewhere; and we happen to know that their studies would not have gained in depth, and would have received a different coloring.

Again, it was urged that what these people needed were lectures in logic rather than in psychology. As a matter of fact they wanted psychology, driven to that want by a very practical necessity. The chances were against their coming to lessons in logic: but we feel certain that while listening to lectures in psychology they realized their need of logic, as was made evident by a distinct demand for a course in logic.

In these lectures, after defending the claims of lower psychology to serious consideration, we discussed the definition of life, examining with critical care that formulated by Spencer in his "Principles of Biology." Then followed an exhaustive examination of the differences between living and non-living bodies. Quite a complete summary of these differ-

ences was gathered from Liberatore, Urràburu, and Mivart. The importance and practical nature of this subject was enlarged upon, and by quotations from popular scientific writers it was shown that it was highly useful to be familiar with the arguments that established the specific and essential difference between living and non-living matter. The next question considered was the demonstration of the proposition that the vital principle was distinct from, and superior to, the natural forces. The argument drawn from the difference in the action of these forces in the living and non-living body, was found particularly effective. Having demonstrated the existence of some vital principle, an inquiry into its nature followed. This inquiry was limited, particularly, to the nature of the plant soul. It involved the very difficult task of conveying some notion of the scholastic doctrine of matter and form to minds untrained upon them in scholastic teaching and unacquainted with scholastic terminology; and of impressing the difference between subsistent and non-subsistent forms. The matter of distinction hetween plant and animal life was only touched upon, as it was felt that the real question centered in the various theories of the origin of life. These were very fully discussed in six lectures, the effort being to refute the theory of evolution or atheistic transformism, rather than to consider the theories of restricted transformism. The controversy concerning man's body, now going on in certain English periodicals, was pointed out with a view to encouraging individual study of that exceedingly interesting subject.

In the supplementary course in literature given by Dr. J. Talbot Smith and Rev Willliam Livingston the general theme was, "The Spiritual Element in Literature," illustrated by critical appreciations of Newman and Emerson, Shakespeare and Shelley, Tennyson and Longfellow. From this statement it will be seen that, granting superficiality in the highest degree if you will, a positive and well defined residuum of solid truth was secured by stating with emphasis the position of sound Catholic philosophy with regard to some of the most important questions agitating the human mind.

JOSEPH H. McMahon, In Catholic University Bulletin.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

ORGANIZED MAY, 1892. ESTABLISHED AT NEW LONDON, CONN., AUGUST, 1892. CHARTERED UNDER THE LAWS
OF THE STATE OF NEW YORK BY THE REGENTS OF THE UNIVERSITY OF THE
STATE OF NEW YORK, FEBRUARY, 9TH, 1893.

PROSPECTUS.

SIXTH SESSION, JULY 11TH-AUGUST 29TH, 1897, ASSEMBLY GROUNDS, CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN.

PROGRAM OF LECTURES 1897.

The Champlain Assembly of Cliff Haven N. Y., is the popular title of the Catholic Summer School, which has been engaged in various forms of university extension work for the 1 ast five years. Lectures and conferences are now being arranged by the Board of Studies to cover a period of seven weeks, from July 11 to August 29. The Chairman of the Board, Rev. Thomas Mc-Millan, of the Paulist Fathers, New York City, has received definite answers regarding courses of lectures from the Rev. James F. Loughlin, D. D., Chancellor of Philadelphia, who is a specialist in Church History; the Rev. Joseph H. McMahon, A. M., of the Cathedral, New York City, a wellinformed authority on the Liturgy of the Church; the Rev. Edward A. Pace, D. D., of the Catholic University, Washington, D C., who will discus the phases of Mental Development; the Rev. Edmund T. Shanahan, D. D., of the same institution, who has made an exhaustive study of Pope Leo's encyclical on Scholastic Philosophy. Rev. Francis W. Howard, of Columbus, Ohio, in his studies of Social Science will deal particularly with the principles which underlie the economic phenomena of the distribution of wealth, together with wages, profits, interest and rent.

The Shakespearian period of English Literature will furnish subject-matter for a course of lectures by the Rev. Hugh T. Henry, of St. Charles Seminary, Overbrook, Pa Henry Austin Adams, A. M., will point out some recent developments of the Oxford Movement, and give a summary of the important decision of Pope Leo XIII. regarding Anglican Orders. The general title of Moslem versus Greek indicates a most in-

teresting line of historical study, which will be treated by the Rev. Charles Warren Currier, of Baltimore, Md.

Other lectures in preparation will be given by Dr. C. O'Leary, of Manhattan College, New York City; Honorable John C. Maguire, of Brooklyn, N. Y.; Honorable John T. McDonough, of Albany, N. Y.; Michael T. Dyer, Editor of Donahoe's Magazine, Boston, Mass.; William T. Carr, of Brooklyn, N. Y.; Brother Potamian, of De La Salle Institute, New York City; Rev. Mortimer E. Twomey, of Malden, Mass.; Rev. James H. Mitchell, Chancellor, of Brooklyn, N. Y.; and Rev. Thomas P. Mc-Laughlin, S. T. L., New York City. Under the general title of Philosophical Questions, the Rev. James A. Doonan, S. J, of St. Joseph's College, Philadelphia, Pa, will deal with some of the important topics discussed in educational literature. Considerable time will be given to conferences in the practical work of the Sunday-school, under the direction of the Rev. Denis J. McMahon, D. D, of New York City.

Special dates will be assigned for meetings of the College Journalists, members of Alumnæ Associations, Reading Circles, and others interested in various lines of charitable and educational work. One of the notable events will be the reception to the Rector of the Catholic University, Rev. Thomas J. Conaty, D. D., formerly President of the Champlain Summer School. The list is not yet completed of the eminent Church dignitaries and distinguished representatives of the Catholic laity who are expected to be in attendance during July and August.

The advantages offered at Cliff Haven for combining healthful recreation with

profitable instruction are not to be excelled at any place in the Adirondacks, or elsewhere. Some of the visitors are attracted by the delights of the social intercourse, and the informal exchange of opinions, quite as much as by the vast learning displayed in the lectures. A friendly welcome is extended to non Catholics, seeking to know the relations of the Catholic Church to scientific thought and modern progress. Rustic thinkers from the rural districts find themselves on equal terms intellectually with the residents of Boston and New York. City folks can learn much to their advantage by observing the self-reliance and sturdy individuality developed by the environment of mountain scenery.

WHAT THEY ARE DOING IN ROCHESTER.

This year the Summer School, through its secretary, Warren E. Mosher, of Youngstown, Ohio, is making a systematic effort to have each important city in this part of the country represented on the grounds by a cottage, the earnings of which will, in the course of a few years, pay back to those who invest, the amount of the investment. The plan is to form a stock company, put 600 shares at \$10 each upon the market, induce our Catholic people to take up the shares. and with the money thus raised purchase a lot and build and furnish a cottage. The rent of the cottage will, it is claimed, bring in at least from eight to twelve per cent. upon the investment. Boston, Brooklyn, Buffalo and New York have adopted this plan and it seems to meet with success.

While Mr. Mosher was in Rochester early in April, a temporary organization was formed with Rev. James P. Kiernan, president; Mrs. A. B. Hone and James L. Whalen, vice-presidents, Chas. P. Barry, treasurer, and James C. Connolly, secretary.

Very soon a permanent organization will be formed and said organization will be pleased to hear from all who are interested in this work. Already about eighty shares are subscribed and will be paid in when called for by the permanent organization.

—From the Cathedral Calendar, Rochester, N. Y.

A REVIEW OF THE SESSION OF 1896. It may be truthfully said that no one who attended the Summer School session last year was prepared for the delights which were experienced. To all, the buildings and the preparations for the School were a genuine surprise. That so much work could have been accomplished in such short time, and in so satisfactory a manner, was something that few could have anticipated.

The year before the only indication of Summer School buildings was the club house, or that which was known as the Administration Building, and on the first of April, 1896, but few marks of improvement could be found; but when the School opened July 12th, there were a lecture hall, with a seating capacity of 700; a dining hall, seating 100, and a chapel of ample capacity, six cottages, a complete system of sewerage and of water supply, six main avenues and streets and board walks connecting the different buildings, one with another, electric light, telephone and telegraph service. The cottages, tents and club gave accommodation to 200 people, and as many more were disappointed in not being able to live upon the grounds.

Among the many consolations of the session, besides those already mentioned, the following may be noted:

1st. The promises made at the previous session of the School were fulfilled, and fulfilled more generously than had been expected.

2d. No greater c mfort came to the Summer School people than that afforded by the chapel, for there the holy Mass was said, not by one, but oftentimes by a dozen priests on a single day. The Blessed Sacrament was constantly kept in the tabernacle, and the many in the day who frequently visited it felt, indeed, that all the blessings of religion were the accompaniments of the benefits of education.

3d. The community life was most enjoyable. Cottage life at the Summer School was a new experience for our people, and acquaintanceships were made and friendships developed which only those can realize who were in attendance.

4th. Not the least of the pleasures of the session were the opportunities presented by the Champlain Club for social enjoyment. There the receptions were held, and

the generosity of the club members in thus furnishing a place for social gatherings and contributing personally to their success was warmly appreciated by all the friends of the School.

To say that the cottage life was successful and enjoyable is to express it very mildly; it has popularized the Summer School more than anything else that could be done.

As to our courses of instruction, it would be difficult to make a distinction between them, owing to wide differences in taste. All the courses were popular, and, strange to say, outside of the courses in literature no lectures were more popular than those in experimental psychology and political economy—two studies which are generally supposed to have little attraction for the general public.

Those who attended this session, as in the past years, came from all ranks in life. A large element came from the body of teachers, who in public and parochial schools devote their lives to education. The number of clergymen who attended this session exceeded that of any other year. We noticed with pleasure the increase of attendance from business and professional life, as well as the large number of men and women of wealth and leisure. At a reception held in the early part of the session it was remarked that it would be difficult to duplicate such an assembly of Catholic ladies and gentlemen in any part of the country. Nearly all the great centers of political and intellectual activity were represented, all the professions and many of the lines of business, bishops, clergymen, university instructors, college professors, laymen, teachers, young men, young women, mothers and fathers of families, all mingled together in pleasant social intercourse. Twenty-two States of our Union were represented. A certain exclusiveness which education, or striving after education, always engenders, tends to make the Summer School gathering a popular place for all those desiring a summer outing, while the opportunity to hear the development of truth upon the best lines of Catholic teaching, places within easy reach the ripe fruits of education.

Now, indeed, the Summer School is established upon the true foundations and

there can be no doubt as to its future success; all that is needed is to have people come and see its grounds, spend a few days during a session, and criticism will disappear and even distance will seem to diminish. The enjoyments which Nature so bountifully places within reach at Cliff Haven make indeed an ideal resort for the lovers of higher education.

From this prospectus, it will be seen that the session of 1897 promises not only to equal, but to excel the splendid results of last year. The courses will be up to the high standard established by the school, and the lecturers and instructors, will, as usual, be distinguished scholars of the Church.

Among the most important changes to be noted are the extension of the session from tive to seven weeks, and the delivery of but two lectures a day instead of three—morning and evening—thus leaving the afternoons free for conferences and class work.

Three evenings of each week will be free—Friday, Saturday and Sunday. On these evenings no lectures will be given, thus allowing more time for necessary social functions and excursion trips.

No efforts will be spared by the management to make this session surpass all others from every point of view. Improvements and greater facilities will be made in all departments, and everything possible will be done for the comfort and convenience of those in attendance. The restaurant will be in the hands of the Summer School authorities and will be managed solely for the benefit of the guests; the bathing house facilities will be increased, and all outdoor sports and recreation will receive proper care and attention.

The most encouraging sign o development this year is the actual erection of a splendid cottage by New York. Brooklyn, Boston, Buffalo, Rochester, Albany and other places intend to follow the example of Philadelphia and New York. Each of these cottages will be as large, and some larger than the Philadelphia cottage, which accommodates forty persons. It will therefore be seen that a great many more persons will be accommodated in the grounds this year.

OBJECT.

Briefly stated, the object of the Catholic Summer School is to increase the facilities for busy people, as well as for those of leisure, to pursue lines of study in various departments of knowledge, by providing opportunities of getting instruction from eminent specialists. It is not intended to have the scope of the work limited to any class, but rather to establish an intellectual center where any one with serious purpose may come and find new incentives to efforts for self improvement. Here, in the leisure of a summer vacation, without great expense, one may listen to the best thought of the world, condensed and presented by unselfish masters of study. The opportunity thus provided of combining different classes of students for mutual improvement will be most acceptable to professors and lecturers who wish to have an appreciative audience to enjoy with them the fruits of the latest research in history, literature, natural science, and other branches of learning. All these branches of human learning are to be considered in the light of Christian truth, according to Cardinal Newman's declaration: "Truth is the object of knowledge of whatever kind; and truth means facts and their relations. Religious truth is not only a portion, but a condition of knowledge. To blot it out is nothing short of unravelling the web of university teaching."

LECTURE FEES.

The fees for lectures will be as follows: Full course \$10. Fifteen lectures \$300. Single admission twenty-five cents.

Tickets may be procured in advance at the General Office, 123 E. 50th street, New York, or at the box office, during the session, on the Assembly Grounds.

BOARDING AND LODGING ACCOM-MODATIONS.

Ample accommodations for boarding and lodging will be provided both on the Assembly Grounds and in the village of Plattsburg.

On the grounds, a number of cottages will furnish lodging accommodations to a large number of persons, while board may be had at the restaurant, which is less than five minutes' walk from the farthest cottage. This restaurant will be so managed that perfect satisfaction may be guaranteed.

The cottages are beautiful in design and furnished with all modern conveniences of running water, baths, and electric light, and all are situated so as to command perfect views of the charming scenery around. These cottages will be rented at reasonable terms to families, club associations from the various large cities, or by single rooms to individuals.

The boarding facilities in the Grounds will be largely increased by the erection of magnificent and commodious cottages by the cities of New York, Brooklyn, Boston, Buffalo, Rochester, Albany and probably other places.

The village of Plattsburg is distant but fifteen minutes' ride by trolley line from the Assembly Grounds. Here a very large number can be accommodated among the best private families of the village, at rates varying from \$6 00 to \$10.00 per week, while rates at the several hotels range from \$10.00 to \$28.00 a week. The latter rate is charged at Hotel Champlain which adjoins the Assembly Grounds. The leading hotels in Plattsburg are Paul Smith's Fouquet House, The American, The Witherill, and the Cumberland.

All communications will be regarded as confidential. Applicants should state as accurately as possible what rates they wish to pay, when they wish to occupy their quarters, for how long a time, and how many will be in their party. Accurate information will at once be forwarded on request, together with a map of Plattsburg, showing location of house, etc. Summer School visitors will be met on arrival of trains or boats by the agents of the School, if due notice is given.

Address all applications for board and lodging until June 20th to The Catholic Summer School, 123 East 50th street, New York; after that date applications may be sent direct to The Catholic Summer School, Cliff Haven, N. Y.

INTERESTING TO PERSONS ATTEND-ING THE SESSION.

The limit allowed by the railroad associations is from July 11 to August 28, but tickets may be purchased and will be good for passage from July 8 to September 1.

1. The reduction is to persons going to the Catholic Summer School from the territory of the above named associations on the conditions explained in this circular.

- 2. The reduction is a fare and one-third on the Railroad Committee's Certificate, to persons who have traveled to the session on some legitimate form of railroad transportation, or holding certificates.
- 3. The reduction applies to persons starting from territory of above named associations who have paid seventy-five cents or upwards for their journey going. Each person availing of the reduction will pay full first-class fare going to Plattsburg, N. Y., or Cliff Haven (local station for Summ'r School), and get a certificate filled in by the agent from whom the ticket is purchased. Agents at all important stations are supplied with certificates.

CERTIFICATES ARE NOT KEPT AT ALL STATIONS.

- 4. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to Plattsburg, (or Cliff Haven), he can inform you of the nearest important station where they can be obtained. In such a case you should purchase a local ticket to such station, and there take up your certificate and through ticket to Plattsburg (or Cliff Haven).
- 5. Going tickets in connection with which certificates are issued for return, may be sold only within three days (SUNDAY EXCEPTED) prior to, and during the continuance of the session; except that, when the distance is greater than three days' journey, tickets may be sold before the session in accordance with the limits shown in regular tariffs.
- 6. Present the certificate to the Secretary of the Catholic Summer School of America, at Cliff Haven, that the reverse side may be filled in.
- 7. Certificates are not transferable, and return tickets secured upon certificates are not transferable.
- 8. On presentation of the certificate, duly filled in on both sides within three days (SUNDAY EXCEPTED) after the adjournment of the session, the ticket agent at Plattsburg or Cliff Haven will sell you a return ticket to the starting point, by the line over which the going journey was made, at

one-third the highest limited fare of such line.

9. No refund of fare will be made on account of any person failing to obtain a certificate.

SUMMARY.

- 1. Make your preparations to attend the Catholic Summer School.
- 2. Call on the railroad ticket agent of your city or town, who represents the line over which you intend to travel, and inquire whether he has the necessary instructions and certificates to ticket you through to Plattsburg or Cliff Haven. Call several days in advance, so that the agent may have time to procure certificates, etc., if he should not be supplied.
- 3. ON THE DAY OF YOUR DEPARTURE PRE-SENT YOURSELF AT THE TICKET OFFICE AT LEAST THIRTY MINUTES BEFORE THE DEPART-URE OF THE TRAIN in order to give the agent time to fill out certificate, which you will SIGN AND KEEP.
 - 4. Pay full fare going.
- 5. Upon arrival at Plattsburg (or Cliff Haven, which is the local station for the Summer School and for all who have secured accommodations on the grounds), hand your certificate to the Secretary of the Summer School as soon as you can conveniently do so. The Secretary will have it properly signed and returned to you.
- 6. When ready to take your departure from Plattsburg, present your certificate at the station where you arrived, and you will receive a return ticket at one-third the amount you paid on going.
- 7. Tickets of the Delaware and Hudson Railway will be accepted for passage on the Lake Champlain steamer from Fort Ticonderoga to Plattsburg, and vice versa, either way.

Persons holding certificates who desire to return via Lake Champlain Steamers, must purchase tickets either at Plattsburg or Cliff Haven railway station. Certificates will not be accepted on the boat.

- 8. Those desiring to travel via Lake George must pay an extra fare from Caldwell through Lake George to Fort Ticonderoga, whence their regular tickets will be good for passage to Plattsburg.*
 - 9. Tickets over the Grand Trunk Railway

^{*}Those who wish to go via Lake George should so inform the conductor when he calls for tickets.

are good for passage on Richelieu and Ontario Navigation Company Steamers to Montreal, via St. Lawrence River and Thousand Ielands, and vice versa

10. The People's Line Steamers from Pier 41, foot of Canal street, North River, to Albany, N. Y, and The Citizen's Line Steamers, Pier 46, foot of West 10th street, for Troy, N. Y., will make the reduction on the certificate plan of one fare and one-third for round trip, but tickets must be bought at ticket office of Delaware & Hudson Railway, 21 Cortlandt street, New York, and certificate secured. Certificates for return are not given on the boats.

11. It should be remembered that those who travel over any route to the Summer School on the certificate rate, must return by the same route, and that no stop-over is allowed on the return journey. The usual stop-over privileges are granted on the going journey.

12. All those who engage to board at the Hotel Champlain should leave the train or boat at Bluff Point Station, three miles south of Plattsburg.

13. All those who engage to board on the Summer School Grounds, and who travel by train should leave the train at Bluff Point Station. When traveling by boat, however, continue on to Plattsburg and take the electric trolley line to the grounds—unless the pier at the Assembly Grounds shall be ready and in use. In such event the boat will land passengers at the Grounds.

14. All those who engage to board at Plattsburg will continue the journey to Plattsburg station.

15. Those contemplating a trip to the Summer School can learn the cost of transportation, routes, etc., by simply asking the ticket agents of their local stations, and thus save the time it takes to inquire at the general office of the School.

16. Should ticket agents not be supplied with certificates, obtain a receipt for amount of fare paid to Plattsburg and present it to the Secretary of the Summer School.

SPECIAL.

17. Persons living in New York and vicinity can obtain full and correct information concerning railroad arrangementsterms, routes, etc.,—and save much time and trouble by calling on or addressing the Ticket Office and Information Bureau of the Delaware & Hudson Railway, 21 Cortlandt street, New York. By making arrangements a day or two before departure, tickets may be procured and baggage checked from residence.

18. Any other arrangements than those contained in this circular must be made independently of the Catholic Summer School. Therefore several or more pe sons de-iring to travel together to the Summer School from any point, and who desire other rates than those herein advertised, will be obliged to make their own arrangements.

The Management of the School will cooperate with persons desiring special rates and arrangements for large numbers.

THE OFFICIAL BADGE.

The permanent emblem of the School is very attractive and ornamental in design. It was made by Tiffany & Co., of New York, and consists of a trefoil which encloses the initials D. I. M, for the motto Deus Illuminatio Mea—God is my light. Pendant from the trefoil is the monogram of the School—C. S. S. It is made of silver, gold, and of gold and silver colored ribbon, forming the papal colors, emblematic of the School.

AN IDEAL PLEASURE RESORT.

As Catholics, like their neighbors, have to seek rest in the heated term, the Summer School affords an ideal place for a summer vacation. Its location is superb. Every portion of its property commands beautiful views of the enchanting Lake Champlain, the majestic Adirondack Mountains and the graceful Vermont hills. It is easily accessible from New York and from the principal larger cities. It affords every opportunity for rest and heathful recreation of all kinds-boating, fishing. bathing, walking, riding, driving, mountain climbing, bicycling, tennis, golf-and gives to the lover of Nature an opportunity of viewing some of the most beautiful scenes in this country. Moreover, Catholics are here sure to meet delightful people, many celebrities in the intellectual, and dignitaries of the ecclesiastical world. They can own their summer homes, and build cottages or palaces according to their tastes and means,

and thus they will have the privilege of building up a Catholic settlement which is sure to exert a potent influence on the welfare of the Church in this country.

EXPERTTESTIMONYONTHE HEALTH-FULNESS AND CHARMS OF PLATTSBURG.

Valentine Browne, M. D., president of the Board of Health, Yonkers, N. Y., says of the healthfulness and charms of the Summer School:

"That the Catholic Summer School has adopted very many excellent rules in connection with its system of imparting higher education, combined with the pure, invigorating air of the Plattsburg region, goes without saying. The salubrity of this invigorating locality is remarkable, judging from the published records of her vital statistics. Looking over the State report of mortality, I find that Plattsburg ranks among the first in the Empire State in the very important matters of health and longevity, a fact which in itself speaks volumes. And who shall say that yo umes more might not be written on her wealth of nation's charms!

"Plattsburg—the beautiful, the romantic, the historic town, rich in memories, scenes and associations, so dear to the hearts of Americans—Plattsburg, indeed, forms a fitting abode, a permanent home, for that great class of our country's sons, the cultured Catholic American, than whom no more patriotic citizen can be found.

"The proud history of this charming locality is indeed well calculated to live forever in the nation's memory; for its fair fame, extending back to Revolutionary times, records in glowing colors * * * a long series of events, glorious in themselves and still more glorious in the motives that prompted them. * *

"As for her scenic charms, they have been of late too often described to need a repetition. Even in the eye of the sanitarian (he who is perhaps belived to be one of the most practical of individuals), the gain accruing to the mind from the perception of natural beauties alone is no unimportant factor in its development, while that to the physical being from the invigorating atmosphere, the bracing mountain

breezes, the complete isolation from the mad rush and whirl of everyday life, is almost of inestimable value. • • *

"Situated as Plattsburg is, girt round with river, lake, and mountain scenery, in the path of the pure breezes which sweep down from the great Adirondacks and across from the lovely slopes of the Green Mountains, enjoying, also, as before intimated, a front rank in State health reports, it only remains for the Catholic Summer Schoolstudent to more emphatically demonstrate its claims to become the idyllic retreat of thousands in search of that pearl above price—health of mind and body."

PLACES OF INTEREST WITHIN EASY REACH OF THE SUMMER SCHOOL.

Following are a few of the many notable places that may be visited while at the Summer School:

The Ausable Chasm is within a short distance,—about eight miles—and can be reached by rail, boat and pleasant carriage drives. Having seen Ausable Chasm you have seen one of the marvels of America.

Saturday excursions may be planned for Lake George, Saratoga, the Adirondacks. Montreal, Quebec and the Shrine of St. Anne De Beaupré, and day excursions to Fort Montgomery, Fort Ethan Allen, the new U. S. Cavalry Post, the historic remains of the forta at Crown Point and Ticonderoga, and the islands of Lake Champlain. The largest military post in the East is close by, with its social attractions, dress parades, music, guard mounts and drills, while the superb park of the Hotel Champlain, to which the Summer School members are welcome, adjoins the Assembly Grounds. Among its many other attractions, this park now possesses a fine golf course.

BOATING, YACHTING AND FISHING.

To the yachtsman, canoeist and angler, Lake Champlain offers attractions unsurpassed. Such an infinite variety of attractions are there, and such vast expanse of water, that weeks can be spent sailing about enjoying new pleasures. For rowing, the facilities are ample and perfectly safe.

The best fishing and hunting grounds are within a short distance among the islands in the northern part of the lake.

THE CHAMPLAIN OLUB.

ASSEMBLY GROUNDS OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

As a means of strengthening the bonds of union and fellowship among Catholics, a Country Club is a new idea As many Catholic gentlemen enjoy a relaxation from business cares during the summer months, and seek rest and recreation amid the charms of inland country life in preference to the sea coast, an organization that will attract to a common center Catholics from widely different sections, must result in great benefits, to the advancement of Catholic social interests through the intercourse enjoyed under such circumstances. With this object in view, the "Champlain Club" has been established for Catholic gentlemen and their families.

In the selection of a site for this Clubs no more appropriate and attractive spot could be found than on the Assembly Grounds of the Catholic Summer School of America, affording, as it does, exceptional advantages for healthful recreation and profitable entertainment. The mutual advantages that will accrue to the Club and Summer School from this close association are apparent.

The Club will be conducted as first-class clubs of this character usually are. It will be open during the summer months, but arrangements may be made to open it at any season.

OFFICERS.

President, C. V. Fornes, New York; vicepresidents, 1st, Hon. J. J. Curran, Montreal; 2d, Hon. John B. Riley, Plattsburg; 3d, Hon. Thomas J. Gargan, Boston; 4th, Hon. C. T. Driscoll, New Haven; secretary, Henry J. Heidenis, New York; treasurer, M. E. Bannin, New York.

TRUSTEES.

Chas. F. Philips, F. C. Travers, Hon. T. L. Feitner, Robert McGinnis, John J. Pulleyn, John T. Fenlon, New York; General Stephen Moffit and Thos. F. Conway, Plattsburg.

HISTORY.

The Catholic Summer School may fairly be considered as the outcome of the Reading Circle movement. The question of the establishment of such an institution had been agitated for some time in newspapers and magazines. As a result a call was issued by Warren E. Mosher, Esq., for a meeting at the Catholic Club in New York City in the early Spring of 1892. About thirty assembled, and the question was discussed in all its bearings. To discuss was to agree. An organization was effected with Rev. M. M. Sheedy, of Pittsburg, as president. It was determined to establish a Summer School in which studies in Philosophy, Science, History, Literature, Art and Religion might be pursued under the direction of teachers whose ability would ensure confidence, and whose piety would guarantee safety. In the name of God, and with the blessing of ecclesiastical superiors the movement was begun. A call was issued for the first session at New London, Conn. The expectations of the most sanguine were more than realized. From all parts of the country students came, representative men and women, eager to welcome such a school and willing to make sacrifices for it. Moreover able teachers in our great schools gave practical evidence of their interests by offering their services as lecturers. New London was an experiment but it proved that the School had a place in our higher educational system. The next duty was to seek for a permanent home. Numerous and tempting offers were made to the Trustees, even by men who were strangers to our religion, but who saw the possibilities of such a movement. The offer of the Delaware and Hudson R. R. corporation was at length accepted, and the Catholic Summer School came into possession of a magnificent property of 450 acres on the shores of Lake Champlain.

PLAN OF DEVELOPMENT.

The purpose of the Trustees is to provide for a summer settlement which, in the near future, will aggregate five thousand souls. This will require provision for about one thousand summer cottages, which will be built, not, of course, all at once, but as the needs of purchasers of sites shall require. Meanwhile plans have been prepared by eminent engineers and sanitary experts that provide for all the contingencies arising from the assembling of such a large number of people for a period varying

from one to three or four months. A perfect system of sewerage, water supply, and lighting has been planned in advance, to be developed as the growth of the settlement shall demand. The grounds will be laid out so as to make them attractive in appearance. This will be accomplished by means of winding roads, and by preserving the forest groves, natural elevations, particularly pleasing trees now existing, improving these natural advantages as far as art can.

For plan of Grounds, and price of cottage sites, address the Catholic Summer School of America, 123 East 50th street, New York.

WHY HE WILL BUILD A COTTAGE AT THE SUM-MER SCHOOL.

"A Catholic gentleman living in one of our large cities, recently gave his reasons for buying a building lot at the Summer School in Plattsburg, where he intends to build a cottage. * * * 'I shall build a cottage at Plattsburg,' said he, 'and take my family there every Summer for the sake of having them live, for a part of every year at least, in a Catholic community. For two or three months out of the twelve they will be in a Catholic atmosphere; surrounded by persons of their own way of thinking and beliving in religious matters. They will become accustomed to the application of Catholic principles to all the affairs of life, small and great. Above all, they will learn to feel that their religion is not unusual, that Catholicism is not strange or exceptional; that it need not be apologized for and explained away. When they pass one-quarter of their lives in a community like that, where every one is happy and proud to be a Catholic it will be impossible for them to be ashamed of t eir religion. For this, more than for the intellectual part; for the moral and unconsciously educational, rather than for technical instruction, even from our able and brilliant Catholic lecturers and teachers. do I make my summer home in Platt burg."

CHARTER.

The Regents of the University of the State of New York granted an absolute charter February 9, 1893, by virtue of which the Catholic Summer School received a legal existence as a corporation, under the Laws of the State of New York, and was classified within the system of public instruction devoted to University Extension. By this charter from the Board of Regents many advantages are secured for students preparing for examinations, besides legal privileges which could be obtained in no other way. In the official documents relating to the charter ample guarantees are given that the object for which the Catholic Summer School was organized shall be kept in view, and the good work continued according to the plans approved by its founders and trustees.

HONORARY LIFE AND ASSOCIATE MEMBERSHIP.

In order that all who are interested in higher education may actively participate in the development of the Catholic Summer School of America, and that they may thus be brought into closer affiliation with this great educational movement, it has been determined to institute Honorary Life and Associate Memberships of men and women. These members shall constitute a roll of honor, their names shall appear in the catalogue of the School, and they shall be given an honorary certificate under the seal of the Catholic Summer School of America.

HONORARY LIFE-MEMBERSHIP.

The fee for Honorary Life Membership shall be One Hundred Dollars.

An Honorary Life Member shall be entitled to the privilege of attending all the lectures of the General Courses of the School free during his life. He shall also be entitled to nominate a member of his family each year for ten years, who shall have the privilege of attending all the lectures of the General Course free. Should a member be unable to attend the sessions of the School at any time, he may transfer his membership privilege during his life to another member of his family. Thus two members of the same family may participate in the benefits of a membership.

HONORARY ASSOCIATE MEMBERS.

The Honorary Associate Members shall pay an initiation fee of twenty-five dollars, and annual dues at half the regular general lecture course rates. Dues to be paid only when in attendance at the School.

Should a member be unable to attend the sessions of the School, his annual membership ticket during his life may be transferred to another member of his family.

When Associate Members shall have paid one hundred dollars, including initiation fee and dues, they shall have the same privilege as Honorary Life Members, except that which permits the nomination of another member of the family for free courses for ten years.

Special courses, for which special fees may be demanded, are not included in the privileges of either membership.

SUMMER SCHOOL CAMP LIFE.

A PARTY TO BE FORMED BY FATHER SMITH.

The Rev. John Talbot Smith, the well known author, who was for many years a resident of the shores of Lake Champlain, has undertaken the formation of a camping out party of young men. He proposes to give them all the pleasure that it is possible to get from out-door life, sports of all kinds and all the advantages of the School, at a minimum of cost. He believes that the total expense of board and use of camp will not exceed eight dollars per week. This will be a splendid opportunity for college students and graduates, and for young men generally who look for something more than the ordinary humdrum shut up summer vacation. All who wish to participate in this portion of the arrangements are invited to address Father Smith at the office of the Summer School, 123 East Fiftieth street, New York. Brooklyn, Boston, Albany, Buffalo, Rochester and Syracuse are working hard at their local organization, and promise to bring large delegations this year.

A public meeting of the New York friends of the Summer School will be held on Monday. May 24, at 8 P. M., in the large and beautiful theatre, the Knickerbocker, Forty-fifth street and Madison avenue. Distinguished speakers will make addresses, among them Judge Daly of the Supreme Court, Judge Fitzgerald of the Court of General Sessions; Mr. O'Brien, Assistant Superintendent of the Public Schools, and the Very Rev. Dr. Conaty,

rector of the Catholic University of America. Arch-bishop Corrigan will preside. A fine musical programme will also be rendered. Tickets for the meeting can be obtained from any of the members of the Reading Circles throughout the city, the various pastors and at the office of the Summer School, 123 East Fiftieth street.

ALBANIANS WILL ERECT A COTTAGE.

With the approbation of the Rt. Rev. Bishop of the diocese of Albany, who is solicitous for the success of the Summer School, the Catholics of Albany desirous of taking a more active part in the development of the School and of showing their appreciation of this great movement for the educational and social advancement of our Catholic people, recently held a meeting in relation thereto, at the Catholic Union rooms. At this meeting a site for a cottage was selected and a large sum of money subscribed towards its erection.

SCHEDULE OF DATES.

The following list indicate the dates already assigned for the lectures to be given at the Champlain Summer School during the session of 1897.

First week beginning Monday July 12, lectures by the Rev. Hugh T. Henry; Dr. C. M. O'Leary; Rev. Mortimer E. Twomey.

Second week beginning July 19, lectures by the Rev. Joseph H. McMahon, A. M., and the Rev. Charles Warren Currier.

Third week beginning July 26, lectures by the Rev. P. A. Halpin, S. J.; Mr. Michael J. Dwyer; Rev. James H. Mitchell.

Fourth week beginning August 2, lectures by the Rev. Francis W. Howard; Rev. Thomas P. McLaughlin, S. T. L; Mrs. Mary A. Mitchell.

Fifth week beginning August 9, lectures by the Rev. Edward A. Pace, D. D.; Rev. Thomas J. Conaty, D. D.; Brother Potamian, D. Sc.

Sixth week b ginning August 16, lectures by the Rev. Edmund T. Shanahan, D. D., and Henry Austin Adams, A. M.

Seventh week beginning August 23, lectures by the Rev. James A. Doonan, S. J.; Thomas O'Hagan, Ph.D.; John Francis Waters, Ph.D.

Arrangements have been made for conference work on many important subjects;

Delaware & Hudson,

and for instruction in the French and Spanish languages, by Marc F. Vallette, LL.D. Lessons in German and Italian will be given by Barbara Clara Renz, Ph.D. The discussion of practical methods of advancing the teaching of Christian Doctrine in Sunday-schools will begin on Monday, August 2, under the direction of the Rev. Denis J. McMahon, D. D.

LIST OF ROADS MAKING THE REDUCTION.

Addison & Pennsylvania,
Allegheny Valley,
Baltimore & Ohio (Parkersburg, Bellaire,
and Wheeling, and east thereof),
Baltimore & Potomac,
*Bennington & Rutland,
Buffalo, Rochester & Pittsburg,
Camden & Atlantic,
Canada-Atlantic,
Central of New Jersey,
*Central Vermont,
Chesapeake & Ohio (Huntington, W. Va.,
and east therof),
Cumberland Valley.

Delaware, Lackawanna & Western, Elmira, Cortland & Northern, Erie (Buffalo, Dunkirk, Salamanca, and east thereof), Fall Brook, *Fitchburg, Fonds, Johnstown & Gloversville, *Grand Trunk, Jamestown & Lake Erie (for business to points in Trunk Line territory), Lehigh Valley, New York Central & Hudson River (Harlem and New York and Putnam Divisions excepted), New York, Ontario & Western, New York, Philadelphia & Norfolk, Northern Central, Pennsylvania. Philadelphia & Erie, Philadelphia & Reading, Philadelphia, Wilmington and Baltimore. Rome, Watertown & Ogdensburg, Western New York & Pennsylvania, West Jersey, West Shore. Wilmington & Northern.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

THIRD ANNUAL SESSION, MADISON, WIS., JULY 11-30.

Thousands of people seek rest every summer from laborious and exacting duties, and it is the uniform experience that mingled physical and intellectual recreation is an unfailing restorative of strength and energy. The Columbian Catholic Summer School, to be held in Madison, Wisconsin, July 11-30, has made its program with especial regard to health promoting pleasures and to the wishes of those who desire to combine therewith the benefits of knowledge and culture. The social feature is given prominent consideration. A portion of each day will be given to lectures; the remainder will be spent in boating, fishing, delightful drives, enjoyable excursions on charming and picturesque lakes, interesting visits by railroad and carriage to places of natural historic interest, and

in other ways to engage agreeable attention. Besides this, one entire day each week will be set aside for those social and congenial amusements.

Carefully prepared lectures will be given by eminent scholars in history, law, science, art, and literature for the instruction of those in attendance and for their full consideration and incentive after the session has closed. So studiously has the course of lectures been prepared, so excellent in selection and character, and so generous is the time for social entertainment, that the three weeks of the Summer School will be a season of unrivaled enjoyment.

Madison, the home of the School, is well known for its summer beauty and attractiveness; and the pleasure-affording facilities with which nature has so bountifully

^{*}Only for business originating at, or destined to, stations on the direct lines of these roads between Troy, N., Y., and Montreal Can.

endowed it, make it an ideal place for those wishing to unite opportunity for education and recreation. Its hospitality is proverbial, its environment superb, and, altogether, it is one of the most delightful places in the country to spend a summer vacation.

> Ed. McLoughlin, Sec'y C. C. S. S.

DEATH OF PROFESSOR GEORGE E. HARDY.

Mr. George E. Hardy, member of the Board of Directors of the Catholic Summer School of America, Professor of English Language and Literature in the College of the City of New York, died at Roselle, N. J., on April 15, after an operation for appendicitis.

Professor Hardy was born in New York City in 1859. In 1878, he was graduated from the College of the City of New York, with the degree of A. B. While attending the College, Mr. Hardy was editor of the College paper and he was the historian of his class and editor of the Class Day Book. After graduating, he served for a short time on the city staff of the New York Sun, when ill health obliged him to give up this work.

The two years following, Mr. Hardy spent in traveling, visiting some of the most interesting parts of the world, Cuba, Yucatan, the West Indies, Mexico and other places, and acquiring by this means a wide insight of men and affairs which few young men attain, and which contributed largely to his success. In 1885, he was made principal of Grammar School No. 82, then one of the largest in the city, and he thoroughly organized it. He was then but twenty-six years old, and was the youngest man ever selected as principal in a New York public school. In 1894, he was elected to succeed Prof. Scott, whose death had left vacant the chair of English Language and Literature in the College of the City of New York, which place he filled until the time of his death.

Prof. Hardy was a careful student as well as a practical worker. He had strong literary tastes, and his services as a writer and lecturer on educational topics were in constand demand. At one time he was president of the New York Teachers' Association. He read papers before three great teachers' assocations - the State Teachers' Associations of New York and New Jersey, and the National Teachers' Association. One of his books, "Five Hundred Books for the Young," has gone through several editions. He left unfinished at the time of his death, among other works, a "History of England," and a "History of English Literature," adapted for use in schools and colleges.

He received the degree of A. M. from St. Francis Xavier's College, New York, and the same institution was to have conferred on him the degree of LL.D. at the semicentennial of its foundation.

Mr. Hardy was a member of the Board of Directors of the Catholic Summer School. He was among the first and most ardent supporters of the movement, being impelled, by his zeal for Catholic progress, to enter into the work with all the vigor of his character.

"He was an earnest Catholic, doing honor to his faith in all the walks of life, and a modest, sincere and kindly man, who leaves many friends to mourn his untimely death." May he rest in peace!

Study Class,

A New Department

The Catholic ____ Reading Circle Review.

The object of this department is to encourage more practical study of subjects contained in the several courses conducted through the Review, to bring to the individual member in the home the advantages of ripe scholarship through contact with instructors of eminent ability, by means of correspondence, examinations, and such other helps as may be conducive to more fruitful reading and study.

The first study treated in this manner will be American Literature, and the instructor will be Thomas O'Hagan, M. A., Ph. D. Doctor O'Hagan's reputation as a writer and a scholar is a guarantee that the subject will be treated with ability and thoroughness, and on lines of sound Catholic and philosophical teaching.

The text, or subject matter, for this study is now being conducted in serial form in the REVIEW, accompanied by copious notes and questions helpful to the student, and which tend to make the reading of the subject more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course. The first set of questions will be ready the first or second week in January. These examination blanks will be filled out by members and forwarded to the office of the REVIEW. They will be personally examined by the instructor, Dr. O'Hagan, and returned to the members critically marked and rated. On the conclusion of the course and the fulfillment of the requirements, a certificate or diploma will be given to each member.

For pass certificate the serial papers in American literature, now running through the REVIEW, if faithfully studied, will be quite sufficient. Those desiring honors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work; Honors for any one who has leisure for investigation.

Sixty per cent. of the examination questions correctly answered will be required for the January and April examinations, and seventy-five per cent. for final examination. Ninety per cent. will be required of those desiring honors.

Students may join the class at any time.

The fee shall be fifty cents. Upon the payment of this fee, members will be registered as students of the class in American Literature. Members will be registered as individuals and not as clubs; but the course may be followed by individuals or by clubs. Clubs offer so many advantages in mutual help and encouragement, that members are urged to join them and organize them wherever possible. Small clubs of from six to ten members may be found better than larger ones. This plan offers an opportunity to individuals who have no desire to join reading circles, or who would prefer to follow the course alone, or with one or two agreeable friends. The expense of the course has been made so nominal that everyone, with studious intent, may partake of its benefits.

Other courses, covering a wide field of useful knowledge, will be added as

may be warranted by the demand.

Application for membership in this class should be forwarded at once, accompanied by the fee, to the office of the Review, so that members may be registered and begin the study without delay.

THE CATHOLIC

READING CIRCLE REVIEW.

Organ of the Catholic Summer School of America and Reading Circle Union.

Vol. X.

YOUNGSTOWN, O., JUNE, 1897.

No. 3.

SAVONAROLA VS. LUTHER.

BY REV. JOHN WALSH.
TROY, N. Y.

A few weeks ago reference was made to a paper read at a Methodist ministerial meeting within this conference, the title of which was "Savonarola as the Forerunner of Luther," or something very akin to this. There was no digest of the essay printed nor any of its details—merely the title. I can only infer that the burden of it was to establish by certain historical facts falling within the life of Savonarola that he was a reformer of the type of Luther-rather than that of Peter Damian, Bernardine of Siena, Vincent Ferrer or Hildebrand. The personnel of the assemblage and the affiliations and allegiance of the essavist would authorize this inference. It is a safe assumption that he made no attempt to deny the similarity with Luther or establish the legitimacy of Savonarola's reforming zeal-all within the boundaries permitted by the Roman Catholic Church. The inference is that the Church of that day-not merely the Christians of that day but the teaching, authoritative Church -was a cesspool of nameless perversions and infamies which it was un-

willing to be purged of, and when this reformer like him of Wittenberg—presumably the reformer, purist, prophet, scold solitaire of his age—made an attempt to purify and uplift, the result was what might have been expected—martyrdom.

The subject has many attractions. There need be no polemics or heated controversy about it. Savonarola has had for most people interest—for me fascination. For years I have devoured all things readable about him and a few years ago a visit was made to Florence to follow in his footsteps—the Duomo, where was witnessed the triumph of his phenomenal eloquence the monastery of San Marco, where his cell is still kept as a sacred oratory replete with his memorials, the priedieu, the scourge, the psalter, the breviary, once his - the public square where he met his death. The very air of Florence is redolent of Savonarola—the echoes of its street life, the rush of its Arno, the shadows in its great, gloomy cathedral, all whisper it. Savonarola is Florence and Florence is Savonarola—the proud, the gay, the

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thoughtless, the obstinate, the penitent Florence. Even so Assisi is Francis and Annecy is another Francis and Avila Teresa.

As an historical problem the attitude of this wonderful personality is still insoluble. He has been claimed by friend and foe alike—by Protestant and Catholic as their representative, and although four centuries will close since his death when we reach 10 o'clock a. m. May 23, 1898, and innumerable books have tried to classify him accurately, in some features he is still sui generis and unintelligible. Were the story of his life clearer and more definite we would marvel at this rude wrangling over its classification, and the excuse for it lies in the dubious motive which inspired some of his insubordination and the difficulty of interpreting his fervid speech at times, and if, as it must be, an attempt at solution is made, the complexion of it will take on the bias and religious coloring of the interpreter.

II.

Savonarola was born at Ferrara, Sept. 21, 1452. In the cloisters of the Dominican Monastery at Bologna and in the stately church where the genius of Niccolo Pisano enshrines the body of St. Dominic, he met and was won by the spirit, the rule and the austerities of the great order of the Friars Preachers. His earliest teachers were St. Augustine, St. Thomas Aquinas and the Holy Scriptures. He had special fondness for the Old Testament prophets and the Apocalypse. fervor of his religious imagination was fanned into a flame by the vivid pictures which St. John painted in Pat-So real did they become to him that frequently in his career he terri-

fied his hearers with predictions of instant retribution and honestly believed that the Florence of his day was passing through all the appalling phases of the Book of Revelation. He began to pass as a prophet. His beginnings as a preacher were unpromising. voice was harsh, the language uncultivated and rude, the manner sterilely scholastic and the gestures awkward. Later at Brescia he found the genius of eloquence and afterwards for twelve years remained the ideal orator which Italy has not surpassed to our day. He has been compared with Bossuet and particularly Lacordaire in France, but unjustly. He lacked the finish of Bossuet and the intellect and extemporaneous continuity of Lacordaire. His sermons and treatises judged by literary canons are failures. There is very little original composition, but an abundance of Scriptural text, abrupt and disjointed warning and objurgation and devout ejaculations. There is ruggedness galore, and when he pelted his hearers with his thoughts it was as if he quarried them out of the rock hills under Fiesoli, in the near neighborhood. We have no accurate measure of his voice in carrying power or quality. Presumably it was vast and strong, because the Duomo is extensive and expansive, and it was always packed with an excited, standing, weeping, cowering congregation, seemingly under the pitiless lash of that voice, and, it may be, spellbound under the magic of his presence no means majestic.

Indubitably, when judged by results, he is peerless among orators, ancient or modern. The only one who approaches him in stature and the mastery of an eloquent tongue is

O'Connell. The equipments which served in good stead for the recognized elegancies and refinements of accepted oratory a la Cicero and Bossuet, were the intensities and profundities of temperament, zeal, honesty, all-round goodness of the man and his unflinching faith in himself as a prophet, reformer and apostle. These were positive. Dovetailed into them and electrifying them were the negative elements of acceptance of these characters on the part of his hearers and the joint superstition and licentiousness of the age.

The people believed he was sent of God—he believed it himself, and the combined credulity, acting upon special gifts of manner, speech, presence, voice, crowned him as unapproachable in the domain of eloquence.

His first position in the monastery of San Marco was lector, then prior. The renowned Lorenzo di Medici was then the supreme ruler of Florence. When Lorenzo expected the new prior to pay him court he got for his expectations a refusal with the rebuke—"From whom have I received my office, from God or Lorenzo?"

Just as the ships of Columbus were preparing for their quest westward, Lorenzo died and was succeeded by his unwise and weak son, Pietro II. In the same year, 1492, Alexander II—the Spanish Borgia—ascended the Papal throne, and these two were fated to exercise extraordinary influence on the career of Savonarola.

Pietro had a dream of coalition with Naples as one principality, to the unmeasured disgust of the Florentines. This made many enemies for him. In the end of 1493, Savonarola began to assume the role of a prophet. He first predicted the downfall of the dynasty of di Medici, and then that another like Cyrus would cross the Alps and be avenged on the tyrants of Italy. The times seemed inauspicious for such calamities. Peace reigned in Italy and Florence was gay and joyous as ever. Towards the end of 1494 Charles VIII. of France invaded Italy at the request of a Milanese Duke, and subduing Naples, marched on Florence. Pietro was captured, deprived of his strongholds and expelled, and then Savonarola began to be feared as a prophet of the Lord.

The government of Florence had to be reconstructed after the French invasion, and since Pietro was in disgrace and no one desired another di Medici, the monk became statesman, and Savonarola took his first lessons in statecraft. Florence, by his appointment and charter, became God's city. The government was theocratic. The new monarch of the state was to be Christ. His representative was the monk Savonarola. The new order demanded four principles: Fear of God; prefer the weal of the republic to thine own; a general amnesty; a council after the pattern of Venice, but without a doge. He began to apply to a concrete community the political teachings of St. Thomas Aquinas. Never before or since did the angel of the schools receive a better test. Like Aquinas, he had no special antipathy for a monarchy, but he believed that Florence was ripe for a democracy. alone will be thy King, O Florence," he used to say, "even as He was King in Israel under the old covenant."

The new republic began well. The peace and charity of the primitive church breathed on it. Usury was

abolished; bitter enemies became reconciled; fasting became general; the confessionals were always thronged; artists cast nude paintings and statuary into the fire; committees traversed the streets destroying bad books, cards and instruments of music; neverwearying crowds gathered in the Duomo, over whose pulpit was inscribed, "Jesus Christ, the King of Florence." A cyclone of Puritanism had struck the gay, frivolous Florentines, and the temporary fruits at least were beneficial. The sequel proved, however, that the strain was telling and that all these outward evidences of a Christian life were but the waning enthusiasm of an excitable people. Opposition existed from the beginning to the monk's regime, but whilst at first it was timid and feeble, it quickly developed under the influence of an ally now introduced into the prospective tragedy.

The peculiar government of Florence originated by Savonarola was weighed by the Italian princes as a dangerous precedent, and menace to the existing order. This attracted public attention to him, favorable on the part of the lower classes-bitterly hostile on the side of the rulers, men of wealth, the courtiers and that large class who are fond of amusements. He subsequently lost the good will of the governed by an unpopular alliance with the French. Opposition to him reached home and interested Alexander VI. Political gossip and vapory, indefinable rumors of harsh language about Pope, prelate, priest and Church, and whisperings of false teachings drew the attention of the Pope to him. Needless to say just here, I am not in sympathy with that spirit which blackens Pope

Alexander VI. into a hideous monster, even of that profligate age. I believe, and with good reason, that he is the victim of as base a conspiracy to vilify as was ever concocted in the brain of man. Like all mendacious calumniators, they befouled their own fabrications by their stupid extravagance, and though for many years the lies were accepted in the absence of an authoritative defense, now we are coming in contact with data and records which paint him in a more favorable and humane light.

The hostility of an enemy may recognize in the Pope's earlier dealings with Savonarola a malicious cunning concealing his resentment in order to entrap him where he could wreak his vengeance unmolested. The fact is that at this time the Pope knew of Savonarola only by rumor, and his first letter to him inviting him to Rome is most moderate and courteous. He sends him greeting, and tells him he has heard of his great zeal and his name as a prophet, which he is anxious to question him about, "so that being, by thy means, better informed of God's will, we may be better able to fulfill it. Wherefore, by thy vow of holy obedience, we enjoin thee to wait on us without delay, and shall welcome thee with loving kindness."

To this invitation Savonarola returned a negative reply, alleging a serious intestinal trouble as the hindrance, and simultaneously recognizing the awkwardness of his position withdrew from preaching in public. In September following a Papal brief commanded him to refrain from preaching in public or private. The monk made answer in the nature of a defense, which partially satisfied the

Pope, but in October Alexander reiterated the command to abstain from all sermons. During three years the quarrel proceeded with alternation of brief armistices and sullen outbreaks of temper, finally terminating in a sentence of excommunication and the cowardice and desertion of friends. In defiance of Papal command to go to Rome, and meanwhile abstain from preaching, Savonarola obstinately refused to make the journey or be silent. In justice to Alexander, we must recall that in his last brief to the Florentine Signory, he admitted that he could not condemn and must rather praise Savonarola's life and doctrine, but could no longer tolerate his insolence.

"Not only," so readeth the brief, "has he refused to submit to excommunication, but has declared it to be null and void and dared to call upon God to send him to hell if he should ask to be absolved from it. We will no longer tolerate him nor waste time in correspondence. Ye must prevent him from preaching and give him into our hands, or at least keep him in safe custody, until he abases himself at our feet to implore absolution. This we would then graciously grant since we ask nothing better, after receiving his submission, than to give him absolution so that he may continue to preach the word of God."

Instead, he was tried, found guilty and sent to the gibbet May 23, 1498, in the forty-fifth year of his age.

III.

He who can recognize similarities and parallelism between the personality and career of Girolamo Savonarola and Martin Luther is but a superficial observer. The followers or admirers of Luther need make no insolent claim of exclusive knowledge of their idol. Catholics know something of him, because he took vows and the monk's habit within that communion, and the doctrines he questioned were and are the property of their Church. We are therefore deeply interested in every detail of this man's life. The man who assumes to retorm Christianity and improve on God's work must needs be a paragon of every excellence. We do not insult any man's intelligence by assuming that Luther met this moral requirement.

It is the property of the humblest reader that whilst Luther has been called a reformer and had a certain ruggedness of character and a vigorous style of writing and speech, neither in his fondness of eating and drinking nor his demoralizing teaching nor his low, vulgar witticisms do we recognize the man of God nor an exemplar of personal virtue. So far as we know, there is a studied purpose to conceal these moral delinquencies under the glamor of reformer. If prominence is given to them here it is because in the very outset we wish to accentuate the immeasurable distance between this unfrocked, apostate monk, snapping every vow and indulging every appetite, and that other monk of San Marco, who, despite what may be said of his obedience, was loyal to his Church and every restraint of a God-fearing, spiritual and self-denying life.

The genesis of the case is interesting. As might be expected, Germany has the doubtful honor of having discovered the likeness between the two men. Luther had canonized Savonarola as a Protestant martyr, a compliment quite forgotten in the beginning of this century. In 1835 Rudelbach wrote a life

of Savonarola in which he revived Luther's verdict and was the first to call him the precursor of the Reforma-To confirm his conclusions, he gave a detailed analysis of the "Triumph of the Cross"—a work published by the press of the Propaganda Fide, and in its preliminary chapters dealing with beliefs common to all evangelical churches. These Rudelbach ransacked for hidden Protestant meaning, but when he reached the fourth book, where the monk-martyr treats of the sacraments, the officious biographer became disheartened and abandoned his task.

In 1836 a second German biography appeared in Berlin, written by Karl Meier, for the purpose of verifying Rudelbach's theory, which in his hand had confessedly miscarried. Of him Villari writes: "What, too, can be said when we find him pausing to remark that Savonarola hardly even mentioned Purgatory and that his enemies accused him of seldom alluding to the Blessed Virgin? Meier would deduce from that that the Friar already shadowed forth the ideas of the Reformation, but apparently lacks courage to rely on such feeble arguments, since he is frequently obliged to record sermons full of almost superstitious utterances concerning the Virgin and others in which the faithful are openly exhorted to pray for the dead." Villari, whose life of Savonarola is standard, a non-Catholic, ridicules the alleged Lutheran counterpart.

The task of comparing the two Friars is of easy execution. They were contemporaries—Savonarola being a trifle in advance of Luther. When Luther was born Savonarola was in his 31st year, and already a Dominican in San

Marco, presuming to utter harsh judgments of another Augustinian monk, Fra Mariano da Genazzano, who preached with the "verbal elegancies and ornaments" of the period. When Savonarola died, Luther was preparing to enter Magdeburg College, and was earning a scant living by singing German ballads in the streets.

From the beginning of their career the two men differed in their conception of reformation as applied to the existing order-and this is only the beginning of contrasts. The Dominican followed the example of his pred-St. Vincent Ferrer, Peter ecessors. Damian and Hildebrand had pilloried and scourged the crimes of simony and incontinence as severely as Savon-But they tried to reform within the Church-not the Church in her essential doctrines, but its members, lay, and clerical, and prelatic. Church is composed of two elements, divine and human, the natural and supernatural. On its human, natural side the Church will always need reforming and chastening, because human passion, selfishness and ambition are disposed to be rebellious and defiant to the maxims of the divine Church. But whilst the morals of Catholics may need correction, the doctrines of the ancient Church cannot be reformed, because they cannot be essentially perverted without nullifying the everpresent safeguard, "the gates of hell shall never prevail against her." reasonableness or fallacy of this principle will conjure adherents according to their lights and affiliations, but whilst I cannot tarry to give wider exposition, I may say this is the kernel of all the philosophy underlying reforming zeal prior to Luther,

No one of the most limited scholarship will deny the extensive, nay appalling corruption of Luther's day. He gives himself a very satisfactory proof of its grossness. Many will deny that this filth could taint the essential truth of which the Church is the organ-no more than the sunbeam is polluted by the noxious vapors through which it filtrates. Instead of laboring to uplift public and private morality, he allowed it to sink to a lower level, and frittered his time to refurbish doctrines that had never gone astray. Herein therefore is there obtrusive contrast between Luther and Savonarola in the very conception of their life work. There is further contrast in the character of their work. Luther's challenge to the Papacy was nailed to the outer columns of the Church of All Saints at Wittenberg and embraced ninety-five propositions. They form a curious medley. theses are a jargon of inconsequence, sophistry and inconsistency. Although intended as an assault on the doctrine of indulgences, he afterwards wrote: "Upon my salvation at that time I knew no more what an indulgence was than those who came to inquire of me." His seventy-first proposition reads: "Whoever speaks against the truths of the Apostolic pardons or indulgences, let him be anathema." And yet this is the truth he refused to accept and now is willing to defend. I have sought out and marked references where he declares the Church fallible and infallible, that we must and must not submit to the Church councils, that governments have and have not power over ministers of the gospel, that the sacraments do and do not confer grace, that there is and is

not a hell, that baptism effaces original sin and does not, that there is a purgatory and we should pray for the -dead-both of which he afterward denied. He first taught there were seven sacraments, then two, then three and finally five. These are the ludicrous evidences of his bungling at creed-making or creed-reformationand of his utter failure. Savonarola focused his energies to renew the zeal of the Dominican order and reform the refined profligacy of Florence, encouraged by the gallantries of the court of the di Medicis and the influence of the new learning—the Renaissance, Christian in name, but pagan in practice. How well he succeeded, all history bears witness. Florence became like a huge monastery in the realization of the practices and spirit of a devout life.

There is vociferous contrast between the two men in their personal virtues.

Melanchthon wrote of Luther: tremble when I think of the passions of Luther, they yield not in violence to the passions of Hercules." Another friend, Hospinian, said: "This man is absolutely mad. He never ceases to combat truth against his own conscience." Oecolampadius wrote: "He is puffed up with pride and arrogance and is seduced by Satan," and Zwingli said of him: "Yes, the devil is master of Luther to such a degree as to make one believe that he wished to gain entire possession of him." The Church of Zurich, in their protest, say of him: "But how strangely does this fellow let himself be carried away by his devils. How disgusting are his morals and how full are his words of the devil of hell." For fifteen years he passed his evenings at the Black Eagle Tavern of Wittenberg, where over the ale jug he met and talked with the apostles of this new dispensation. Mainbourg and others tell us he often lost the use of reason at those revels.

Of himself he wrote: "I have done more mischief to the Pope even while I slept or was drinking beer with Philip and Amsdorf than all the princes and emperors put together." His immorality was notorious. Sleidan, a Protestant historian of the time, says: "He was so well aware of his immorality that he wished they would remove him from the office of preaching." Count Hoyer of Mansfield wrote of him: "I have been all along a good Lutheran, but I have learned that Luther is a blackguard and as good a drunkard as there is in Mansfield." He gave the Landgrave of Hesse license to marry two wives, for which he receives a fee thus acknowledged: have received your present, one fudder of Rhein wine, for which your highness will accept my thanks." To Melanchthon he wrote: "Sin and sin boldly, but let your faith be greater than your sin." The Teutonic order he exhorted to live licentiously and avoid chastity as the unpardonable sin.

In the face of these atrocious instances of a propagandist of crime and profligacy, there are individuals who believe in his reformation as the greatest, divinest fact of history.

The Friar of San Marco was clean in all senses—abstemious to the point of starvation—high-minded as an angel of the Lord—disdainful of princes who aimed at spiritual control, unceasingly occupied with his ministry and dealing as severely with himself as others. The bitterest of his enemies

dared make no charge against his moral character. His accusers were not Christians primarily—they were politicians. For political reasons they questioned his claims to being a prophet and denounced him as an imposter. Although he buried the plaguestricken and softened its horrors when the deadly pestilence smote Florence, the year before he died, 1497, he began to lose his control over the people and they to drift from him because he had no miraculous power in reserve to stav the plague's ravages. Had he abstained from the civic sway of Florence he never would have had triction with the Papacy, and that item out of his life he was predestined by his heroic sanctity to canonization and sainthood.

To intimate similitude between two such opposing lives that war with each other by virtue of that eternal, uncompromising conflict between good and evil, right and wrong, suggests mockery, irreverence or an historic sense blighted by a moral obliquity.

And yet we are met with the superficial parity of mutual conflict with the Papal power. This confessedly is the only taint on his life—the only bar sinister to the full acceptance of honor from the Universal church as a saint and the only element of similarity with Luther. And yet the likeness is more apparent than real, as will be made clear by a brief examination of the The conflict between Leo X. and Luther was the outgrowth of doctrine pure and simple. There was no alloy of statecraft or personal feeling in The German monk had formally and publicly denied certain truths which the Church had for ages accepted, and he was summoned to recant or

take the consequences. This was the gist of the quarrel. No ardent advocate of Pope or monk has ever attempted to give it another face. The contest lay entirely within the arena of theology and dogma. The summons to defend his position evoked such amiable and soothing expressions as "Pope and jackass are synonymous terms." "Do you know what I think of Rome? It is a confused collection of fools, ninnies, simpletons, blockheads, demoniacs and devils," and, "If we punish thieves by the rope, murderers by the sword and heretics by fire, why do we not attack these teachers of perdition, these Cardinals, these Popes and the whole swarm of the Roman Sodom that unceasingly corrupt God's church, and why do we not wash our hands in their blood?"

The case was quite different with Savonarola. Prior to his first citation to Rome, he claimed to be a prophet. It lay within the legitimate province of the Pope to test his credentials to this unusual claim to protect the alleged prophet from self-deception and the faithful from imposture. The Italian monk gave as excuse for non-obedience to the summons his physical ailments-which for the time and for a long subsequent period was an honest excuse. At the same time he wrote: "Accordingly, I beseech your Holiness to graciously accept my very true and plain excuses and to believe it is my ardent desire to come to Rome; wherefore as soon as possible I shall spur myself to set forth." In answer to the next summons, he wrote: "Nevertheless, if there be no other way of saving my conscience, I am resolved to make submission so as to avoid even a venial sin," and again, "As to my doc-

trines, I have always been submissive to the Church." Before the next summons reached him a new element had entered the dispute which made obedience superhuman. This was in 1496, when he had been launched into the vortex of politics, and as the supreme ruler of Florence had made treaty with the French Charles of Anjou against all Italian traditions and was rapidly isolating Florence out of the pale of Italian principalities. As the representative and custodian of Italian unity, the Pope took deep offense at this political crime of Savonarola. Henceforth then the ground of quarrel between them has been shifted. first it was question of prophecy-now it is question of politics. The Pope sums up the dispute with the admission that doctrine and personal character had no place in the contention. But he does aver it was a matter of exexacting obedience to his authority. What is the impulse behind this exercise of authority and what the chief obstacle to the yielding obedience? Herein lies the entire riddle involving the name and career of Savonarola. And Savonarola may fail to explain Papal procedure, but he is a faithful and clear expounder of his own. It is evident from his sermons and letters at this period that he believed the Pope was influenced by his political enemies to enforce silence, entrap him in Rome and thus accomplish his downfall and the enslavement of Flor-Because he is convinced of this, and further, that his offense, if any, is only political, he denies that the Pope has a right to constrain his conscience, exact obedience, nor is he obliged to respect the excommunication or suspension.

In justice to Alexander VI. it is fair to record his admirable patience and self-restraint in this protracted duel with the recalcitrant monk. abundant gossip that he lost his temper after an interview with the Friar's representatives, but there is no clear proof of this in his official utterances. Even the Pope's excommunication of May 3, 1497, the severest of all, is full of a paternal dignity—which seeks to justify its own severity. In it he says: "We had commanded him by his vows of holy obedience to suspend his sermons and come to us to seek pardon for his errors, but he refused to obey and alleged various excuses, which we too graciously accepted, hoping to convert him to our clemency. We commanded him under pain of excommunication to unite the convent of St. Mark to the Tusco-Roman congregation recently created by us. But even then he still persisted in his stubbornness, thus ipso facto, incurring censure." Neither is there any evidence in these letters to prove, what Villari so often asserts, that the Pope's action was prompted by the political enemies of the Friar. Villari is a Florentine—at least an adopted son of that municipality, and this may serve to remove the sting of much that he says against the character of Alexander Borgia.

Another fact deserving of notice is that Savonarola never attacks the Pope personally, neither in his sermons nor letters. Villari, too often seduced by his low estimate of Alexander, credits the monk with motives for insubordination based on the alleged simoniacal election of the Pope and his dissolute life. There is not a particle of proof, so far as Savonarola

is concerned, to warrant these cruel inventions. The harshest invective he uttered is in his sermon xii, when he said: "The Pope may be led into error, not only by false reports, but sometimes also from hatred of charity—like unto Pope Boniface VIII., who was a bad Pope." If Alexander was the monster he is painted, certainly Savonarola supplies none of the pigment to besmear him.

To justify his disobedience, the Friar at first interposed his intestinal trouble, and when the Pope persisted in issuing other sommonses he ignored them for a new reason—the suspected sway of his enemies, the Arabbiati, over his Holiness to the effect of belying the defendant and biasing the Pope. When subsequently the brief of excommunication was issued, he adopted another subterfuge to evade its restraints and penalties—altogether incomprehensible and impractical in our day, but in his, both intelligible and crafty. We will give in it the words of his apologist, Pico della Mirandola: "The Church cannot err in the substance of faith, nor in the rules for a godly life. On other points, the Church is not infallible. If this may be said of the Church, more may it be affirmed of Popes and Councils. No sentence of excommunication that has been justly appealed against, or that contains manifest errors of fact, can be held valid or worthy of obedience."

Following up this line of defense, Savonarola preached on Sexagesima Sunday, 1497: "I take it for granted there be no man who is not liable to error. Thou art mad to say that a Pope cannot err, when there have been so many wicked Popes who have erred. Thou wouldst reply that a Pope may

err as a man, but not as a Pope; but I tell thee that the Pope may err even in his judgments and sentences."

This introduces into the discussion the interesting question of Papal Infallibility and the attitude of the Church toward it in that age. article of faith it was not decreed till 1870, and prior to that date it was an open question. Even so Roman a theologian as Bellarmine and stout defender of Papal prerogatives does not presume to call Papal infallibility more than a probable opinion. almost universal judgment was that inerrancy resided only in a general council presided over by the Pope. When driven to his last post Savonarola actually appealed from Alexander to a general council and tried vigorously to persuade Charles VIII. to convoke one. Listening only to the voice of his own conscience—setting up his own standard of rectitudebelieving that he had not erred and convinced that the Pope was misinformed about him through the enmities of his political foes, what more natural than that he would erect the general theological opinion regarding the Pope into a barrier behind which he would continue to throw missives at the advancing enemy. It was a crisis in his life. He recognized it and foretold his coming doom; but whilst it was, as if in the air he would make the most of his freedom and continue to fight and defend-always, however, within the charmed circle of the Church.

This explanation is offered as a palliation not justification of his disobedience—that was unseemly and scandalous—and for the further purpose of contrasting the temper and charity of Savonarola in the midst of the fray with the blind, vulgar rage of Luther under similar circumstances.

St. Augustine writes of St. Cyprian: "If he had faults to reproach himself with in his conduct toward Pope St. Stephen, he has fully expiated them by his glorious martyrdom." May not as much in charity be written of Savonarola?

We close with the great Caesare Cantu's summary: "A man of faith, of superstition, of genius, Savonarola abounded in charity, contrary to Luther, who confided entirely in reason, he believed in personal inspiration. From his works may be taken arguments for and against him. He never denied the authority of the Holy See, though he resisted the Pope, against whom he invoked a council which should reform the Church. He thought to guide the crowd by means of its passions, and as always happens, he became the victim of these passions. He alone is a heretic who obstinately defends something contrary to what is defined to be of faith. The fame of Savonarola remained suspended between heaven and hell; but his end was deplored by all, and perhaps first by those who had caused it. churches of Santa Maria Novella and San Marco he is depicted as a saint, and Raphael placed him in the Loggia of the Vatican among the doctors of the Church; portraits of him were kept and venerated by Florence and great saints. It is said that Clement VIII. swore, in 1598, that if he succeeded in acquiring Ferrara he would canonize him. If the philosophical Naudet called him a modern Arius Mahomet, the devout Touron thought him a messenger of God. Sts. Philip Neri and Catherine de Ricci venerated him as blessed, and Benedict XIV. deemed him worthy of canonization. Not one of the followers of Friar Jerome became a disciple of Luther or a betrayer of his country's liberty. Michael Angelo, who raised towers for his native city and the greatest temple in Christendom, always venerated Savonarola.

SOCIAL LIFE IN COLONIAL DAYS.

BY MARY G. BONESTEEL.

PART II.

The Dutch possession and occupation of that vast tract of land known as New Amsterdam, naturally left a deep imprint upon the social life, manners and customs of the community. Properly speaking, it was not a government colony, only a possession of a huge fur trading company, a community of "Dutch traders," the Virginians scornfully dubbed them, with a few patrons, and high government officials, enough to form, with the wealthier merchant class, a charming social element with its own peculiar and distinctive customs.

Weddings, christenings and funerals were all great social events to the Hollander, who, always fond of good eating and drinking, made of these ceremonies festive occasions on which he could indulge his convivial tastes to the utmost.

As in New England, weddings were commonly celebrated at home; but only because it was considered more fashionable to do so. There was plenty of wooing and wedding in the new colony, for, most of the emigrants havarrived at the same period, the young folks were near of an age, and growing up together married young as had their parents. Some of the marriage customs were very curious and quaint—more curious than pleasant oftentimes,

it would seem to our modern ideas. The newly married, on taking possession of their new home, were oftentimes honored by having a May pole set up in front of the house. thrifty custom was that of taking a collection for the poor immediately after the wedding feast, when all were "mellow with good punch" and therefore in a benevolent mood. The day after the wedding the parents of the bride and groom kept open house; the table was spread with Dutch sweet cakes and fiery egg-nog, and the guests went from house to house congratulating the old people and wishing them joy over the wedding. The Sunday following the wedding was known as "coming out Sunday" for the bride. That happy young matron smiling and blushing, decked out in all her bridal finery, appeared at the morning service of her parish church.

In "Colonial Days in Old New York," by Alice Morse Earle, I have gathered most of these curious old Dutch customs. She says that the christening was the only important event of the "kindeken's" early years. Very soon after he was born, he was taken to church with his sponsers and christened from the "doop-becken," or dipping bowl, by the good Dutch dominie. The bowl itself was made in

Amsterdam from silver coins, given by the good burghers of the colony as an offering to the church.

As in New England, funerals were great social functions; when a man married, he always laid away some particularly fine wine, to be drunk at his own funeral. A Dutch funeral was a costly and most elaborate affair: as soon as a death occurred in a family of any prominence, invitations to the funeral ceremonies—I had almost said festivities—were at once issued. The day of burial, the men guests met at the house of mourning and marched in procession to the grave yard; it was not considered fashionable for women to do so. To them were distributed mourning rings, scarfs, gloves and bottles of rare wine; to the pall bearers monkey spoons (a handsome silver spoon with a figure of an ape on the handle) were often given. A table was handsomely set out with the best plate; wine, punch, tobacco and pipes were furnished, while a curious cake known as "doed-koeck," i. e., dead cakes, were served to all. Such was the display and extravagance at these funerals that it was not uncommon for them to cost two or three thousand dollars, and that of Madam Stephen van Ransselaer's, the patron's wife, was said to have cost nearly twenty thousand dollars. This senseless display and reckless extravagance was denounced in a pamphlet by Robert Livingston. Social life in the middle class was one of extreme simplicity and domesticity.

The ambition of every honest burgher was to possess a house of his own and one that was at least as comfortable if not more elegant and stately than that of his neighbor. The house

was usually built of red brick, often imported from Holland, two or three stories high with a narrow stoop be-This house fore the front entrance. was filled with solid handsome furniture of Dutch manufacture; handsome solid silver service and fine china for state occasions adorned the side boards. The silver brought from Holland was of beautiful workmanship and most quaint and graceful in shape. The housewife's chief pride was in her linen chest, a part of every Dutch maiden's trousseau, and the collection of its ample contents was begun with her birth.

The Puritan Sabbath, and the austere joyless existence inculcated by their stern theory of life never obtained any foothold in New Amsterdam. The Church was well supported and attended, the dominie loved and revered, but he took life easily and pleasantly along with his people.

As a people they were greatly given to holidays; the most important of them being New Year's and May Day. The observance of New Year's Day, by paying and receiving calls, was followed by both English and Dutch from the earliest days of the colony. We know that Governor Stuyvesant followed this pleasant social custom and that a century or more later George Washington pronounced it "a charming custom," and his presidential New Year's receptions were some of the most imposing public functions of his day. Shrove Tuesday and St. Valentine's were minor holidays, but the most curious celebration of all was Pinkster Day, occuring shortly after Whit Sunday-Munster gives a most interesting account of it. The day seems to have been the one yearly holiday for the

slaves. Dressed in odd fantastical coetumes they assembled in great crowds dancing, singing and feasting. Booths were erected for the sale of ginger bread, cider and apple jack; but these Pinkster holidays before long became such drunken revels that they were prohibited by law, and soon fell into disuse.

The session of the colony to the English brought many changes, particularly in a social way; the mixture of Dutch, English and Huguenot society made New York Town a particularly gay and entertaining one, especially for travelers, who describe the social life of the period as most elegant and charming. The town was the business centre of the huge outlying province; it was the seat of law and local govern-The English Governor with his staff, and Crown officials, the commandant and his officers, of the only regular English garrison up to the Revolution, formed a small and exclusive court.

With the coming of the English, balls, routs and dinners took the place of the more primitive Dutch ideas. One of the first theatres in the colonies was established in New York, and became at once a pronounced success. The whole tone of society was strongly aristocratic-to such an extent was this carried that only ladies and gentlemen of fashion wore silks and velvets or powdered their hair, while even the wealthy tradespeople confined themselves to broadcloth and unpowdered locks. Many young Englishmen of birth and position, seeking to better their fortunes, as is common today, married into wealthy New York families, so when the Revolution came this town had many prominent loyalists, and even while the war waged fiercely to the North and South, society amused itself with balls, dinners and private theatricals.

Madam Reidesell, wife of the Commanding General of the Hessians, in her Memoirs describes life there as one not only of comfort but of luxuries, save perhaps as regards fires. says they would not warm their houses in extreme cold weather and suffered greatly from it. She occupied Gov. Tryon's mansion and speaks of the elegant carpets and furniture, handsome china and plate, and says they served six courses at dinner every day with three kinds of wines. seems to have found society in New York quite as elegant and ceremonious as in the German court to which her husband had been attached.

Colonial social life in New York seems to have occupied a middle ground, neither approving nor accepting the Southern mode of excessive drinking, gambling and dueling; nor, on the other hand, was Puritan New England with its stern restraining hand, its austere ideas allowed to gain any ascendancy. Social life was then as it is now, gay, brilliant, elegant, absolutely independent, it was sufficient unto itself.

In a summing up of the social life of all the colonies it is readily perceived the all-prevailing influence of English ideas, as to dress, manners and customs. The reason of it being, of course, the majority of English settlers, who, though they crossed the ocean to change their religion and their politics, did not so readily alter their traditional customs;—it was easier for them to change either of the former than to alter the dinner hour or change the mode of dressing their hair.

Life in the colonies was in theory democratic, but practically it was most aristocratic; the right of precedence was as carefully observed at a fashionable dinner or ball, as in the mother country. The line was strictly drawn between the great land owner and his dependents, between the merchant prince and his clerks, as in England. The marked difference in the two countries lay in the fact that often the poor dependent or clerk might in turn become the great land owner or merchant prince, invested with all the social privileges of his rank. Even the right of suffrage depended upon the amount of property a man held. or as in Puritan New England, the religious test was also applied to the would-be voters.

Social life in the first three centuries of the colonies showed a wonderful. and, considering the scanty means of communication with the Old World. most rapid progress towards refinement of life and manners, and social luxuries and amusements. breaking out of the Revolution, Williamsburg, Annapolis, Baltimore, Philadelphia, Boston and New York each possessed a social element which was the wonder and admiration of all travelers;—they came expecting apparently to find a set of semi-savages and found instead gay and gallant cavaliers as beruffled and bewigged as the best of them, as ready for a high stake at cards as they were expert in the use of their The women as a rule were beautiful, witty and of charming man-A great deal of pomp and ceremony invested every-day, and even family life. Children addressed their parents as Honored Sir or Honored Madam; husband and wife were equal-

ly formal in their mode of address. Even the pleasures of life were taken seriously and with a due amount of pomp. The Marquis de Chastelleux writing home a description of the Philadelphia Dancing Assembly says, "A master of ceremonies presides at these methodical amusements. presents to the male or female dancer a billet folded up and each containing a number; thus fate decides the partner for the whole evening." "These dances," he remarked humorously, "like the toasts we drink at dinner, have some relation to politics; one is called "The successful campaigne," another 'Burgovne's defeat,' a third 'Clinton's retreat.'" Diplomatic mistress Peggy Champlin chose A Successful Campaigne to open the ball with General Washington at New Port.

Although we are accustomed to have the chivalrous and gallant manners of our courtly ancestors highly extolled, vet it is a fact that oftentimes a rudeness and freedom of speech and deed was permitted which seemed almost inconceivable. Chaperones seem to have been an unknown quantity with our colonial dames. It was the usual thing for fair maidens to accompany their gallant cavaliers horse back, they riding on a pillion, to neighboring routs and balls; and it was not uncommon for these same gallants to become quite tipsy, and quarrel and fight over their fair partners or their cards. A French traveler remarks upon this mode of conveyance as a surprising and yet pleasant custom, as he calls it, and adds, "Strangely enough it is the mode with people of most genteel birth and position, I assure you," and naively concludes, "and no harm seems to come of it either."

young Virginia gentlewoman writes to her friend a lively account regarding amusements of the house party at a large country seat at which she is staying—the revels and antics are not dissimilar to those we read of today. She writes: "After we went to our room, and while we were eating our apple pie in bed-God bless youand making a great noise, in came Mr. C. Washington dressed in Hannah's short gown and petticoat, and seased and kissed us in spite of all resistance." Now these were people of the highest gentility as our stately forbears themselves would say. Mr. C. Washington was Corbin Washington and his grandson was the last of the Washingtons to occupy Mount Vernon. Mr. Pinkerd, also a guest at the same time, had a pleasant habit of "seasing" the fair damsels' letters, and of dressing up in their clothes. These two gentlemen having dined at Mr. Wassinberd's, she writes: "Lucy and I were in a peck of trouble for fear they should return drunk just as we were going to bed; they arrived, both tipsy" -this is the soul of truthful brevity. This same young damsel relates an adventure with two "horrid mortals:" "Hannah and I were going to take a walk," she says, "but were prevented by two horrid mortals, Mr. Pinkerd and Mr. Washington, who seased us and kissed us, in spite of all resistance."

Burnaby, writing of New York society, describes a favorite "frolic" among folks of fashion. The young people go for a sleigh ride to a favorite country inn where they eat, drink, dance and romp; returning to town, they pass over what is known as kissing bridge where it is simply etiquette

for the men to salute their fair partners with a hearty kiss.

In spite of this occasional freedom of speech and manners, colonial society on the whole was courtly and ceremonious, yet with a certain primitive simplicity due in part to the surroundings and simple modes of life in comparatively new settlement.

After peace was declared and Washing had been elected President of the infant republic, we find the President and Congress gravely occupied with social affairs, customs and modes of entertaining, compatible with the dignity of the chief executive of the new nation.

By a too great simplicity Washington did not care to lay himself open to the sarcasms of that highly influential monarchial class, nor did he want to invite reproaches from those who bemoaned the decline of republicanism. He therefore submitted a list of questions to Hamilton and Adams regarding his official duties, as to how often he should entertain, how often receive, could he attend private tea parties; and upon their answers to these, Washington based his social life. On Tuesdays and Fridays the President received at these formal receptions at the old Franklin House, Cherry street, New York. Mrs. Washington stood with the Cabinet ladies around her, while the President passed from guest to guest charming all by the fine courtesy of his manner.

President Washington was a great admirer and constant attendant at the theatre, more so than many of his fellow citizens approved of. He always occupied a box, and when the President's party entered, the orchestra struck up "The President's March" while the audience respectfully arose. Thursday evening was devoted to state dinners, and very elegant affairs they were, the menu most elaborate with a profusion of good wines.

Looking back upon these courtly men and women with their silks and satins, their wigs and ruffles, their manners stately and formal but suited to the exclusive republican court, what a gay and picturesque pageant it seems, and what a pleasant contrast to the stern realities of a war hardly over.

With the flood of recent patriotic societies it is apt to be forgotten that the first patriotic society was formed by women in colonial days, some years before the actual Revolution;-"Daughters of Liberty" they called themselves -and as the tyranny and injustice of the British grew, the women of Revolutionary days became more deeply stirred and they were not slow in taking action. They drank no tea, save that of home manufacture, no coffee and sugar, they wore homespun garments exclusively. In Boston patriotic fashionable women agreed not to entertain until the standing army was removed, and the revenue acts repealed. In the South young gentlewomen pledged themselves not to receive any recreant suitors who had failed to respond to their country's call to arms. Liberty tea was a most popular beverage at this period. It was made of sage, straw or raspberry leaves dried in the oven, and was drunk with patriotic toasts at all fashionable tea drinkings.

The Order of the Cincinnati was formed in 1783 at the suggestion of General Knox. The members were exclusively of the army and navy; it was strictly a military and hereditary or-

der. Most amusing is it now to read of the fierce opposition the institution of this patriotic society incited. When the citizens of the young republic learned that a secret military order had been formed, that its honors were hereditary, that Frenchmen were admitted to its ranks, they went to work with speech, lampoon, pamphlet and even law to put down at once and forever this obnoxious order. Washington approved of it and was its most illustrious member, but Franklin ridiculed it, John Adams disapproved of it, while Burke bitterly denounced it.

Burke was a brilliant Irishman who took refuge in the Southern colonies and fought bravely during the war. He had a thorough hatred for the aristocracy and peculiarly for the pretensions of an American aristocracy. He wrote a pamphlet bitterly denouncing the order. He called his article "Considerations on the Order of the Cincinnatie." Mirabeau translated it into French, but it was coldly received in The golden eagle and the blue ribbon of the order was in high favor there: its members were patronized and honored by King and Court. well known and popular with the people was the coveted decoration that, five years later when the French Revolution was well under way, Camille Desmoullin rushed from the Café De Foy and mounting a table proposed a cockade. "What shall it be," he cried to the multitude, "shall it be green, the color of hope, or shall it be blue, the color of the Cincinnati?" absurd and unfounded opposition to the society, being treated with the contempt it deserved, gradually died away; but only in the past few years in certain states has it been revived, the laws having actually prohibited the formation of Chapters within state limits.

In this brief resume of social life in the colonies I have tried to show the general resemblances in the social code of the different colonies, as well as the marked differences and peculiarities. Taking the colonies as a whole, I think we must admit that the social amusements of our ancestors were quite as varied and agreeable as ours of today, while their manners and customs compare most favorable with those of our boasted 19th century.

Peace be to their courtly shades; may our knowledge and reverence for their vanished lives be ever on the increase.

[THE END.]

HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCH EOLOGICAL DOCUMENTS.

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER XII.

SAINT SIMEON OF JERUSALEM AND ST. IGNATIUS OF ANTIOCH.—MARTYRDOM OF ST. SIMEON IN 107.—ST. IGNATIUS.—AUTHENTICITY OF HIS SEVEN LETTERS.—HIS ACTS ARE NOT CONTEMPORANEOUS, AND CONTAIN ERRORS.—ACCORDING TO PRESUMABLY RELIABLE DOCUMENTS THE DATE OF HIS MARTYRDOM IS 107.—SYNOPSIS OF THE HISTORY OF ST. IGNATIUS.

The task of following up so many conjectures has doubtless proved wearisome, but they are stumbling blocks in matters of research and must be cleared away. Documents, such as Pliny's letter, that are of unquestionable authenticity, must be disentangled from a mass of disputed statements, that may, perhaps, remain forever unsettled-documents that should be analyzed from every point of view, if we hope to obtain any historical facts from them. They cannot be ignored, for they may contain some truths; neither can they be accepted

Eusebius, in his Chronicle, places the death of St. Simeon, who was a son or grandson of Clopas, and the Saviour's cousin, in this year.1 The details that he gives elsewhere 2 of the martyrdom of the bishop of Jerusalem were borrowed from Hegesippus, who lived in the second century, and who, as a Jewish convert, must have been well informed in such matters. persecution began with uprisings of the populace against the Christians in The cause of paganism several cities. was espoused in Jerusalem by the Ebionites, the Essenes or "elkasaites" heretics; one of the former accused Simeon of being a Christian and of be-

as conclusive. History, as well as Art, loses much of its charm when it becomes purely critical. Therefore every historian rejoices when sure ground is gained at last and he may progress fearlessly. In the year 107 two renowned Christians, St. Simeon, bishop of Jerusalem, and St. Ignatius, bishop of Antioch, were executed.

¹ Eusebius, Chron.

^{· 2} Hist. Eccl. III.

longing to the race of David.1 The motive that prompted this search for the descendants of David, that had been stopped under Domitian, is not known; it shares the fate of many events of this epoch, so inexplicable as history. Some rumors, that foreshadowed the terrible revolt of 116, may have spread through the Jewish provinces and caused the Roman authorities to mistrust the last obscure representatives of the ancient royal race. However this may be Tiberius Claudius Atticus,2 consular legate to Palestine, accepted the two-fold accusation brought against them. venerable and holy Simeon-then 120 years old-was tortured for several days; his courage won the admiration of Atticus and of all who were present at the ordeal. He was finally crucified: but the search for David's descendants was continued, and after Simeon's execution it was discovered that his accusers were themselves of the same family. They in turn were condemned to death, and so the shedding of innocent blood was avenged.

St. Simeon's story may be told in few words, but that of St. Ignatius requires closer examination, although it contains nothing baffling to research. The points questioned in the life of Antioch's great bishop are simple enough when not willfully complicated and obscured. The acts of his martyrdom were not written by contemporaries, although they were taken in part from authentic documents.³ They state

with accuracy the date of his condemnation, but they are not correct as to the circumstances that attended it. On the other hand seven epistles of St. Ignatius, addressed respectively to the Ephesians, Magnesians, Tralliens, Romans, Philadelphians, Smyrnians, and to Polycarp, are undoubtedly authentic.4 They contain his views and are stamped with his personality, and enable us moreover to reconstruct the story of his martyrdom, if not of his whole life, while the Acts are only to be relied upon for the date of his death.

The latter has been well proven. Eusebius states in his Chronicle that Trajan's persecution began at about the year 107,5 and that St. Ignatius was martyred at that time. The chronological notes given in the Acts are so accurate that they must have been taken from some ancient record. The date they give of the condemnation of the Bishop of Antioch is "the ninth year of Trajan's reign;"6 this was the customary manner of expressing dates in the eastern part of the empire; his death is said to have occurred in Rome on December 20th, "Sura and Senecion being consuls for the second time" -as the well-known formula always read.7 These dates correspond to the statement of Eusebius, for the ninth year of Trajan's reign ended in January, 107. It was therefore in the month of January, 107, or before the close of the ninth year of Trajan, that Ignatius was condemned to death, and

¹ Hegesippus, in Eusebius, loc. cit.

² Cf. Borghesi, Oeuvres, vol. V; Marquardt, Rom. Staatsv. vol. I.

³ This refers to the Latin text of Usher and the Greek text of Ruinart.

⁴ In reference to the authenticity of the seven letters see Funk Opera Patrum apost.; Die Echtheit der ignatianischen Briefe, Tubingue; Lightfoot, St. Ignatius and St. Polycarp.

⁵ As we have already seen it began at an earlier date.

⁶ Ruinart, Acta sincera; De Rossi, Inscript. christ. urbis Romae.

⁷ Ruinart, p. 707; De Rossi, loc. cit. One of the most ancient of the Christian inscriptions, that bears a date, mentions particularly: SVRA ET SENEC. COSS. Ibid, p. 3.

eleven months later, in the same year, while Sura and Senecion were consuls, he was executed. The author of the Acts seems to have had at hand some Eastern document, relating to the sentence passed on the Saint of Antioch, as well as a Roman record of his martyrdom, for the formulas used are servile copies of the oriental text in one, and of the Roman in the other.

The date of St. Ignatius' death is therefore settled; this assertion is further upheld by a valuable inscription to be discussed later. Some historians claim that little is known of this martyr save the time of his death. 2 Information concerning St. Ignatius may be derived from sources other than the Acts. Contemporary documents throw into bold relief the great part played by the Bishop of Antioch, while they also accentuate his powerful personality; as a rationalist writer has aptly put it, we can extract from them "what is incontestable in the history of Ignatius." 3 The circumstances attending the arrest of the Bishop are not known; it may have been due to a written denunciation, or to an uprising of the people. Not being a Roman citizen he was sent to the capital as one destined for the wild beasts in the Flavian amphitheatre.4 pressing were the demands for human

sacrifices that victims had to be selected from among the convicts of the provinces.⁵ This did not exclude the possibility of other tortures: the condemned were sometimes ordered to the stake:⁶ if they escaped the wild beasts they encountered death by the sword or dagger of the gladiators.⁷ Ignatius expected to die "either by fire, sword or beasts," confident that "under the edge of the steel, as well as when surrounded by beasts, he would ever be near God."⁸

His serenity remained untroubled, in spite of the anguish of expected torments, the fatigue of the voyage and the harsh treatment of his guards. He bore in his heart, like St. Paul, "solicitude for all the churches,"9 but to that of Antioch, left widowed by his absence he gave the tenderest and most faithful remembrance; he watched eagerly for news of it, constantly sent words of consolation and advice to its adherents, and solicited prayers in their behalf on every side. 10 The Romans at times granted their prisoners some little freedom, and this enabled Ignatius to preach to the Christian colonies through which he passed,11 and to correspond with his flock. Forgetful of his sufferings, he pleaded with them to obey their bishops, 12 he quieted dissensions,13 turned aside the

¹ We reject entirely M. Harnack's hypothesis in Die Zeit des Ignatius according to which St. Ignatius would have lived under Hadrien.

² Aube, Hist. des pers.; Havet, le Christianisme et ses origines.

⁸ Renan, Les Evangiles.

⁴ Digeste, XLVIII; letters from the churches of Lyons and Vienna in Eusebius, Hist. Eccl.; Pasteur; Epistle to Diognetus; St. Justin, Dialog cum Tryph; Tertullien, Apol.

⁵ Men of known strength or celebrity were sent by preference. Digeste l. c.

⁶ Ruinart, letter from the Church of Smyrna on St. Polycarpe's martyrdom; Passio S. Pionii; Acta SS-Fructuosi, Augurii, Actes SS. Carpos; Papylos and Agathonicius in Revue arch. December, 1881.

⁷ Passio SS. Perpetuae, Felicitalis, Ruinart; Eusebius, Hist. Eccl. VIII.

⁸ St. Ignatius, Ad Smyrn

⁹ St. Paul, II Corinth, XI, 28.

¹⁰ St. Ignatius, Ad Ephes. 21; ad Magues, 14; ad Trall., 13; ad Rom., 9; ad Philadelph., 10; ad Smyrn., 11; ad Polycarp, 7—St. Polycarpe, Ad Philipp., 13.

¹¹ St. Ignatius. Ad Phil., 7.

¹² Ad Ephes.; ad Magnes; ad Trall.; ad Phil.; ad Smyrn.; ad Polycarp.

¹³ Ad Phil 3; ad Smyrn., 8.

indiscreet praise lavished on him¹ and unmasked the heretics who despised "the resounding mysteries, worked out in the silence of God, giving as a mark of their error "the lack of affection they showed towards widows and orphans, towards the afflicted, the captives, the hungry and the thirsty," and used the very chains he bore and the martyrdom towards which he was journeying as irresistible arguments against them.2 Bishops, priests and Christians from all parts crowded about him, visiting him in the houses where he halted, bestowing the most respectful care and attention on him: these scenes were so striking as even to impress the pagans. Lucian records them, with but a slight touch of satire, in his curious romance on the Death of Peregrinus.3 We can follow stage by stage, as it were, the triumphal journey of St. Ignatius across the Christian Orient. After leaving Antioch he seems to have been taken from Syria to proconsular Asia, either overland through Tarsus and Colossus, or by water from Seleucia to the coast of Pamphlia. He then passed through Laodicia and Hieropolis. In Philadelphia, finding dissensions among the faithful, he cried to them "as if with the voice of God."4 From Philadelphia he went to Sardus, then to Smyrna, where he was joined by delegates from several churches: the bishop

Onessimus, deacon Burrhus and three Christians, Crocus, Euplus and Frontinus, all from Ephesus;5 bishop Damasus, two priests Bassus and Apollonius, and deacon Zoticus from Magnesia;6 and bishop Polybius from Tralles.7 This sojourn of Ignatius in Smyrna seems to have been pro'onged: he counted among his friends in that city its bishop Polycarp, destined to become in later years one of the brightest lights of the Asiatic Church; also a holy woman, Atcaeus, whose brother, as municipal judge, took an active part in the martyrdom of Polycarp; Eutecnus and Attalus, whom he called his "well-beloved," Daphnus, whose "incomparable" friendship he praises and the wife of Epitropus, with her children and her household.8 From Smyrna Ignatius was led, like St. Paul,9 to Troas, whence he was to embark for Europe. A deacon from Ephesus, Burrhus, who accompanied him, served him as secretary.10 At Troas they were joined by Philon, a deacon from Cilicia, and Rhaius Agathopus, who seems to have come from his beloved Antioch.11 From Troas he set sail for the Macedonian port of This was the customary Neopolis. route of travel, and had been taken formerly by St. Paul. The Christians in Philippa received Ignatius with joy: they extended the same sympathy to his companions in captivity,

¹ Ad Trall.

² Ad Ephes; ad Trall; ad Smyrn.

⁸ Lucian seems to have had the epistles of St. Ignatius for reference; see Funk, Opera Patrum apost, and Lightfoot, St. Ignatius and St. Polycarp.

⁴ Ad Phila.

⁵ Ad Ephes; ad Magnes; ad Trall; ad Rom.

⁶ Ad Magn.

⁷ Ad Trall.

⁸ Ad Ephes; ad Magnes; ad Smyrn; ad Polycarp.

⁹ Act. Apost. XVI, 8, 9.

¹⁰ Ad Phil.; ad Smyrn. 11 Ad Phil.; ad Smyrn.

Zosimus and Rufus, who are mentioned for the first time at this point, and who were either arrested with him in Antioch or joined his convoy on its way to Rome.1 At Philippa we lose sight of the saintly pilgrims.2 They probably went as far south as Thessalonica, and, avoiding Macedonia, reached Dirrachium; from there they crossed the Adriatic, and went either by land to Benevento, or followed the Appian Way; if they rounded Italy to the right of Messina they reached the Gulf of Naples, as did St. Paul; but according to the Acts they only touched port at Rome, at the mouth of the Tiber.3

During the early part of this journey, between Smyrna and Philippa, St. Ignatius wrote the seven epistles that have come down to us and from

which the foregoing details have been taken. He despatched them to the Ephesians, the Magnesians, the Trallians and the Romans from Smyrna; those to the Philadelphians, the Smyrnians and their bishop Polycarp, were sent from Troas. Every page of this correspondence breathes its writer's wonderful peace of soul and ardent thirst for martyrdom. The letter to the Romans is the most justly celebrated. It is quoted in every memoir. No document of early Christianity or pagan antiquity can vie with it. Its defects in regard to literary form, its passages, its unnecessary length and frequent repetitions disappear and are overshadowed by its incomparable grandeur and loftiness of thought.

TO BE CONTINUED.]

THE EDUCATIONAL VALUE OF HAWTHORNE.

BY MARGARET S. HART.

Hawthorne's fame was established long ago; a past generation paid their homage at its shrine, and we of today only emphasize the tribute with a deepened reverence; and yet,—are we conscious, we Americans, of all that we possess in Nathaniel Hawthorne? Do we appreciate all that we can realize out of the riches of this possession?

England, "our old home," as Hawthorne called it, rejoices in its wealth of classic literature, and all the world, both old and new, lays grateful stress on what it owes to the one world-poet, —to Shakespeare; but if "humanity is a mighty bond, and nationality strengthens its fibres," it is good to know that we possess as our very own, and as essentially an outgrowth of our peculiar life and environment,-in as much as genius may be called an outgrowth,-an imaginative artist, who perhaps stands as high in the region of English classic prose as Shakespeare in that of poetry; and whose creative power, as well, was considered so eminent by a finely discriminating critic, like our Lowell, that he tells us,-although he would not be so rash as to institute a comparison between Shakespeare and Hawthorne, yet he would say that he believed the world will

¹ St. Polycarp, ad Philipp,

² Ibid, 9.

³ Martyrium S. Ignatii, 6.

sooner see a second Shakespeare than a second Hawthorne! The generality of intelligent men and women have read and enjoyed The Scarlet Letter, The House of the Seven Gables; -- perhaps Blithedale Romance; and that is They have read; they have not thought. They do not even suspect the deep streams of meaning under the gentle and easy surface flow of the absorbing story and the liquid English. They are well-nigh unconscious of the philosophy, of the poetry, and of the fruitful suggestiveness of the underlying, yet so transparent, thought. There is a whole world in Hawthorne yet unexplored.

But before we glance at his educational value for the mature intelligence, let us look at him in relation with the child-mind. The author of the paper already referred to tells us:—

"To the child in his earliest years, the most direct appeal to the imagination comes from the clear-sighted dweller in the ideal world;" and again,—

"He, the child, is prone to believe, not to disbelieve, and to him should be brought the truth tellers; those, that is, who themselves believe, whose eyes are open to the things of faith;" and a little later on,—

"Fortify in him that power of seeing with the eye of faith, which is so soon to be assailed by hard contact with things visible and tangible;" and then he asks.—

"Is there not a body of literature, which, by its simplicity, its reliance upon elemental truths of the soul, its homely instincts, its free spirit of wonder and belief, appeals directly, surely, to the imagination of the child?"

Now it will not take us long to assure ourselves that these four remarks and questions very forcibly apply to, or are answered by, Hawthorne's writings for the young.—his Wonder Book, Tanglewood Tales, and The Whole History of Grandfather's Chair, not to mention many other separate stories and sketches, appropriate to childhood.

First, Hawthorne "is a clear-sighted dweller in the ideal world," whose imagination is not rendered unintelligible and uncommunicative by complexity of either subject or expression. When Hawthorne speaks to the little one, the simplicity of genius meets the simplicity of nature, and the child's mind is enkindled, without the artist's mind having stooped. Unlike so many unwise writers for the young, he does not lower the subject or expression to suit the child's powers and taste;he simplifies it; and besides the evident proof of this in the conception and wording of his exquisite stories, we have his own word for it: *-- "The author," he says, "has not always thought it necessary to write downward, in order to meet the comprehension of children. He has generally suffered the theme to soar, whenever such was its tendency, and when he himself was buoyant enough to follow without an effort. Children possess an unestimated sensibility to whatever is deep or high in imagination or feeling, so long as it is simple, likewise. It is only the artificial and the complex that bewilder them."

Now, as to applying the second remark:—All Hawthorne's works are distinguished by a spirit of faith that adds a weight of moral value to their artistic worth; his "eyes are open to

^{*} Preface to Wonder Book, Nathaniel Hawthorns.

the things of faith" in a very peculiar way; he lives in the light of unseen things much more than in view of the seen. Christian faith in God, and, built on this, all that faith in the ideal which exalts a man, were essentially characteristics of Hawthorne; they breathe healthfully in everything he ever wrote; and so, too, through his children's classics, which rest upon the double foundation of imagination, -the inspired intellect, and faith,the inspired heart. The one makes them beautiful; the other, true. How many earnest teachers are looking around for good moral influences in the development of their pupils. "The end of education is the formation of character," as well as the cultivation of intellectual vigor. And how often the sympathetic teaching of such bright, attractive, healthful literature, as the works of Hawthorne's genius, might better fill the hours devoted, in the school curriculum to a pompous smattering of psychology.

In the Paradise of Children, who that has once read it, can ever forget that exquisite closing paragraph on "hope," with which he winds up his version of Pandora's story?-" And to tell you the truth, I cannot help being glad,—(though to be sure it was an uncommonly naughty thing for her to do) -but I cannot help being glad that our foolish Pandora peeped into the box. No doubt-no doubt the troubles are still flying about the world, and have increased in multitude, rather than lessened, and are a very ugly set of imps, and carry most venomous stings in their tails. I have felt them already, and expect to feel them more, as I grow older. But then that lovely and lightsome little figure of Hope!

What in the world could we do without her? Hope spiritualizes the earth; Hope makes it always new; and even in the earth's best and brightest aspect, Hope shows it to be only the shadow of an infinite bliss hereafter!"

Coming to the third remark, chosen for illustration from the paper under discussion, it seems to me that it is so thoroughly in sympathy with the great Romancer's whole life and labor, as to call forth a wealth of illustration that embarrasses by its very riches. What was Hawthorne's whole life-work but a great act of faith in the ideal? and its noble vindication? He lived in the ideal world of thought and feeling, and, to follow him, we must go there too. Truth, goodness and beauty were to him objective realities, much more than the tangible things of sense. The main idea of his studies entitled The Artist of the Beautiful, and The Great Stone Face, is a vindication and exaltation of the ideal as opposed to the material and sensible. Owen Warland is a champion of the Beautiful; Ernest of the Good; while their spirit of truth breathes through all the author's Coming again to his childwork. classics,-they are richly fanciful, simply lotty, and healthfully trustful, as the child's soul itself. "The power of seeing with the eye of faith" belongs already to the little one; Hawthorne "fortifies" it. In The Chimæra, from Wonder Book, we find: "And Bellerophon put his faith in the child, who had seen the image of Pegasus in the water, and in the maiden who had heard him neigh so melodiously, rather than in the middle-aged clown, who believed only in cart-horses, or in the old man, who had forgotten the beautiful things of his youth."

And again, after the most charmingly fanciful description of the winged steed and his heroic rider, he closes the winning story with: "Then Bellerophon embraced the gentle child, and promised to come to him again, and departed. But in after years, that child took higher flights upon the ærial steed than ever did Bellerophon, and achieved more honorable deeds than his friend's victory over the Chimæra. For, gentle and tender as he was, he grew to be a mighty poet!"

The Wonder Book, Tanglewood Tales, The Whole History of Grandfather's Chair, are well, but not widely known. The great bulk of our boys and girls have never heard of them; and yet, "by their simplicity, by their reliance upon elemental truths of the soul, by their homely instincts, by their free spirit of wonder and belief" they are as valuable to the child mind and character as any of the first classics of the language to the mature intelligence and heart of men and women. To how many are they treasure hid!

But there are "children of a larger growth," whose first spring-tide never enjoyed the advantages of education that cluster thickly around our young people of today; and to them also would I appeal, as to the educational value of Hawthorne.

"Genius is the great educator." From the well springs of the creative mind our own dimmer intelligences are refreshed, invigorated and inspired. But we must not merely sip the sparkling fluid, and amuse ourselves with its glittering surface—play. We must drink deep and long. And then only shall we know the treasure to our lives in the men of creative power God has

given us; - then only shall we begin to realize what we hold and possess in the rare and shrinking genius of Nathaniel Hawthorne. How many in the world of culture and imagination gratefully acknowledge mind's prime indebtedness to the inspiring study of Shakespeare. But if Hawthorne were studied as well as read, how many, too, would pay grateful tribute to the quickening influence of his imaginative insight, his emotional and moral power, and his exquisite refinement of thought and feeling, all shining through the transparent medium of his perfect English. Hawthorne is a master, shy and humble as he was; he is a philosopher and poet. You read his tales or sketches for the first time and you have only opened the door into the chambers of his genius, not entered there. first glance through the open door-way is charming to be sure; and so winning and attractive that the great crowd of comers pause, and never go any farther in: satisfied that no other can be more beautiful than this very entrance view. You read a second time; now the draperies are pulled aside, and you see down through long corridors, where light floats in through prismatic glasses, brilliant, yet tender; where music, not so much sweet in itself as wondrously inspiring, impels the ear and enters at the heart: where rich and beautiful designs of form and color trace their shining way from sunny floor to arching, shadow-haunted roof; and where the very atmosphere invites the soul to a meditative repose that is all action, and yet peace. But the best part of this new vista is that in opening our eyes to what we had not even suspected there before, it convinced us also that there are still new charms and wonders, undiscovered as yet, but only waiting to open out their treasures to our growing sympathy, and keener reverence. Then we shall read, and re-read, and always find something more.

If "intellectual insight is the purest ray that falls from heaven," do we not owe richer gratitude to Hawthorne's vision? To the deepest problems and most common questionings of human nature has not his genius transmitted the light of truth? Does that human heart he studied so patiently, and with so much reverent desire to find and ease its burdens,*-"burrowing to his utmost ability," as he tells us, "into the depths of our common nature for the purposes of psychological romance, and pursuing his researches in that dusky region, as he needs must, as well by the tact of sympathy as by the light of observation;"-does that heart of humanity yield no loving recognition of his sympathy and his pains?

It is his airy fancy that makes Hawthorne a romancer; in his lofty imagination he is a poet; but it is his "richveined humanity" that makes him a teacher while all three of these characters work together in educating and uplifting the mind that studies him. His psychological romance, his fine imagination, and his rich human sympathy are three springs, to one or to all of which we may go for intellectual and moral nourishment, and drink deep and long all our lives through, without exhausting them. Genius, in a way, is limitless. Is The House of the Seven Gables a powerful and absorbing fiction that lures us for a little

while from the prosy surroundings of our daily lives into the airy realm of fancy? It may be so, but undoubtedly it is much more. It is a drama of life in one of its most striking phases; it is a powerful and finished conception of the retributive judgment of crime, of "the wrong-doing of one generation living into the succeeding ones," it is the characterization of a group of beings, each one distinct, finished, and warm with the breath of life; it is a mosaic of thought and feeling, rich with fruitful suggestiveness and interpretations of human problems,—to any mind that will think, as well as read.

No such paper as the present can even begin to suggest the many and various lines of study that may be most profitably and enjoyably pursued in the world of Hawthorne; and among his lighter tales and sketches, as well as in the great romances. We may remark how The Birthmark, The Artist of the Beautiful, and The Great Stone Face illustrate three different classes of the soul's ideals;—how Ethan Brand, Lady Eleanore's Mantle and The Man of Adamant pierce to the core of human nature's triple pride; -how The New Adam and Eve, The Procession of Life and Earth's Holocaust cast the penetrating light of genius upon social problems and questionings; -or again, -how Buds and Bird-Voices, and his other nature studies, show the keen, sympathetic insight, and fine appreciation of the analogies existing between the exterior world of nature, and the interior world of man, that betray the imagination and the glow of a poetsoul. But this is merely to suggest; leaving to separate discussions the

^{*} Preface to The Snow Image and Other Twice Told Tales, Nathaniel Hawthorns.

analysis and study of individual works. While the writer hopes that this mere sketch,—springing, as it does, from her own grateful realization of what Hawthorne-study has been to her intellectual development, and also to that of many others under her direction,—may help towards a new

impulse in the appreciation and study of that "rarest genius America has given to Literature," so that growing numbers of intelligent and receptive minds, both young and old, may be brought to realize the high educational value of the study of Hawthorne.

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

'THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

THE WORK OF PARENT AND TEACHER.

It has been the aim of the Teachers' Council to endeavor to guide and help the teacher in the work of teaching the young. But, it must not be forgotten that the duty of teaching and training the young is not confined to the teacher alone. The responsibility of the parent does not end the moment it has turned the child's face towards the school house with the admonition to "be good boys and girls and study their lessons." True, the child has been turned over to the care of one who stands in loco parentis, but the obligation of the parent must not stop here, any more than its interest and affection for that child should stop here. The duty of the parent is to strengthen the hands of him or her who becomes the custodian of the child. If the parent respects the teacher the child will do likewise. If the parent criticises the teacher and uses language about that teacher that would be impudence if re-echoed by the child, then the parent does a great injustice to both teacher and child. The first duty of the child to its parents is honor, respect, obedi-

"Honor thy father and thy mother" is the command of God, and the words "father" and "mother" here do not merely mean the natural parents of the child, but those also who stand in loco parentis, the aged, their superiors. The child will follow the bad example of its parents or elders much more readily than it will their good example. It will repeat things said by its parents and elders that should not be said much quicker than it will repeat the things that should be said, hence it behooves parents to be exceedingly careful what they say of one another before their children, and equally so what they say about the teachers who stand in their places during school hours.

Next to teaching their children proper respect for their teachers, parents should see to it that their children attend school regularly, and prepare their "home work" properly. Notes to leave school before the expiration of the session, to remain at home for unreasonable causes should never be given. How little parents realize the

extent to which they teach children prevarication, and even falsehood, by the contents of these notes. let Katie stay home this afternoon; it is necessary." "What is the necessity, good mother?" "O, well, it is a nice afternoon, and I think a little fresh air will do the child good." "But, you say, in your note, it is necessary!" "O, well, you know that's only a matter of form: you must make some excuse!" And that excuse is a lie! How long will it be before the child adopts the "matter of form" of the mother to the mother? Mistaken kindness on the part of the mother often does a world of harm, harm which that fond mother would, too often, give half her life to undo, but sees only when it is too late to remedy.

In the face of all modern ideas of equality, the government of the family -as well as that of the school-must be absolute; mild, not tyrannical. The laws of nature and the voice of reason have proclaimed the dependence of the child upon the parent and upon his representative. The weakness of youth must be repressed by experience. Parental kindness is too apt to degenerate into parental weakness. "Won't you do this for mamma?" is too often answered with, "No, I won't!" reins should always be gently drawn; not jerked like a curb line at one time and dangled loose at another. Uniformity in parents produces uniformity in children. To whip one minute and to caress, or let the culprit go unpunished for the same offense, at another, cannot fail to weaken parental authority. Let parents—and teachers as well-think before they threaten, and then do what they threatened to do.

"I will whip you, if you don't mind me," says the angered parent. "I aint afraid," says the child. The parent flies towards it in a towering rage, and the boy prefers flight to broken bones. "You may go this time, but you will get your punishment with interest the next time you disobey me." "Will I?" thinks the boy. It is experience that gives the parent the lie. "But," you will tell me, fond parent, "whips and birches and rods, were the scourges of by-gone ages; the present age is more enlightened. Now, law is reason and authority is mildness." Parent, beware of that reason which makes your child dogmatical and of that mildness which makes him obstinate.

There is such a thing as the rod of reproof; and it is true that in many cases, reasoning produces a better effect than corporal punishment; but this is only in those cases in which parents have recognized their responsibilities and met them only as true parents can meet them, and where they began to do so in time.

Let children, then, be properly admonished in case of disobedience; when this fails, try the harsher method. But, be careful never to begin to punish until your anger has subsided. It you do, punishment fails in its object and your authority over the offender is at an end. The aim of punishment is reformation, not revenge. It too often happens that the penalty visited upon a youthful transgressor by both parent and teacher proceeds less from reprobation of the offense than from anger at disobedience. Remember that scolding is directly the reverse of weighty reasoning. It is the dying groan of good government.

Never let it be heard under your roof, unless you want to turn your home into a nursery of faction, which may some day turn, not against you alone, but in opposition to the parents and guardians of your country.

Patriotism as well as charity begins at home. Let, then, the voices of concord and truth be heard in the family; they will be re-echoed in the schoolroom; they will beget a love of order in both, and, spreading to society at large, will, crowned by God's blessing, fill our land with useful and law abiding citizens. Let parent and teacher work hand in hand for the advancement of the child, and in the grand work of raising to life its buried intellect. By so doing they will open to themselves the path of true glory and merit to shine forever like the stars in the firmament.

MORAL OBLIGATIONS OF THE TEACHER.

The true teacher will always bear in mind that the child entrusted to his care is to be fitted to cope with the questions and issues that surround men and women in everyday life. By this it is not intended to imply that moral and religious instruction are not to be considered, because they form very important questions in everyday life; but God has given Cæsar claims upon us as well as upon Himself, and He has commanded us to "render unto Cæsar the things that are Cæsar's and unto God the things that are God's." There are certain eternal truths that children are to be taught to fit them for their eternal home hereafter, and these truths it is a mortal sin not to teach, and a mortal sin not to know, the opportunity for learning them being at hand. But, inasmuch as God has placed us in this world to prepare for the next, we must be furnished, also, with the means necessary to meet the requirements of this world. Hence the wise teacher while imparting knowledge, should always keep in mind the various faculties of the child, and under no circumstances permit his penchant for any department of knowledge to allow him to ignore the fact that it is his mission to develop the child-mind, rather than pour into it a mass of disintegrated and disconnected facts which are intended to pass for knowledge.

It is the duty of the teacher to know the value of each study, its relation to the mental faculties, and how best to teach it so as to give each of these faculties its due share of culture.

The man or woman,—no matter what his or her position in life may be -who would command the respect of pupils or associates, must always be careful to avoid condemning, or even venturing an opinion upon subjects with which they are not thoroughly acquainted, and in which their prejudice plays a more conspicuous part than their knowledge. It does not take long for them to make this state of their mental condition evident to some of their associates, at least, and this done, it will not take long for others to share this knowledge, and the teacher's standing is impaired for life.

The "fad worshipper" is not an honest teacher. He is narrow, sees but one thing at a time, and that darkly, and, too often, imagines that what he

does not know or has not heard of, does not exist. Even his "fad" has but a slight hold upon him, for he soon abandons it for another, and flatters his vanity with the idea that in so doing he is giving evidence of being "progressive." Within what a narrow circle would our lives run were we confined to the paltry measure of our own seeing and doing! The key to a wisdom, power, and intelligence beyond the accomplishment of centuries by their own unaided doings has the child who can read understandingly, "This is a man." For this work the teacher can hardly be too well prepared.

We should see to it therefore, that no narrowing, belittling motive be permitted a place in the minds or to influence the efforts of those who teach or of those who are being taught, but that the hearts of our rising generation be filled with high and noble aspirations—aspirations that lead to a proper conception of the duties of man to man and of man to God. We should see to it that our children be instructed for the great end for which they were created and also that they may perform their part in the great drama

of earthly life in the manner God intended they should, in proportion to the talents He has given them. This rule being followed, we shall have no need to fear for the coming generation. Science and religion will walk hand in hand, as they must when they understand each other. Fidelity to the laws of God will beget and strengthen fidelity to the laws of country. Fidelity to both these will beget fidelity to public trusts, and place Educationtrue Education on the lofty pedestal she is intended to occupy. God has given us light and He has also given us eyes to see it. He has filled the world with harmony and melody and He has given us ears with which to enjoy them, and, if He has implanted religious elements in man He has also given him the means of fitting culture. To the spiritual cry from within us He has answered with Revelation and Truth. These are valuable arms in the hands of the true teacher. With these he can mould both the children of God and the children of the country. him, then, open his eyes that he may see beyond himself, and fulfill his high and holy mission as he should.

Q.

HOW THE LIBRARY MAY SUPPLEMENT THE WORK OF THE SCHOOL.

There is no greater auxiliary to school work than the School Library, provided the books upon its shelves have been selected with proper care. If we would cultivate a taste for reading in our boys and girls we must give them something worth reading. It must be devoid of trash and cant; it must be natural and such as we would read ourselves. Of course, the entire

library should be governed by a moral tone, but the examples held up for imitation should be real boys and girls; real men and women, and not characters that never existed and that would have been pitied if not despised if they had.

Then, too, books should be entertaining as well as instructive; full of life and action; within the comprehen-

sion of the children who are to use them; and when treating of historical personages or incidents, they should be fair and unbiased. It is a source of great regret that so little juvenile literature in English is adapted for children. That it is written to be sold to children, is most true; but is it written within the grasp of the child mind? Modern or rather English speaking pedagogy imagines that anything written in childish language is silly. It is not half so silly as writing something for children that is barely within the comprehension of the adult Unfortunately, childhood is crowded out of the life of the average American child, and he is driven into maturity before he has seen the bright sunlight of the happiest period of child life. Hence, the book that is now put into his hands deals with subjects beyond his years to comprehend and is written in language that none but a grammarian can grasp.

Let us fill our school libraries with books adapted to the use of the various grades which compose them. these books deal with fables and stories in which the characters, whether animate or inanimate, speak. Children love to know and repeat what others say. The flattering words of the Fox; the foolish vanity of the Owl; the dialogue between the Bee and the Humming bird; the dignified language of the sturdy Oak to the trees around it; the simplicity of the Violet, etc., etc., all give ample opportunity for interesting the young child and for filling its mind with moral lessons at the same time. For older children biographies of well known characters in history, science, etc., may be given; and if these are written in a style at-

tractive to the child (as well as to the author) they will not fail to be read with avidity. These might be followed with stories from history; stories of industries and inventions; stories of human life, in various parts of the world, accompanied by intelligible reasons for this diversity in the modes of life of mankind in different climates, etc., etc., and the interest of the average boy will be kept up. Barring a little bigotry here and there, especially in the volumes dealing with Spain and Italy, Oliver Optic's "Young America" series is admirably adapted to hold the interest of boys and girls and, at the same time, fill them full of valuable information concerning European travel and life in foreign lands.

Publishers of school books are now vieing with one another in the production of every variety of "supplementary readers," and it cannot be denied that they are doing a good work. But too many of them are still tied down to pedagogic lines. must treat subjects "just so:" the order of instruction "must be graded," and the child must not know what a piece of coal is until he has reached the grade that deals with the "carboniferous period." True pedagogy or rather true psychology, studies the child mind and follows it, -catches itbefore it attempts to chain it to the car of Pedantry.

The School Library can become a very powerful adjunct to school work under the conditions outlined above, and no school should be without one. In this day of wide reading, there should be no difficulty in stocking a school library with suitable books, for both teachers and pupils. An encyclopædia, a biographical dictionary,

a gazetteer, a large dictionary, etc., will be valuable auxiliaries to the study of geography and history and for elucidating reading lessons. Illustrated books of travel will also be found of great value in geography and history. Then, there are standard works of fiction which are not out of place in a school library; among these may be mentioned Cooper, Irving, some of Hawthorne's works, Scott, Dickens, and a host of others.

Let us have a School Library, then, in every school, and let the pupils be allowed to take the books home, or to the places they call home. Books are "the friends of the friendless" and "the library is the home of the homeless." In times gone by evil spirits were driven away by "bell, book and candle;" today evil associations are often prevented by book and candle. Cultivate a taste for reading in our youth and give them the means of gratifying it, and you place them on the high road to good citizenship, and good citizenship is the first step to the removal of political corruption.

EDUCATIONAL THOUGHTS.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

It is much easier to be critical than correct.

Children have wide ears and long tongues.

Habit when not resisted, soon becomes necessity.

Learning is wealth to the poor, and an ornament to the rich.

He most lives who thinks most, feels the noblest, acts the best.

Books are the best things, well used; abused, among the worst.

Experience keeps a dear school but fools will learn in no other.

Good actions ennoble us, we are the offspring of our own deeds.

The books which help you most are those which make you think most.

There is nothing so kingly as kindness, and nothing so royal as truth.

What a man does for others, not what they do for him, gives him immortality.

We seldom find people ungrateful, so long as we are in a condition to serve them. Half the gossip of society would perish if the books that are truly worth reading were but read.

He that will believe only what he can fully comprehend must have a very long head or a very short creed.

A bad workman quarrels with his tools, a bad teacher quarrels with his pupils. Result not hard to imagine.

He that promotes Gratitude pleads the cause of God and man; for, without it, we can neither be sociable nor religious.

The man who is afraid to submit a question to the test of free discussion, is more in love with his own opinion than with the truth.

The scholar without good breeding is a pedant; the philosopher, a cynic; the soldier, a brute; the teacher, a clown; and every man, disagreeable.

Good teachers will train their children to love God and their fellow creatures; to love virtue and truth; to love their country and to obey its laws.

Of all the vices to which human na-

ture is subject, treachery is the most infamous and detestable, being compounded of fraud, cowardice and revenge.

We touch not a wire but vibrates in eternity—a voice but reports at the throne of God. Let youth especially think of these things; and let every one remember that in this world character is in its formation state—it is a serious thing to think, to speak, to act.

TEACHERS' COUNCIL QUERY BOX.

ANSWERS TO ANXIOUS INQUIRERS.

THE FIRST EPISCOPAL FUNCTION performed in the State of New York was by Mgr. de Portbriand, Bishop of Quebec, in 1752. He visited a mission where Ogdensburg now stands, and baptized one hundred and twenty children and adults, and administered the Sacrament of Confirmation.

THE TOWN OF VINCENNES, Ind., was so named from a French officer, M. de Vincennes, who accompanied an expedition to protect the friendly tribes on the Wabash, where the Society of Jesus had established the mission of St. Francis Xavier, and was slain together with the Jesuit Father whom he accompanied.

THE FIRST GEOGRAPHICAL RECORDS are in the Pentateuch and in the book of Josue (chap. xiii., et seq.) Homer describes the shield of Achilles as representing the earth surrounded by the sea, and also the countries of Greece, islands of the Archipelago, and site of Troy (Iliad). The priests taught that the temple of Apollo, at Delphos, was the center of the world. Anaximander. of Miletus, was the inventor of geographical maps, about 568 B. C. Hipparchus attempted to reduce geography to a mathematical basis, about 155 B. C. Strabo, the great Greek geographer, lived 71 to 14 B. C. Ptolemy flourished about 139 A. D. The science was carried to Europe by the Moors of Barbary and Spain, about 1240 (Langlet).

Maps and charts were introduced into England by Bartholomew Columbus to illustrate his brother's theory respecting a western continent, 1489.

Geography is now divided into mathematical, physical and political, and its study has been greatly promoted during the present century by expeditions at the expense of various governments and societies. The Royal Geographical Society, of London, was established in 1830, and that of Paris in 1821. There are also Geographical Societies in New York and other American cities. Geographical Congresses are held from time to time in different parts of the world.

Music Teacher, Buffalo, N. Y.—
The oldest example of harmony in music known, is in the treatise of a learned monk, Hucbald, of St. Armand, in Flanders, who lived sometime between 840 and 930, and was an earnest student of Greek music. His art was to add to the tenor, a second part like it, but four or five notes higher, or add a third to run with the upper melody in the octave below. This invention was called organum.

"What answer can we make when asked how the Catholic Church received the art of printing?" T. O., Nashua, N. H.

We can hardly imagine such a question. Our correspondent has evidently been taunted with the "old chestnut" that Catholics are opposed to progress and education. We need only say that when the art of printing was invented, years before the so-called Reformation, the Catholic Church was quick to appreciate its value and utilize its services. It was the Popes who aided the first printers, who worked for Faust and Schoeffer when they moved to Rome. The first printing press set up in Paris was at the Sor-

bonne. The first to patronize Caxton, in England, was Thomas Milling, Archbishop of Herford and Abbot of Westminster, in which abbey Caxton set up his printing office. The earliest printing press in Italy was in the monastery of St. Scholastica, Subiaco, the productions of which are much sought after on account of their great beauty. In 1474 a book was printed by the Augustinian friars in the monastery of Rheingau. In 1480 a printing press was set up in the English abbey of St. Albans, and another in the abbey of Tavistock. first printing press in America was set up in Mexico, in 1533.

EDUCATIONAL BOOK NOTICES.

Le Sieur de Vincennes, fondateur de l'Indiana, par Edmond Mallet, Ancien officier de l'armée des Etats-Unis d' Amerique. Levis, Bulletin des Recherches Historiques.

"During the first half of the last century, an officer under the name of M. de Vincennes was commander of the troops of the King of France and of a military post situated on the Ouabache river, in the land of the Illinois, a post supposed to have been near or on the site of the present city of Vincennes, Indiana. This officer was burned alive in May. 1736, by the Chicachas Indians, together with Major d'Artaguette, the Jesuit Father Sénat, and a certain number of other officers or soldiers, in that part of Louisiana now comprised within the territorial limits of the State of Mississippi. far all authorities agree. Now, who was this M. de Vincennes?"

Upon this latter question all authorities do not agree, and it is to facilitate

the solution of this interesting point that Major Mallet has published the little French pamphlet before us. contains some fifty notes, from 1648 down to the present time, taken from historical sources, colonial documents, etc., expressing different views as to the identity of the Sieur de Vincennes, and intended to suggest to writers of historical researches the importance of the problem here proposed and to stimulate a desire for its solution. Major Mallet concludes by an appeal to such writers of historical researches as may have access to the archives of the "Seigneurie de Vincennes," in Canada, and to papers belonging to the old families of New France in general, to make the necessary researches and give the facts to the public, together with their own views on the subject, and thus assist in obtaining a satisfactory answer to the question: "Who was M. de Vincennes, founder of Indiana?" Major Mallet will be

thanked by students of American history not only for his little pamphlet and the valuable "notes" it contains but for inspiring a search after the solution of an important historical fact.

The Happy Method in Numbers for Little People. By Emily E. Benton. Syracuse, N. Y., C. W. Bardeen, Publisher.

This is an excellent drill book for little people. The method is simple and rational, and the questions deal with every day transactions and are within the range of the child-mind. It is a blending of the kindergarten and regular primary work.

Topics and References in American History, with numerous search questions, by George A. Williams, Ph. D., Instructor in Brown University. Syracuse, N. Y., C. W. Bardeen, Publisher.

The topical method being now considered the most convenient and best adapted for teaching history, the topics suggested in Dr. Williams' little work will be found of great value to both teacher and pupil. It will also be highly esteemed for its bibliography which, though not exhaustive, is ample for all practical purposes. topics treated are divided into periods, and the sub-divisions are judicious and cover all the events in American history that the average man or woman ought to know. The "Search Questions" will prove a valuable guide to the work of both teacher and student. The blank pages, too, are a valuable provision, as it enables the student to make notes at the very place where these notes are most needed. We take pleasure in recommending this little work as a most valuable auxiliary to the study of American History.

The Art of Education, the True Industrial Education, by Wm. T. Harris, L.L.D., Commissioner of Education. Second Edition, from new plates. Syracuse, N. Y., C. W. Bardeen, Publisher.

This address, the publisher tells us, was delivered by Dr. Harris before the N. E. A. at Nashville, in 1889. edition then published having been exhausted, it is now reprinted uniform with "How to Teach Natural Science in the Public Schools," with which it is paged continuously for the convenience of those who may desire to bind the two together. The little volume now before us is very neatly printed and bound, and is a pleasing and instructive treatment of the subject under consideration. We are pleased to notice a religious vein running through the entire address, which would seem to indicate that there is a growing disposition among the best educational minds in our country to recognize the truth contained in these words of George Washington: "Whatever may be conceded to the influence of refined education on minds of peculiar structure. reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

CHAPTER IX.

HERNANDO DE SOTO-HIS BIRTH-GOES TO SOUTH AMERICA—HE DIS-COVERS THE MOUNTAIN PASS OF CUZCO -CHARLES V. APPOINTS HIM ADELAN-TADO OF FLORIDA-ARRIVES AT THE LAND OF FLOWERS WITH AN ARMY OF PLUMED KNIGHTS AND A BAND OF DE-VOTED PRIESTS—EFFECT OF CABEZA DE VACA'S MYSTERIOUS NARRATIVE-DE SOTO ESTABLISHES A GARRISON NEAR ESPERITU SANTO BAY—DANGERS OF THE WILDERNESS-WINTERS IN THE LAND OF THE APALLACHIANS—TAKES Possession of America—The Town BURNED BY THE INDIANS-THE PRIN-CESS OF COFITACHITI-DE SOTO'S IN-GRATITUDE—FINDS A DAGGER AND A ROSARY-THE TERRIBLE DISASTER AT MAUILA-PASSES THROUGH THE LAND OF THE CHICKASAWS-FURTHER DIS-ASTERS-REACHES THE MISSISSIPPI-HE EXPLORES THAT MIGHTY RIVER-HIS DEATH-MUSCOSO TAKES COMMAND -VAIN SEARCH FOR GOLD-THE DO-MINICANS IN FLORIDA-MARTYRDOM OF FATHER CANCER AND HIS COMPANIONS -FATHER DOMINGO DE LA ANUNCIA-CION AND DON TRISTAN DE LUNA-"BLESSED ARE THE PEACEMAKERS."

The name of Hernando de Soto is

familiar to every school boy, as identified with the discovery and exploration of the Father of Waters, the great American river, the Mississippi.* He is, beyond doubt, one of the most remarkable of the Eldorado adventurers of the 16th century. He was born at Xerez, in Spain, about 1496, and was the son of an esquire. His family, though reduced in circumstances, held a respectable position. He was indebted to Pedro Arias de Avila, better known as Pedrarias, for his education at a university. In 1519 he began his active life under his patron, whom he joined in the latter's second expedition to Darien, where he earned some distinction by his ability and independence of manner. Nine years later he was exploring the coast of Gautemala and Yucatan, and in 1532, at the head of three hundred volunteers, he went to the assistance of Pizarro, in Peru. He was instrumental in the discovery of the pass through the mountains of Cuzco, and also in the capture of that unfortunate city, and he took part in other important and brilliant engagements. After the conquest of Peru, De Soto, who had landed in America with "nothing of

[•] Whether his crossing the Mississippi on the lowest Chickasaw Bluff, "makes De Soto its discoverer, or whether Cabeza de Vaca's account of his wanderings is to be interpreted as bringing him, first of Europeans, to its banks, when on the 30th of October, 1528, he crossed one of its mouths, is a question in dispute, even if we do not accept the view that Alonzo de Pineda found its mouth in 1519 and called it Rio del Espiritu Santo (Navarrete iii, 64). The arguments pro and con are examined by Rye in the Hackluyt Society's volume. Note in Windsor's Narative and Critical History of America. Vol. II, p, 292.

his own save his sword and target,"* returned to his native land with a fortune of an hundred and four-score thousand duckets." His wealth facilitated his suit for the hand of the daughter of Pedrarias, and enabled him to maintain "all the state that the house of a nobleman requireth." His pecuniary services to the emperor, Charles V., † gained for him the governorship of the Island of Cuba and the title of Adelantado of Florida, which was, in those days, regarded as little less than another Peru.

In 1538 he set sail with an enthusiastic and richly equipped company of six hundred of the nobles of Castile, who flocked to his standard. These men, in the prime of life, in the glittering array of polished armor, and with brilliant hopes, set out with their intrepid leader for the land of promise. His grant included lands previously conceded to Narvaez and Ayllon. One of the conditions of the grant made by the Spanish sovereign was that De Soto should take with him "the religious and priests who shall be appointed by us, for the instruction of the natives of that province in our holy Catholic faith, to whom you are to give and pay the passage, stores and the other necessary subsistence for them according to their condition, all at your cost, receiving nothing from them during the said entire voyage, with which matter we gravely charge you do and comply, as a theory for the service of God and our own, and everything otherwise we shall deem contrary to our service."

Of the twelve priests, eight ecclesiastics and four religious who are reported as accompanying this expedition, which sailed from San Lucar in April, 1538, amid the flourish of trumpets and the roar of artillery, the name of but one, Father Juan de Gallegos, has come down to us, and beyond the fact of his name, no record has been preserved of their doings except that most of them perished during long marches through the wilderness. It is but reasonable to suppose that Mass was offered up in camp, during the trying journey of De Soto and his companions, until the terrible battle of Mauila, when "vestments, church plate, wheat, flour and bread irons were consumed in the general conflagration, October, 1540.1 After this mass prayers were said by a priest in vestments made of dressed skins.§

The expedition which left Spain under such promising auspices, arrived safely in Cuba, where De Soto was received with all the honors due to his exalted rank. In 1539 he set out for the Land of Flowers and on the feast of Pentecost, May 25, he entered a bay, || which, in honor of the feast, he named Espiritu Santo. Fearing that his men might be tempted to return to Cuba, he sent his ships back to that island, and pushed boldly into the heart of the wilderness.

The marvelous adventures of Cabeza de Vaca and his companions, the air of mystery assumed by him as to the countries they had seen, fired the imagination of Spanish adventurers, and De Soto and his brilliantly array-

^{*} Shield.

[†] Asiento y capitulacion hecho por el capitan Hernando de Soto, con el Emperador Carlos V. para la Conquista y Poblacion de la Provincia de la Florida y encomienda de la Gobernacion de la Isla de Cuba, 1537.—
Narrative of the Gentleman of Elva.

† Catholic Church in Colonial Days. John Gilmary Shea.

† Garcilaso de la Vega.

Now known as Tampa Bay.

ed followers, now that they had landed upon the scene of his predecessor's exploits, directed their march towards the first town he gained information of, not forgetting, however, at once to take possession of the country in the name of his Sovereign the King of Spain. This town was ruled by the chief Ucita, who received the strangers with kindness, but who in so doing aroused the ire of the chiefs of the adjacent tribes who soon attacked him.

De Soto established a garrison in the vicinity of Espiritu Santo Bay, and began his march into the interior, as already stated. His guide and interpreter was a Spaniard named Ortiz, who had been a member of the Narvaez expedition, and whose long captivity among the Indians made him a valuable acquisition to De Soto. After wandering for five months through the wilderness, exposed to hardships and dangers, and an almost unbroken warfare with the natives, whose enmity had been excited by the continued cruelties of De Soto,* and after the loss of several lives, his party arrived on November 6, 1539, in the more fertile land of the Apallachians, east of the Flint river, and a few leagues north of the Apallachee Bay, where he resolved to spend the winter.

From this place an exploring expedition, under Juan de Anasco, discovered the ocean, in the very place where the unfortunate Narvaez had embarked, which fact was attested by the ruins of his forges and the remains of his horses. De Soto next sent thirty horsemen to Espiritu Santo, with orders for the garrison to join the main

body at their winter quarters. The horseman reached their destination, losing but two of their number, and the garrison rejoined De Soto, but only after a hard march and several desperate encounters with the natives. Two small caravels that had been retained at Espiritu Santo, reached the Bay of Apallachee. Before Anasco's return, however, the town of Anaica Apallachee, of which De Soto had taken possession, had been burned by the Indians.† By the aid of the two caravels, the coast was farther explored during the winter (1539-40) and the harbor of Pensacola was discovered.

The Spaniards remained in winter quarters for five months at Apallachee, during which time they supplied themselves with the necessaries of life by preying upon the natives, but they were kept constantly on the alert by the never-ceasing stratagems and assaults which their cruelty and avarice had brought upon them. On March 13, they broke up camp and started in quest of a region to the northeast, which they had learned was governed by a woman—the princess of Cofitachiti, and which abounded in gold and silver. The princess came forth to meet De Soto, borne upon a litter by her subjects. She crossed the river in a canoe, in which she was seated under a canopy, and on reaching the Spanish leader, presented him with shawls and skins, and placed her necklace of pearls around his neck. was rewarded for this generosity by being made prisoner, so soon as her cruel captor discovered that her great wealth had been exaggerated, and that

^{*} This governor was very fond of the sport of killing Indians.-Ovicdo

[†] Relacao Verdudeira dos Trabalhos que ho Gouernador don Fernando de Souto y certos Fidalgos Portugueses passaron no d' scobrimento da provincia da Florida. Agora nouamente feita per hu Fidalgo Deluas, 8 vo. Evora, 1557, Cap. XI.

the fancied gold proved to be copper and the silver nothing but mica. This town is supposed to have been Silver Bluff,* on the Savannah river, where De Soto discovered evidences of prior Spanish occupation. The natives brought him a dagger and a Rosary, which were supposed to have belonged to some members of the expedition of Ayllon.†

De Soto now turned north to the headwaters of the Savannah and the Chattahoochee, whence he crossed a branch of Apalachian chain which runs through the northern part of Georgia and reached the land of the Cherokees. Hearing that gold abounded farther north, he sent two horsemen and Indian guides to explore the country. Their journey was a fruitless one, for, after wandering across rugged and precipitous mountains, the band returned to camp bringing with them some specimens of fine copper but no gold or silver.

For months the Spaniards wandered through the valleys of Alabama, forcing the chiefs through whose territory they passed to go with them as hostages for the good conduct of their subjects, and taking a number of Indians with them to act as beasts of burden. De Soto was unsuccessful in his demand for thirty women as slaves. On October 28, (1540), the Spaniards arrived at Mauville (whence Mobile derives its name), a fortified town near the junction of the Alabama and Tombeckbee (Tombigbee), and about one hundred miles north of the Bay of Here was fought one of Pensacola.

the most bloody battles known in Indian warfare. During a hard contest of nine hours, the Indians lost between twenty-five hundred and three thousand, and their village was reduced to ashes. Indeed, when night came on. there were but three Indians left. Two of these fell later on in the fight, while the third hanged himself with a bowstring. The Spanish loss was also very Many fell in battle, others died of their wounds !-- they also lost many of their horses, and their baggage was consumed in the flames. The situation of De Soto and his men after the battle was deplorable, indeed, for nearly all were wounded, their leader included, and with their baggage they lost their supplies of food and medicine, their chalices, and bread irons, their vestments, flour and wine, so that after this disaster it was impossible to say Mass for a long time. It is also reported that a friar and a lav brother remained as prisoners in the hands of the Indians. But, fortunately for the Spaniards, the Indian power had been so completely broken that they were no longer able to give them any further molestation.

While at Mauville, De Soto learned that Francisco Maldonado, with the ships he had ordered, had arrived at Ichuse, or Ochuse (Pensacola), only six days' march from him, and was awaiting his orders. But, fearing that his worn out and disheartened soldiers would desert him at the first opportunity of leaving a country in which they had suffered so much and gained so little, and mortified at his losses, he

^{*} Relacion, de Luys Hernandez de Biedma.

[†] Pefore leaving, the Spaniards obtained a large quantity of pearls from the natives, and acquired many more by rifling Indian tombs.

[†] The Portuguese chronicler estimates their entire loss of the Spaniards up to their leaving Mauville of Manila, to have beenfone hundred and two, by disease, accident and Indian fighting. Relacam Verdadeira—.

determined to send no tidings of himself to Cuba until he had crowned his enterprise with the success of newly discovered regions and the acquisition of wealth. He, therefore, concealed from his men the information he had received, and again advanced towards the interior. His companions, accustomed to implicit obedience, obeyed the command of their leader.

The following winter was spent in the land of the Chickasas, probably on the western bank of the Yazoo, where the Spaniards occupied an Indian village which had been deserted on their approach. But this desertion seems only to have been a ruse, for the Indians fell upon the Spaniards, one night, in the dead of winter and burned the village, though repulsed by the Spaniards it was not without some loss of life, which they were now in no condition to bear. Nor was this all: many of their horses, most of their swine, and the few remaining clothes they had saved from the flames of Mauville (or Mauila) were likewise lost. During the remainder of the winter, they suffered intensely from cold and were constantly harassed by the Indians. But, in spite of all this, they made every effort to repair their losses. They set up forges with which to temper their swords, and improvise such arms as they could, and wove the tall grass into material to use as blan-They also manufackets and cloaks. tured rude saddles and lances from the wood of the ash tree.

At the opening of spring De Soto resumed his march to the northwest, until he came to the Mississippi, which he crossed probably at the lowest Chickasaw Bluff, one of the old crossing places, between the thirty-fourth and thirty-fifth parallel of latitude. This was the long sought Rio del Espiritu Santo, of which he had already heard. It was discovered and named by Camargo, an officer, sent out in 1520 by Francisco Garay, and who explored the country (then called Amichel) from Pensacola Bay to Tampico. De Soto was no longer in doubt. The Gentleman of Elva describes it in detail as follows:

"The river was almost half a league broad; if a man stood still on the other side, it could not be discerned whether he was a man or no. river was of great depth, and of a strong current; the water was always muddy; there came down the river continually many trees and timber which the force of the water brought down...... The cacique came with two hundred canoes full of Indians with their bows and arrows, painted, with great plumes of white and many colored feathers, with shields in their hands, wherewith they defended the rowers on both sides, and the men of war stood from the head to the stern, with their bows and arrows in their hands.

"The canoe wherein the cacique sat had a canopy over the stern, and he sat under it, and so were the other canoes of the principal Indians. And from under the canopy where the chief man sat, he commanded the other people."*

^{*}Who was the Gentleman of Elvas? "When the enthusiasm for the expedition of De Soto was at its height, and the flower of Spanish chivalry was hieing to the little port of San Lucar of Barrameda, many Portuguese of good estate sought to enroll themse ves beneath its banners. Among these eight hidalgos sallied forth from the warlike little t wn of Elvas (Evora) in the province of Alemtejo. Fourteen years after the disastrous close of the undertaking one of their number published anonymously, in his native tongue the first printed account of it. Now, which it was will probably ever remain an enigma. Owing to this uncertainty, it is usually referred to as the 'Portuguese Gentleman's Narrative,' (or the Relation of the Gentleman of Elvas).—Notes on the Floridian Peninsula, by Daniel G. Brinton, M. D., Philadelphia.

Thus it came to pass that in April, 1541, De Soto, as little aware of the magnitude of his discovery as was Columbus when he discovered the New World, stood upon the banks of the famous Mississippi and contemplated with delight the grandeur of the "Father of Waters." As yet he had failed to find the mines of silver and gold which he sought with such unflagging perseverance in the imaginary Eldorado reported to be hidden in the wilds of Florida, but it is a question whether their discovery would have placed his name higher in the roll of fame than the discovery of this mighty river has done. The effect of the discovery upon the Spaniards was most encouraging: their hopes seemed They spent a month in the to revive. construction of flatboats for the transportation of their men and horses, and when this was effected, they crossed the river and came to the Indian town of Casqui, on the west side. The natives, who were worshippers of the sun, regarded the white men as a superior order of men, whose God was more powerful than theirs, and they brought their sick and their blind to be healed by these "sons of light." "Pray only to God, who is in heaven, for whatsoever ye need," said the Spanish leader, "we are only poor sinful men, nevertheless we will pray to our God for you." A large tree was felled and made into a Cross. Then, the few remaining priests and religious, followed by the weary Spaniards, formed procession and marched towards the symbol of Redemption chanting litanies on the way. On reaching it the clergy kissed the cross, and kneeling beside it offered up prayers of thanksgiving for their own pres-

ervation and for the recovery of the poor Indians. These latter, touched by the impressiveness of the ceremonies, imitated the actions of the white men. After the recitation of these prayers the procession returned to camp singing the *Te Deum* on the way.

The still unsatisfied search for gold urged De Soto onward to the northwest, and, after crossing the country, during the summer for a distance of two or three hundred miles west of the Mississippi, and still meeting with hardship and disappointment, he turned south and was obliged to halt for the winter (1541-42) on the banks of the Wachita. De Soto was now anxious to reach the sea, and in March, 1542, he passed down that river to the Mississippi. Repeated disappointments, suffering and hardships and the decimation of his once brilliant army had, by this time, told upon him, and thrown him into a wasting melancholy. His wanderings through dense forests, impassible canebreaks and wide bayous had weakened his body as well as his mind, and he was now consumed by a malignant fever. Feeling that his life was drawing to a close, he called his faithful followers around him, thanked them for their devotion to him and appointed his lieutenant, Don Luis de Moscoco, as his successor. He died on May 21, 1542.

Thus died Hernando de Soto, the associate of Pizarro, the Adelantado of Florida, the discoverer of the Mississippi, who set out from St. Lucar in 1538, with six hundred men, the flower of the Castilian nobility, and who hoped to gather untold wealth in that Land of Flowers, in which Ponce de Leon had vainly sought for the Fountain of Youth. After all his hardships

and bitter sufferings he left to his successor less than half his army, five Indian slaves, three horses and a herd of Anxious to conceal the fact of his death from the Indians, his body was kept for some days in a house, and was then buried in the village. But, fears that the Indians would discover his resting place and disinter the remains, they were taken "wrapped in a mantle, and in the stillness of midnight, were silently sunk in the middle of the stream. The discoverer of the Mississippi slept beneath its waters. He had crossed a large part of the continent in search of gold, and found nothing so remarkable as his resting place. His soldiers pronounced his eulogy by grieving for their loss; the priests chanted over his remains the first requiems that were ever heard on the waters of the Mississippi."*

Muscoco now took command of the expedition, but he lacked the indomitable energy of De Soto and, like his men, was worn out with fatigue. duced by a rumor that Mexico was not far off, and that many of his countrymen were making fortunes there, he directed his course to the west, but, after a weary march of five hundred miles, passing through the buffalo prairies and the hunting grounds of the Comanches, nearly famished and disheartened at the prospect before him, he turned back to the Mississippi and ascending above Guachoya, where De Soto died, stopped at Aminaya, December 1542. The Spaniards now set to work to build vessels that were to take them back to their countrymen. Every available scrap of iron, chains, etc., was worked up into nails,

Such is a brief summary of the wanderings of De Soto and his successor, Muscoco, in their exploration of the great Mississippi river.

The expedition of De Soto has been of very little advantage to the world, as no record has come down to us either of the physical geography of the country through which it passed or of the character and language of the various tribes it encountered. The only positive information acquired proved that the country bordering along the Gulf of Mexico was as destitute of gold and silver as it was of the youth giving waters that Ponce de Leon so eagerly sought for, and that it offered little inducements for colonization.

But, if there was neither gold nor silver nor a fountain of youth in Florida, there were souls to save, and the good sons of St. Dominic, who had labored so heroically in Hispaniola and elsewhere for the freedom and conversion of the Indians now turned their eyes upon the mainland, and Florida was the field selected for their labors. The first voyage to this coast of a purely missionary character, and it might be added, to any part of the American Continent north of Mexico, was undertaken by that noble Domin-

and by the following July they had constructed seven "brigantines," or trail crafts, in which they descended to the Gulf of Mexico in seventeen days. Following the coast for fifty days more, they arrived at the Panuco river, in Mexico, in September, 1543. His followers numbered three hundred, among whom were three friars and one French Priest, the only survivors of the clergymen who started out with De Soto five years before.

^{*} See Bancroft's History of the U.S.

ican, Fra Luis Cancer de Balbastro, who in 1547 petitioned Charles V. of Spain to fit out an armament for the conversion of Florida. His proposal met with favor, and two years later, in the spring of 1547, a vessel sailed from the port of Vera Cruz under the command of Juan de Arana. On this vessel were the Dominicans Luis Cancer, Juan Garcia, Diego de Tolosa and Gregorio Beteta. Their story is brief and sad. Fra Cancer was full of the spirit of Montesinos and Las Casas. By his gentleness and devotion he had conciliated fierce tribes in Central America, whose conquest by force the Spaniards would have hesitated to attempt. His cross and his beads were more potent than the sword of the soldier. These he proposed to carry into Florida, and undo the harm done by the whites to the unoffending Indians. It was his mission to break the chains of slavery as he and his brothers Montesinos and Las Casas had done elsewhere. Fra Cancer entered upon his work full of courage and fully alive to the dangers that lav in his path.

In due time he anchored near Tampa Bay. He knew that the Indians had little reason to look upon the arrival of the whites with much favor and he was anxious to ascertain which of the tribes would be least hostile, but the captain had other views, and was unwilling to risk his men among a people who had been enslaved and ill-treated by men calling themselves Christians. The good friars, anxious to repair the harm done by their countrymen and to show Christianity in its true light and win souls to God, disembarked, but hardly had they reach-

ed a neighboring hill-top where some native cabins were visible, than their fate stared them in the face. Good Father Cancer realizing the situation knelt in prayer and while in this position received his death blow at the hands of the Indians. His companions shared his martyrdom, while the sailors in the boat were driven from the shore with showers of arrows.*

In 1559 Don Tristan de Luna y Arrellano made an attempt to found a colony at Santa Maria de Felipina,† near the present Pensacola. His attempt was unsuccessful, and he seems to have made little or no impression upon the natives as a conqueror. The only victory attributed to him, and it was a great one, was over himself. Dissensions and quarrels were not unfrequent among his followers, and were the source of great sorrow to the good Dominican Fathers. Domingo de la Anunciacion was greatly pained over Don Tristan's retusal to be reconciled to his officers, and he resolved to make a supreme effort to restore peace among the members of his flock. On Palm Sunday, when the Governor and his officers were at mass, Father Domingo, after the Agnus Dei. took the Blessed Sacrament in his hand. as if about to give Holy Communion. and called upon Don Tristan to approach the altar. Startled at so strange and unexpected a summons, the Governor came forward and fell upon his knees. With a voice full of emotion, Father Domingo asked: "Do you believe that the Consecrated Host I hold in my hand is the body of Jesus Christ, true God and true man?" "Yes, father, I do." "Do you believe

A Barcia-Ensayo Cronologico.

[†] Sometimes called Santa Cruz de Pensacola.

that this same God will one day come to judge the living and the dead; to reward the just and punish the impenitent with eternal pain?" "I firmly believe it," exclaimed the Governor, now completely awed by this solemn appeal.

"If you believe it," continued the missionary, "why do you not tremble at the fearful account you will have to give for the crimes and misfortunes you may be justly charged with having caused? Why will you not be reconciled with your officers, who deplore the offence they have given? Why do you not remove the animosities that are a scandal to religion and that will soon reduce our colony to starvation? If you will not heed the voice of man, listen, at least, to the voice of God. In His name I command you to be reconciled with your officers; restore peace, and endeavor, with them, to bring relief to your suffering people. Promise this to God, and vessels will surely come to our relief; refuse, and the vengeance of God will come upon you."

The Governor was silent; overcome by his remorse; the priest turned to the altar and finished the Mass amid the sobs of his congregation. When the last blessing had been pronounced, the Governor turned and besought all present to join him in humble supplication to heaven to avert the punishments they deserved. A hearty reconciliation followed; Christian charity triumphed over human jealousies, and three days later Father Domingo's promise was realized, the vessels promised by the good missionary came in sight and the colony found the relief it so much needed. Father Domingo died in Mexico on March 14, 1591, after a long life devoted very largely to the conversion of the Indians by whom he was revered as a saint.

TO BE CONTINUED.

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D.

SOME HISTORIANS, REVIEWERS AND POETS.

CHAPTER IX.

The historian in every country is a later product than the poet. He usually flowers from a deeper and richer soil of scholarship in the intellectual garden than does the poet, and grows through the hot noontides of patience and dark nightides of perseverance into the fulness and ripeness of a strength and splendor.

The work of the historian is a patriotic work, for it has to do with the life-annals of a people—the evolution of society and government and the deeds which shed lustre on the path-

way of national fame and national progress.

There are four American historians whose work deserves more than passing notice: William Hickling Prescott, George Bancroft, John Lothrop Motley and Francis Parkman.

Jared Sparks, who was born in 1789 and died in 1866, is generally considered the father of American history, and all the great historians who followed him were indebted to him for the impetus which he gave to historical studies.

Though not an investigator of the

highest order, Sparks, notwithstanding many disadvantages, was an earnest and industrious worker in the department of history—especially that of biography, and his life and writings of George Washington, presented to the public in twelve volumes, gives evidence of most praiseworthy industry and research.

William Hickling Prescott was born in 1796, at Salem, Massachusetts. When attending Harvard University an accident occurred to him which rendered him almost totally blind for the rest of his life.

Notwithstanding his infirmity, he was determined to follow the purpose he early had in view-the writing of the history of Spain during the romantic period before and after the discovery of America. After ten years of assiduous and unbroken labor, his History of the Reign of Ferdinand and Isabella appeared—published in 1837. It proved an immediate success. style was so brilliant—so picturesque was the narrative that the history of the reign of Ferdinand and Isabella was able, as a writer remarks, to "supersede the last fashionable novel on the table of young ladies."

His next two works were The Conquest of Mexico and The Conquest of Peru. He was at work on the History of Philip II. when paralysis came upon him, and he passed away in 1859.

Summing up his qualities and gifts as an historian, Prof. Pattee says: "In his field Prescott has been equalled only by Cooper, and surpassed only by Parkman. The defects of his style are chiefly those of success. The writer of graphic pictorial description must ever career upon the verge of a precipice, and Prescott, like Cooper, some-

times fell into the depths of bombast and fine writing. He delighted in battles and scenes of action, but he never, like Macaulay, sacrificed truth to rhetoric, nor dragged in useless scenes to exhibit his mastery over them. His power was chiefly that of a skillful narrator. Stripped of their pictorial effects his histories would still be valuable, but they would lose the greater part of their charm."

For a study of his style the student is referred to Whipple's Essays and Reviews, Vol. II.; Richardson, I., 494-501; Ticknor's Life of Prescott, 217-230; Pattee, 308-310.

George Bancroft was born in Worcester, Mass., in 1800, and died in 1891. After graduating from Harvard and spending five years in post-graduate work at German universities, for which he received the degree of Ph. D., he returned to America, as Prof. Pattee says, "one of the most profound and finished scholars of his day."

Bancroft's great monumental work, the first volume of which appeared in 1834, is his History of the United States. It is interesting to note that the writing of this great work occupied our author just half a century, the last volume appearing in 1884. It deals with the Colonial and Revolutionary periods of American history, the last two volumes being devoted to the formation of the American Constitution.

Bancroft may be considered on the whole as a fair and impartial historian, basing his statements but little upon "hearsay," yet it will be well for the student to read his pages with care, and examine in every instance the motive behind the statement.

Richardson has this to say of Ban-

croft's qualities as an historical writer: "He gravely adds sentence to sentence, without the word-painting one finds so attractive in Motley, Prescott, or Parkman, but certainly without dullness. The style is severe and condensed, but clear; it can hardly be called picturesque, but its effect is to leave definite and lasting ideas in the reader's mind. It resembles the best European masterpieces in gravity, thoroughness, and minutely conscientious workmanship; and yet it is a history which could hardly have been written by another than an American, even aside from the fact that so many of the authorities were to be found in American treasures."

Bancroft during his life time held many important political and diplomatic offices, chief among these being Secretary of the Navy under President Polk, and minister at various times to Great Britain and Germany.

For a study of Bancroft as an historian, the student is referred to Richardson, Vol. I., 463-465; Pattee 313; Watkins 105, and Matthews 223.

John Lothrop Motley, who was born in 1814, and died 1877, is the third in the great quartette to claim our attention as an historian. His course of studies was similar to that pursued by Bancroft—graduation from Harvard and a post-graduate course in the universities of Germany.

Motley's first work was The Rise of the Dutch Republic, which was published in three volumes in London, England, in 1856. The work was an instantaneous success, and was republished in New York, Holland, Germany and France.

His second work was The United Netherlands, and his third and last The Life and Death of John of Barneveld, Advocate of Holland. He died ere he had begun work on the Thirty Years' War, which ended with the Peace of Westphalia.

Motley is generally placed at the head of the school of American historians. He possesses the brilliant and graphic style of Prescott, and the analytical and critical qualities of Bancroft.

Francis Parkman was born in Boston in 1823, and was educated at Harvard. While attending the lectures in history under Jared Sparks, young Parkman resolved to write up the history of the life and fortunes of England and New France in North America.

That he might the better prepare himself for the writing of his first volume, The Oregon Trail, he went out west and lived with the Indians, sharing their hardships and sitting at their council boards. His succeeding volumes, dealing with the French and English in North Amercia, bear the titles: Pioneers of France in the New World; The Jesuits in North America; La Salle, and the Discovery of the Great West; The Old Régime in Canada; Count Frontenac and New France Under Louis XIV.; A Half Century of Conflict; Montcalm and Wolfe; The Conspiracy of Pontiac, and the Indian Wars after the Conquest of Canada.

That Parkman possessed many of the qualities of a great historian is certainly true. Rarely has any historian described in such picturesque detail and with such dramatic force episodes of history as Parkman. There is nothing, however, philosophical in his work—the pages simply glow as if lit up by the brilliant meteors of his mind. Whether he is accurate in the true and highest sense of the word is questionable—certainly he is not always fair and impartial. Should the student desire to substantiate this charge we would ask him to read carefully Richard's History of the Acadians, published by the Home Book Co., of New York, and compare its facts with the history of the Acadians and their deportation as set down in Parkman's Wolfe and Montcalm.

The student will find excellent studies of Parkman in Richardson, I., 488-490; Matthews, 210-219, and Pattee, 322-323.

Among American historians the name of Dr. John Gilmary Shea is a most worthy one. He was born in New York in 1824 and died in 1891. His great historical masterpiece is his History of the Catholic Missions among the Indian Tribes of the United States, which bears upon its every page evidence of long and laborious study, diligent research and a scholarship at once ripe, accurate and full. other chief works by Dr. Shea are Discovery and Exploration of the Mississippi and The Catholic Church in the As a translator and United States. editor Dr. Shea has given us Charlevoix's New France in six volumes and The Library of American Linguistics, a Series of Grammars and Dictionaries of the Indian Languages in thirteen volumes.

Hubert Howe Bancroft is the historian of the Pacific States, John Gorham Palfrey of New England, while Jefferson Davis has written the Rise and Fall of the Confederate Government. John Bach McMaster has written a Life of Benjamin Franklin and

an admirable History of the American People beginning with 1789—this is not yet finished.

Charles Etienne Arthur Gayerré, the historian of Louisiana, deserves special mention here. He was born in New Orleans in 1805, and during his long and eventful life filled many important positions in his native State. His History of Louisiana—graphic and full of color, throbs with the romance of the historic state whose life he so ably depicts.

Edmund Bailey O'Callaghan, LL.D., has written a History of the New Netherlands, Jesuit Relations of Discoveries and Documentary History of New York.

Richard Hildreth has given us a History of the United States in six volumes.

John Fiske and Justin Winsor also deserve notice among American historians. Professor Fiske, author of The Critical Period of American History, is chiefly known as a philosopher and as an historical lecturer, while Winsor's Narrative and Critical History of America is recognized as an able and scholarly work.

Dr. Richard H. Clarke is the author of a number of very valuable memoirs dealing with the early history of the Catholic Church in the United States, as well as two very valuable works-Lives of the Deceased Bishops of the Catholic Church in the United States. and a Life of Columbus. The student would do well to remember that if he would know the history of the Catholic Church in the United States he should make a careful study of the life and labors of its deceased prelates who planted in days agone the seedling of divine faith in the wilderness, and

nourished it with the heavenly benison of piety and prayer.

In taking up for study the historians of the United States a comparison might also be made between such English historians as Stubbs, Greene, Freeman, Froude, Lingard, Buckle and Macaulay; and Bancroft, Prescott, Motley and Parkman, noting the difference or resemblance in their methods. article On the Writing of History, by Woodrow Wilson, in the September Century for 1895, will be a help in this direction. Father Thebaud is the author of a volume on The Irish Race. and James F. Meline has written a clever work entitled Mary Queen of Scots and Her Latest Historian.

Archbishop Bayley is the author of two works—A History of the Catholic Church on the Island of New York, and Memoirs of Right Rev. S. G. Brute, Bishop of Vincennes.

Very valuable, too, are the works bearing on Indian Missions, from the pen of Father De Smet, S. J.; The Lite and Times of Bishop Flaget, by Archbishop Spalding; The Life of Archbishop Hughes, by John R. G. Hassard, and The Life of Archbishop Spalding, by his nephew, Rt. Rev. Dr. Spalding, of Peoria, Illinois.

The most illustrious name in the annals of the Catholic literature of America is unquestionably that of Dr. Orestes A. Brownson, the great reviewer and publicist, and for many years editor of the foremost Review in America—Brownson's Quarterly Review.

It is generally admitted that Brownson's masterpiece is his American Republic. Speaking of this work when it appeared, the Catholic World Magazine said: "In it the Constitution of the United States is explained in a

manner never before attempted or approached. The style is remarkable for its strength, clearness and purity. It supports and carries forward the immense weight and volume of thought, argument and historical and philosophical illustration without apparent effort, and transmits the author's meaning directly to the intellect, like a ray of light passing through a Brazilian pebble to the retina." "In his writings may be found the terse logic of Tertullian, the polemic crash of St. Jerome, the sublime eloquenc of Bossuet, all in combination or alternation with many sweet strains of tenderness and playful flashes of humor. His style has a magnificent Doric beauty seldom surpassed, rarely even equalled."

History, philosophy, sociology, science, literature—in a word well night every subject within the whole circle of knowledge was discussed—and discussed in the most masterly manner—by Dr. Brownson through the pages of the Review.

His works, containing twenty volumes, edited by his son, Henry F. Brownson, of Detroit, are indeed a veritable library in themselves, dealing as they do with the most profound and abstruse problems of life, and touching with a master's hand the whole circle of literary art.

His interesting story, The Convert, tells of his religious wanderings—of how he became, in turn, Congregationalist, Presbyterian, Universalist, Rationalist and Socialist, and finally entered the fold of the Catholic Church. He died in 1876 at the age of 73.

For a most admirable as well as just study of Brownson the student is referred to the October number of the American Catholic Quarterly Review for 1876.

As an essayist and reviewer Archbishop Spalding certainly holds among American Catholic writers a first place. His essays bearing the title Miscellanea are both terse and scholarly, while his reviews of D'Aubigné's History of the Reformation are in every way worthy of his pointed and incisive pen.

An essayist and reviewer of rare ability was Rev. James A. Corcoran, D. D., for many years editor of the American Catholic Quarterly Review. Dr. Corcoran's scholarship was most comprehensive and profound.

The learned and venerable Paulist Father, Rev. Augustine F. Hewit, deserves, also, a place among our very best reviewers. His best written works are Life of Father Baker, Life of Bishop Borie and Life of Princess Borghese.

Another work of real merit is Compendium of the History of the Catholic Church by Rev. Theodore Noethen.

Turn we now to consider for a moment a New York group of poets—six in number—whose work has secured for them deserved fame and an abiding place in the hearts of their countrymen.

Bayard Taylor was born in 1825 and died 1878. Taylor was of Quaker origin. Like Whittier, he was of humble origin. In his youth he had visions of the glory of Europe, and so with but one hundred and forty dollars in his pocket young Taylor set out for the Old World "to do" Europe on foot. This was the beginning of his travels. During the next twenty-five years—that is, from 1845 to 1870—Taylor traveled more and saw more of the world than any man of his

time. All his travels were in due time published in book form.

As a poet Taylor is sweet and lyrical and in his poems of the Orient has caught up the languorous beauty and atmosphere of the East as no other poet, save Byron or Moore, has done. He published several volumes of verse, chief among them being Rhymes of Travel, Ballads and Other Poems, 1848; A Book of Romances, Lyrics and Songs, 1851; Poems of the Orient, 1854; and The Poet's Journal, 1862. In addition to these he published four dramas: The Picture of John; The Masque of the Gods; The Prophet (A Tragedy); and Prince Deukalion.

.Taylor's versatility tempted him to try fiction, and as a result we have his four novels: Hannah Thurston, John Godfrey's Fortune, The Story of Kennett, and Joseph and His Friend. Perhaps the finest literary work that Taylor ever accomplished was his most excellent translation of Goethe's Faust, retaining throughout the translation the metres as in the original.

For an insight into the work of Taylor, the student should read The Bedouin Hymn; Lars, a Pastoral of of Norway; The Quaker Widow; his translation of Faust; and Views Afoot.

Richard Henry Stoddard, who was born in 1825, may be regarded today as the veteran poet of America. He was a life-long friend of Taylor's and in their tastes and methods the one formed a complement of the other.

Stoddard has published five volumes of verse and two prose works. His Climbing of the Hill of Parnassus has been made difficult by the conditions which have marked his toil.

As a poet Stoddard is a most con.

scientious artist, allowing nothing to leave his hand faulty or unfinished. He belongs to the imaginative school of poetry, and gives evidence in his work of being a poetic disciple of Keats.

His best prose work is his study of the life of Edgar Allen Poe. The student should read his Hymn to the Sea, The Flight of Youth, The King's Bell, and The Search for Persephone.

The best known and most highly honored name among the living authors of America today is that of Edmund Clarence Stedman, poet and critic. Stedman, like Stoddard, has been obliged to achieve his greatness by dint of toil and perseverance. He was drawn to New York by the magnet of journalism and supported himself for years by contributing to the dailies of that city.

His first volume of poems, entitled Poems, Lyric and Idyllic, was published in 1860. It was Stedman's war lyrics that first brought him into universal notice. Two of the best of these are Fort Sumpter, and Wanted—A Man.

Speaking of Stedman, Stoddard and Aldrich as leaders of what may be called the later school of lyrists, Prof. Pattee says: Their common characteristics are their fastidious care for the technique of their art, their graceful polished lines and their ability to deal with subjects which many poets would consider too trivial or commonplace for poetic use. Their knowledge of literature is deep and broad, and they apply their scholarship and critical powers to the improvement of their own work. As a result one may search in vain through the works of all these poets for a single inelegant or slovenly line."

It is, however, as a critic that Stedman is and will be best known. He certainly stands, after Lowell, at the head of American literary critics. Indeed while not possessing the acute or profound scholarship of the author of the Biglow Papers, his judgment and temper are, on the whole, more judicial, and marked by a poise rarely found in any other critic of our day.

Stedman's chief works are: Poems, Lyric and Idyllic; Rip Van Winkle and his Wonderful Nap; The Victorian Poets; Hawthorne and Other Poems; Lyrics and Idylls; Poets of America, and The Nature and Elements of Poetry.

We always think of Thomas Bailey Aldrich as an artist—a lover of beauty—a modern Greek. Indeed Keats never worshipped at the shrine of beauty with more constant and rapt devotion than does Aldrich.

Our poet was born in 1836. He has given us in prose and verse the following volumes: Pampinea; Cloth of Gold; Flower of Gold; Friar Jerome's Beautiful Book; Out of the Heady; Story of a Bad Boy; Marjorie Daw; Prudence Palfrey; The Queen of Sheba; The Stillwater Tragedy; From Ponkapog to Pesth; An Old Town by the Sea; and Wyndham Towers.

Aldrich is a dainty polished poet—indeed, the adjective exquisite could be applied to all his work. Aldrich is very popular in France and Germany, through translations. Two of his most poupular poems are Babie Bell and The Face Against the Pane.

Richard Watson Gilder, editor of the Century Magazine, belongs also to the New York poetic coterie of beauty worshippers. Like Aldrich, he has written some charming sonnets. Gilder was born in 1844. His Five Books of Song, published in 1893, is a volume of verse full of beauty and brilliancy—a casket of gems.

Walt Whitman's is an original voice in the American groves of academic song. His "barbaric yawp" has echoed beyond the Carpathians and his strong democratic note in prose and verse has touched the great heart of the throbbing, planning, plodding world.

Whitman was born in 1819 and died in 1892. It is difficult to assign him a place as a poet—for he is beyond either standard or classification. As a poet he is the very antithesis of He is sadly lacking in both the spiritual and artistic, magnifying and emphasizing in his work the physical and crudely spontaneous. There are at times glints and hints of high and noble inspiration in his lines, but despite the most ardent laudation of his admirers, it must be confessed that much that he has written is chaos and rubbish, with here and there a flowerthought and star-ray, marking a "lucid interval" in his striking and strangely dowered poetic mind. The pole star of poetry is in heaven-Whitman beheld it in the things of the earth. The student should read his Drum Taps and Democratic Vistas.

Let us now glance for a moment at the literary conditions in England and Canada. We have seen that the land of Shakespeare, Milton and Pope had its literary epochs of great splendor its successive cycles of literary art and form.

We have observed, too, that Pope was the culmination of the artificial

school and Wordsworth the crown of the kingly school of nature. Romance died with Scott in 1832, and mysticism and misanthropy with Shelley and Byron in 1822 and 1824.

A new school of poetry has arisen, among whom the chief are Tennyson, Browning and Mrs. Browning and a quartette of novelists—Lytton, Thackeray, Dickens and George Eliot—each a supreme master in the realm of fiction.

In Canada a commendable beginning has been made in literature. Poetry has been lisping for some years and has grown into the strong and full voice of Charles Heavysege, Charles Sangster, Mrs. Moodie, Mrs. Leprohon, Joseph Howe and Alexander McLachlan. Thomas D'Arcy McGee brought his gifts of Irish minstrelsy from across the sea and charmed Canadian hearts upon the banks of the St. Lawrence in the stately homes of Ville Marie. It was the twilight of Canadian letters and the song birds of the dawn were awaiting the full light of a nation's ardent morn.

In our next and last paper—which will be a lengthy one—we will consider (a) The Poets, (b) Essayists, (c) Novelists and (d) Miscellaneous writers of today—giving special heed to all Catholic writers, as well as writers of the South and West. Should time and space permit, we hope also to make brief reference to the growth of the Catholic press and the advancement of Catholic schools and colleges in Canada and the United States. The last set of questions in American Literature will be largely based upon the work of Catholic authors.

TO BE CONTINUED.

THE WORK OF THE STUDY CLASS.

The work of the Study Class was begun last October—the field of its labor for this year being American Literature. Already two sets of questions have been sent out to the members of the Class and the final set will likely be forwarded some time in July.

The purpose of the work is to hold down the mind of the student to the subject which is being studied - to place before him or her a perspective, clear and definite of the special field in which they are laboring or investigating, and bring to their aid the best and worthiest gifts of the earnest investigator and painstaking scholar. The want—the pressing need of our day, is accurate scholarship—deep and full scholarship, and this can be obtained only by sincere and serious study. We require in all our Reading Circles young men and women who will rest satisfied with nothing less. Painting the sky with the glory of literary fireworks whose effulgence is but momentary will prove of little value even to the vain of heart-for true culture has little to do with trumpet or drum, but rather grows as quietly and sweetly-aye, as modestly as the garden flower that drinks in at the eventide the dew and benison of heaven.

There can be no doubt that the work of this Study Class has been taken up by its members in a sincere and earnest mood. Indeed the answers to the first set of papers testify to the thorough and serious attention given to the subject which is under consideration and study.

In order that readers of the Review may learn something of the excellence of the work done, I shall take the liberty of selecting from the papers a number of the answers, withholding the name and merely indicating the educational institution, town or city whence the writer hails. Remember that in rating an answer, style, originality, precision, fulness, neatness and absolute accuracy are taken into account.

The first question was: Contrast intellectually, morally and socially the character of the New England Puritan with that of the Virginian colonist.

Here is an answer—quite clear and full—from a young lady attending St. Mary's Academy, Deer Lodge, Montana:

"The New England Puritan was sober, industrious, devout and deeply religious—indeed, religion was his vocation. He possessed a keen, analytical mind, but was narrow, morose and gloomy—loved learning and hated ignorance as an instrument of Satan. The Virginian was gay, life-loving, full of sensuous mirth, caring for nothing but speedy wealth. The best settlers of Virginia, however, were men of sterling worth, loving liberty and accustomed to rule, which made the State 'the mother of Presidents.'"

Number two question was: Write brief notes on the life and literary labors of Jonathan Edwards, Cotton Mather and Benjamin Franklin.

Here is an answer from a young lady—a student of Ramona Convent, Shorb, Los Angeles County, California Her whole paper is, indeed, a model paper—perhaps the best that reached me:

"Jonathan Edwards—an impressive master mind, born A. D. 1703—educated at Yale College—a powerful defender of Calvinism—gloomy in religious opinions, but thoroughly sincere in his search for and acceptance of truth. Principal works, Freedom of the Will and Original Sin.

"Cotton Mather embodies the quintessence of Puritanism. Widely known on account of connection with Salem witchcraft. Voluminous writer—ceaseless activity. Works—The Magnalia and Essays to the Good.

"Benjamin Franklin—a self-made man—a diplomat and statesman rather than a literary character—left an influence which will last—embellished all he touched. Writings—His Autobiography, and Poor Richard's Sayings."

The third question was: Trace the rise of the New England Colleges, giving dates where possible, and characterize their educational work.

The following answer is taken from the paper of a young lady residing in New Haven, Conn., the seat of Yale University:

"The serious theological, analytical New Englanders possessed all the qualities essential to intellectual activity, and among their first cares was the founding of schools and colleges: Harvard in 1636; Yale in 1700; Rhode Island in 1764. A knowledge of the Latin and Greek classics in the original was required on entering. The course at Harvard included grammar, logic, rhetoric, geometry, arithmetic, physics, astronomy, ethics, politics, divinity, Hebrew, Greek, Latin, Syriac

and Chaldee. It was this solid mental training which developed the minds of those who afterwards produced the documents of statesmanship which excited Old World wonder."

This was the fourth question: What part did the newspaper play in the early intellectual and political life of the American colonies?

From a young lady in the Ursuline Convent in Cleveland, Ohio, comes this very satisfactory answer:

"The colonial newspaper became a power intellectually and politically and did not a little to bring about Colonial Union, without which American Independence would never have been achieved. The first newspaper was the 'Boston News-Letter,' published in 1704. Before the close of 1765 there were forty-three newspapers in the Colonies. Benjamin Franklin published the first magazine in America, at Philadelphia, in 1741."

The fifth question asked for the literary perspective of England during the Second Colonial Period, from 1688 to 1765.

This creditable answer is from the Academy of the Holy Names, Spokane, Washington. The paper from which it is taken is one of the very best sent in:

"This period is almost contemporary with the ages of Dryden, Pope and Johnson. The age of Dryden is marked by false taste and French fashions, which were introduced by Charles and his Cavaliers. Dryden was a writer of prose and verse. In Pope the Artificial School of Poetry reached its culmination. The age of Johnson was an age of criticism, in which all acknowledged the sovereignty of Johnson. At this time lived Addison, Danson. At this time lived Addison, Danson

iel Defoe, Oliver Goldsmith, Samuel Butler, Sir Isaac Newton, Jonathan Swift and John Locke."

This was the eight question: Criticize the Orators and Oratory of the Revolutionary Period.

A young lady residing in Washington forwards this clear and satisfactory answer:

"A quartette of great orators marked this period, viz: Samuel Adams, James Otis, Josiah Quincy and Patrick Henry. Henry was a brilliant and emotional speaker,—more in the man than in the speech. Otis impassioned and inspiring, since he is said to have breathed the breath of life into the nation in a speech before the Supreme Court of Massachusetts. Adams and Quincy—scholarly and convincing. The oratory of this period may well be classed as stately and brilliant, breathing Liberty and Independence."

The ninth question asked: What share did Catholics have in achieving the independence of the United States?

A young lady in Dixon, Illinois, sends in this answer:

"The Catholics of Maryland were represented in the Continental Congress and the Continental Army. France sent Lafayette to fight for American freedom. Commodore Barry by his gallantry, skill and victories laid the foundation of his American navy. Thomas Fitzsimmons and Daniel Carroll were members of the Congress that framed the Constitution. The presence of Catholic troops did much to allay the spirit of intolerance, bigotry and prejudice which reigned in the hearts of Puritans and Quakers for years. Charles Carroll, of Carroll-

ton, was among the signers of the Declaration of Independence."

The tenth question dealing with the primeval days of the Catholic Church in the United States was: Trace the beginnings of the Catholic Church in the United States, giving dates where possible for the erection of the first Sees.

From the Ursuline Convent, San Antonio, Texas, comes this clear and full answer:

"Much of the bigotry and intolerance of which Catholics were victims had disappeared at the birth of this nation, when within its limits they numbered 40,000, with 30 priests to minister to their spiritual wants. In 1790 Dr. John Carroll received his Episcopal appointment to the See of Baltimore, becoming the first bishop in the United States. Eighteen years later New York, Philadelphia, Boston and Bardstown were erected into Episcopal Sees, Baltimore at the same time becoming a Metropolitan See, with Most Rev. Dr. Carroll as Archbishop. Owing partly to the tide of immigration from the Catholic countries of Europe, the Catholic population of the United States in 1808 amounted to about 100,000, with 70 priests and 80 churches."

These are a few of the answers submitted by members of the Study Class, and I regard them as very creditable indeed. From Holy Cross Convent, St. Laurent, Quebec, Canada; College de Notre Dame, San Francisco, California; St. Joseph's Convent, New Orleans; St. Mary's Academy, The Dallas, Oregon,—and from Washington, D. C., Frankfort, N. Y., Lawrence, Mass., come very admirable papers. Indeed the answers of all bear witness that

the members of the Study Class have been following faithfully the serial work in American Literature in the Catholic Reading Circle Review. The members of the Study Class for this year are found scattered throughout Canada and the United States. Let us hope that next year its numbers will swell and reach beyond the Atlantic.

THOMAS O'HAGAN.

OUTLINE FOR WEEKLY STUDY AND REVIEW-JUNE-JULY.

The last installments of the studies in American History and Literature will be published in the July number. The course for Reading Circles, however, practically closes with this month's lesson, for many Circles will have discontinued meetings for the season before the publication of this number of the Review. Individuals, however, and particularly members of the Study Class, will continue to the end, which will be with the July number.

AMERICAN HISTORY.

As there will be but little time for study in this month only one weekly lesson is given in American History.

The few Circles that have not discontinued meetings may devote one meeting to a discussion of Dr. Vallette's article in this issue, and are recommended to read Prescott's Conquest of Peru.

Questions.

- 1 What great discovery makes the name of Hernando de Soto familiar to every student of American History?
- 2. On what date did De Soto discover the Mississippi?
- Sketch briefly De Soto's discoveries and explorations.
 - 4 Describe the character of De Soto.
- 5. What was the result of De Soto's discoveries as affecting the fortunes of Spain?
- 6. What did De Soto gain personally by his explorations?
- 7. Name some conspicuous followers of De Soto whose achievements have come down to us?
- 8. Describe the missionary labors of De Soto's expedition.
- 9. Give the details of De Soto's death and burial?
 - 10. Who succeeded De Soto in command?
- 11. What were the fortunes of the expedition after De Soto's death?
 - 12. What was the result of the mission-

ary expedition undertaken in the spring of 1547 by Father Luis Cancer and his followers for the freedom and conversion of the Indians of Florida?

- 13. What was the result of Don Tristan's attempt to found a colony in Florida in 1559?
- 14. Describe the remarkable manner in which a reconciliation was effected between Don Tristan and his followers.
- 15. Contrast briefly the results of the labors of the missionaries among the Indians as compared with the treatment of the Indians by the leaders of the exploring expedition.

AMERICAN LITERATURE.

In American Literature there may be but one lesson devoted to a discussion of Dr. O'Hagan's paper, or there may be four weekly lessons, viz:—

First Week-American Historians.

Second Week—American Reviewers.

Third Week—American Poets.

Fourth Week—Literary Conditions of England and Canada during the period under study.

Questions.

- 1. Who comes first in point of time among the writers of a country, the poet or the historian?
- 2. Why is the work of the historian a patriotic work?
- Name four American historians whose work deserves more than passing notice.
- 4. Was Jared Sparks an investigator of the highest order as a historian?
- 5. What work of Sparks' gives evidence of most praiseworthy industry and research?
- 6. Who is generally considered the father of American History? Give dates of his birth and death?
- 7- What great infirmity came upon Prescott early in life? What effect did it have

upon his purpose to write a history of Spain?

8. Name the works for which Prescott is noted?

- 9. What are his qualities and gifts as a historian?
 - 10. Sketch briefly Bancroft's early life?
- 11. What is Bancroft's great monumental historical work?
- 12. How long a time did the writing of this great work occupy?
- 13. May Bancroft be considered as a fair and impartal historian?
- 14. Quote Richardson's estimate of Bancroft as a writer.
 - 15. Sketch Bancroft's political life?
- 16. Who is the third of the great quartette of American historians to claim our attention?
- 17. Name Motley's great works as an historian.
- 18. What position does Motley hold among the school of American historians?
- 19. Describe briefly the early life of Parkman the historian?
 - 20. What history did Parkman write?
- 21. Did Parkman possess the qualities of a great historian?
 - 22. What were his qualities?
- 23. Is he accurate and always fair and impartial?
- 24. Give some proof of Parkman's prejudice against the Church.
- 25. How does Dr. John Gilmary Shea rank among American historians?
- 26. What is his great historical master-piece? Name his other works.
 - 27. Sketch briefly Shea's life.
- 28 Why does Gayerre deserve special mention?
- 29. Name other historians mentioned in Dr. O'Hagan's article and the works for which they are noted.
- 30. What is necessary for the student in order to know the history of the Catholic Church in the United States?
- 31. What distinction is accorded Orestes A. Brownson in the annals of the Catholic literature of America?
- 32. Which of Brown on's works is conceded to be his masterpiece, and of what does it treat?
- 33. Sketch briefly Brownson's life and works.
- 34. What place does Archbishop Spalding hold as a historian and reviewer? Name some of the subjects of his writings?

- 35. For what is Monsignor Corcoran distinguished,—the Rev. Augustine F. Hewit?
- 36. Name six poets of New York whose work has secured for them deserved mention?
- 37. What is Bayard Taylor's rank as a poet? Name and describe some of his chief poems.
- 38. What novels distinguished Taylor as a writer of fiction?
- 39. What distinguishes Richard Henry Stoddard among American poets?
- 40. Who is the best known and most highly honored among the living authors in America to-day?
- 41. Quote Prof. Pattee's estimate of Stedman, Stoddard and Aldrich.
- 42. For what is Stedman best known? How does he compare with Lowell as a critic?
 - 43. Name Stedman's chief works.
- 44. What comparison is made between Aldrich and Keats?
- 45. What are the chief characteristics of Whitman as a poet?
- 46. Who is the last of the six New York poets named by Dr. O'Hagan?
- 47. What were the literary conditions in England at this period,—in Canada?

Suggestive Topics for Papers and Pregrams.

The necessary qualifications of an historian.

The poet and the historian.

Biographical and critical sketches of the historian, poets and reviewers named in Dr. O'Hagan's paper, and reviews of their works.

Appreciative sketches of the poets Taylor, Aldrich, Stedman, Stoddard, Gilder and Wnitman. Selected readings from these poets.

Cauadian poets and poetry.

Topics for a program on Parkman—Discussion: Had the American Indians the only right to this continent? Aff, Neg.

Champlain—His influence on our nationality.

The Iroquois.

The Jesuit Mission.

Pontiac: his right and wrong ideas.

The French in American Colonization.

The Story of Acadia.

A Brownson program might be arranged as follows:

Brownson as an historian, a philosopher, a scientist, a litterateur, a man.

EXTENSIVE READING CIRCLE REPORTS WILL BE PUBLISHED IN THE JULY REVIEW.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

Organized May, 1892. Established at New London, Conn., August, 1892. Chartered Under the Laws of the State of New York by the Regents of the University of the State of New York, February 9th, 1893.

SYLLABUS OF LECTURES

SIXTH SESSION, JULY 11TH-AUGUST 29TH, 1897, ASSEMBLY GROUNDS, CLIFF HAVEN, NEW YORK, ON LAKE CHAMPLAIN.

FIRST WEEK.
MORNING LECTURES.

PHASES OF SHAKESPERIAN STUDY.

FIVE LECTURES BY THE REV. HUGH T HENRY,

PROFESSOR OF ENGLISH LITERATURE AT ST.

CHARLES SEMINARY, OVERBROOK. PA.

1. Monday Morning, July 12.—The play of Macbeth will be used as a text for remarks on all of the plays. It will be a convenience for those attending the lectures to bring a copy.

First Acr. — The dramatic keynote. Opening scenes of Shakespeare's dramas. Dramas compared with novels and sermons. The ancient Greek stage. Openings of Merchant of Venice, Julius Caesar, Lar. Hamlet.

THE POETIC KEYNOTE—The Weird Sisters on the stage Other preternatural creations of Tempest, Midsummer Night's Dream.

THE CHARACTER KEYNOTE.—Banquo and Macbah.

2. Tuesday, July 13th.—Second Act.—Psychology of Shakespeare.—Critical exaggeration and subtlety.—The melancholy Dane, Desdemona, Brutus, Lady Macbeth.—Hallucinations of sight (the "air drawn dagger") and of hearing ("sleep no more!")

Shakespeare a Dramatist or a Novelist?— Hall Caine's view.

Shakespeare the Actor.

3. Wednesday, July 14th.—THIRD ACT.—Sources of the Plays. Shakespeare's treatment of his sources. Macbeth, Lady Macbeth, Banquo, Julius Cæsar, Brutus, Coriolanus, Richa d the Third.

Anachronisms. Winter's Tale. King John. Drama vs. History.

4. Thursday, July 15th.—FOURTH ACT.— Breathing-spaces in Tragedy. Henry VI. Part III. Tit., Andron., Richard III. The Dramatic Unities. Tempest, Othello.

—The Unity of Similarity. Comedy and Tragedy. Punning, clowns, etc.

5. Friday, July 16th.—Misreadings. "Actual performances, "exorcise," etc.

Catachreses.

Endings of Shakespeare's plays.

Morality, Christianity, Catholicity of Shakespeare.

"Baconian" authorship.
How to choose a novel!

(EVENING LECTURES OF FIRST WEEK)

DEVELOPMENT OF GREEK LITERA-TURE.

BY DR. C. M. O'LEARY, MAMHATTAN COLLEGE, NEW YORK CITY.

Monday, July 12th, at eight o'clock P. M .-Greek literature differed in its development from that of other nations inasmuch as it was steadily progressive and marked by no period of decay. One reason of this is to be found in the physical aspects of the country, which savored the growth of the tentiment of the beautiful. This love of the beautiful is the keynote of the Grecian character, and accounts for the superiority of all that Greece produced, both in literature and art. It strengthened and purified their imagination and enabled them to reach the loitiest realms of thought. We see this above all in the writings of Homer, in which imagination runs riot and the sublime has been most frequently attained. It was the exuberance of an Homer page that kindled the genius of all the great dramatises of Greece. It was from him that Æschylus learned the wonderful story of Agamemnon. Here, also, he found the materials of the greatest of his plays, Prometheus Bound. It is in King

Lear, alone, that we can find a counterpart to this magnificent production. The plays of Euripides, while lacking the vehemence and sublimity of those of Æschylus, surpassed them in the quality of humanity. But it is Sophocles, especially, who represents the dramatic genius of Greece at its best. His Antigone shows us most clearly the inexorable necessity of fate which pursues the charac ers of Greek tragedy. In Philosophy Plato is the grandest exponent of Greek genius. His works will be the admiration of men to the end of time. In comedy Aristophanes was the legitimate predecessor of Moliére. In oratory Demosthenes has never been surpassed, while in the lighter orders of poetry the name of Pindar, Theocritus and Simonicles will never be forgotten.

LITERARY AMBITIONS.

BY THE BEV. MORTIMER E. TWOMEY, MALDEN,
MASS.

Tuesday Evening, July 15th —Character of a literary ambition. Its nature shown by likenesses and contrasts with other ambitions. The great standards set in literature. value of the best models. Why they endure. General and special examination of their Picture of an ambitious worker: result inwardly over his soul faculties; outwardly, over his readers. The writer should have an ideal and strive towards it. The reader should be fearless and just in every estimate of literature and of literary merit. Advance to the front only the deserving; encourage talent, labor, genius, but do not falsify. Truth must prevail. The reader or the critic cannot make lasting reputations; only merit shall endure.

The people's capabilities to appreciate real literature. The need of education in this direction. Begin with the children, placing best models and choicest truths before them in literature, as we do in religion. Work begun at home and at school to be promoted in Reading Circles and in the Summer School, and to be extended to always portraying truth in the beauties and adornments of letters.

THE SUN OF HISTORY.
BY THE REV. MORTIMER B. TWOMEY.

Wednesday Evening, July 14th.—History is more than a series of dates, or a procession of incidents. All dates have one central date, the birth of Christ; all facts have one central fact, the Christ.

The ignoring of Him in history makes impossible the understanding of its lessons, the comprehensions of humanity, the progress based upon the laws of experience.

In God's plan, the Creator has fixed the Redeemer in humanity, as the sun in the heavens, the light and energy producer, the center of the whole system of thought and action.

History reviewed with the Christ excluded from its pages. It becomes meaningless, incomprehensible.

History reviewed with the Christ pervading its every event. The reason, the order, the succession, and the resultants of peoples and of nations become luminous.

Thursday Evening, July 15th.—Reception to the delegates of the Catholic Benevolent Legion from the State of New York. Address by the Hon. John C. McGuire, Brooklyn, N. Y.

SECOND WEEK.

(MORNING LECTURES.)

FIVE LECTURES ON THE LITURGY OF THE CATHOLIC CHURCH.

BY THE REV. JOSEPH H. M'MAHON, A. M., DI-RECTOR OF THE CATHEDRAL LIBRARY OF NEW YORK CITY.

The aim of these lectures is to give general, not technical, information about the Liturgical observances of the Church. They are addressed solely to lay people, and are written with a view to stimulate an intelligent interest in our magnificent liturgy. It is hoped that the practical result will be to secure to the clergy cordial co-operation in their efforts to carry out the prescriptions of the Church with regard to the order of worship.

THE HISTORY AND MYSTERY OF LITURGY.

1. Monday Morning, June 19th, at ten o'clock.

—Ritual an Ordinance of God. The Ritual of the New Testament. Doctrine of Diverse Liturgies. The Liturgical Languages. Development of Ceremonial. The Testimony of the Stones. Doctrine of the Catholic Church. The Liturgical Books. The Book

of Gospe's. The Sacramentary. The Missal. The Ritual. The Symbolism of Ceremonies.

UNITY OF DOCTRINE AMID VARIETY Or LITURGY.

2. Tuesday, July 20th — Liturgy of St. James the Apostle. St. Clement. Saints Cyril and Basil. St. John Chrysostom. The Maronites. Other Eastern Rites. The Roman Liturgy. The Amorosian. Gallican. Mozarabil. Influence of Liturgy on Unity of Doctrine. Essential Agreement of Eastern and Western Rites.

SOME RITES—FAMILIAR AND UN-FAMILIAR,

3. Wednesday, July 21th. — Many ceremonies become obsolete by reason of changing times and conditions. Ordinations and Degradations. Consecrations, Blessings, Exorcisms, Fasts, Processions.

THE RITUAL OF THE DEAD.

4. Thursday, July 22d — The liturgy for the dead, the pathetic expression of the love of the Church. Curious customs in connection with funeral rites. The Order of Burial. The Burial of Children. The Wish of the Church. Modern Abuses. The Right of Christian Burial. Cremation. Reasons for its prohibition.

IN THE COURT OF THE KING.

5. Friday, July 23d.—The Mass, the chief act of Worship, therefore the chief concern of Liturgy. All possible splendor used The Sacred Vestments, their uses and their meaning. The Altar. The Mass and its Parts. Different Kinds of Masses. The Music of the Mass. The Arch History of the Mass.

(EVENING LECTURES OF SECOND WEEK.)
HELLENES VERSUS ASIATICS.

BY THE REV. CHARLES WARREN CUBRIER, BAL-TIMORE, MD.

1. Monday, July 19th, at eight o'clock P. M.
—Synopsis of Early Grecian History:
The Monarchies of the Eastern World.
Conflict with Persia. Athens and Sparta.
Philip of Macedon. Alexander the Great.
Conquest of the East.

THE SELJUKIAN TURES AND THE BYZAN-TINE EMPIRE.—The Ottoman Turks. Fall of Constantinople. Lew Wallace's Prince of India.

RUSSIAN INFLUENCE.—Ypsilanti. Rising

in Greece. Successes and Reverses. Lord Byron. Battle of Navarino.

A VOICE FROM CRETE.—Grecian Sympathy. Colonel Vassos. The Powers. Excitement in Greece. Invasion of Thessaly. Greek Reverses. Disaster.

RISE AND DECLINE OF THE OTTO-MAN EMPIRE.

BY THE REV. CHARLES WARREN CURRIER.

Tuesday Evening, July 20th.—EARLY HOME IN THE ALTI MOUNTAINS.—Turks in the Reign of Justinian. The Dynasty of Seljuk. The Crusades. Ottoman Turks. The Kingdom of Roum. Turks in Europe. Sultan Amurath. Mahomet II. and Constantine Pallologus. Gibbon and Lew Wallace. Fall of Rhode³.

Battle of Lepanto. Wars with Austria. Russia. Sobienski. Vienoa. The Janizaries. Bonaparte. Independence of Greece. Russia. The Crimean War. Abdul Aziz. Murad. Abdul Hamill. The Danubian Principalities. War with Russia. Present Condition of Turkey.

THE EASTERN QUESTION.

BY THE REV. CHARLES WARREN CURRIER.

Wednesday Evening, July 21st.—Development of European Politics. Influence of the Crusades International Marriages. The Printing Press. Discovery of America. War of the Spanish Succession. Balance of Power. Upheaval at the French Revolution. Bonaparte. The Congress of Vienna. The Holy Alliance. Rise of Plutocracy. The Rothschilds. Russia's Ambition. Christians in the East. The Crimean War. Treaty of San Stefano and the Congress of Berlin. Turkish Atrocities in the XIX Century. Chios Bulgaria. Armenia. The Island of Crete. Jealousy of the Powers and their Inactivity. Secret Influence of Money in International Politics. The Greek Mystery. The Integrity of the Turkish Empire. The Future.

Thursday Evening, July 22d.

THIRD WEEK.
(MORNING LECTURES.)

ETHICAL PROBLEMS.

FIVE LECTURES BY THE REV. P. A. HALPIN, S. J., ST. FRANCIS XAVIER'S COLLEGE, NEW YORK CITY.

These Lectures embrace the general principles and fundamental notions of Moral Philosophy.

1. Monday Morning, July 26th, t ten o'clock.

—The Science of Morality—Elementary notions—Rise—Progress—Divisions of the Science—Constituents and conditions of human action.

The end of human action—The nature and pursuit of happiness.

2. Tuesday, July 27th.—The human will and man's activity—Characteristics of free action—Human action and its modifiers—The Passions.

Morality: its concept and foundation— Right and Wrong—Systems.

- 3. Mednesday, July 28th.—Law in General
 —The Eternal, the Natural Law.
 - Chief characteristics of Natural Law.
- 4. Thursdoy, July 29th.—Positive Law—Whence it derives its origin and force.

 Conscience—Virtue—Vice.
- Friday, July 30th.—Nature of Right— Domestic Society—Marriage—Family. Rights and Duties of Parents.

(EVENING LECTURES OF THIRD WERK.)

THE STAGE AS AN EDUCATOR.
BY MR. MICHAEL J. DWYER, BOSTON, MASS.

Monday, July 26th, at eight o'clock P. M.— The Theatre among the Greeks' Religious plays. Dramatic Art in England before Shakespeare. Shakespeare's dramas and their influence upon the Stage. The drama's relations to, (1) The Fine Arts, (2) to Literature, (3) to Religion and Morals, (4) to Society. The Stage today.

OLIVER GOLDSMITH. BY MR. MICHAEL J. DWYER.

Tuesday Evening, July 27th. — English Literature and writers of the last half of the Eighteenth Century. Goldsmith's peculiar difference from the rest. Washington Irving's estimate of him. His checkered career and its influence as the mainspring of his writings. His reluctance to become an author. His literary ideal and the fidelity he practised to it. Essays.

The "Man in Black" and "The Citizen of the World." Samuel Johnson and Goldsmith. Vicar of Wakefield. The Traveller. Goldsmith as a poet and dramatist. Goethe's tribute to the author. The Deserted Village. Romance of the author's life. His death. Estimate of his place and influence in literature. Wednesday Evening, July 28th.—BY THE REV. JAMES H. MITCHELL, BROOKLYN, N. Y. Thursday Evening, July 29th.—BY THE REV. JAMES H. MITCHELL.

FOURTH WEEK.

THE DISTRIBUTION OF WEALTH.

FIVE LECTURES BY THE REV. FRANCIS W. HOWARD, OF COLUMBUS, OHIO.

- 1. Monday Morning, August 2d, at ten o'clock.—The General Principles of Distribution: Distribution as one of the divisions of economic science. Production and distribution. Distribution of income into rent, interest, wages, profits. Ethical aspects of problems in distribution.
- 2. Tuesday, August Sd.—Rent: The revenue derived from the ownership of a natural agent of production. The nature of economic rent. Theory of Record Influences affecting rent.
- 3. Wednesday, August 4th.—Interest: Revenue derived from use of capital. Usury and Interest. Analysis of Interest. Elements of use, depreciation and risk. Variations in the rate of interest.
- 4. Thurnday, August 5th. Wages: The Reward of Labor. Historical Development of the Wages System. Nominal and Real Wages. Minimum Wages. Economy of High Wages. Supply and Demand in Relation to Wages Theory of Labor Unions.
- 5. Friday, August 6th.—Profits: The reward of risk and special skill. The basis of profits. Tendency of profits to fall. Rent, interest, wages and profits in their mutual relations. The pursuit of wealth in relation to the higher end of life.

BOOKS RECOMMENDED:

Atkinson, Distribution of Products; Brants, Les Théoriés Economiques au XIII., 2 et XIV 2, siecles; Brassey, Work and Wages; Canaan, History of the Theories of Production and Distribution; Cauwes, Precio d'Economie Politiqué; Devas, Political Economy; Gide, Political Economy; Hobson, Modern Capitalism; Leroy Beauliéu, Répartition de Richesses, Le Navail des Femmes au XIX. siècle; Nicholson, Effects of Machinery on Wages; Roscher, Political Economy; Jaussig, Wages and Capital; Walker, The Wages Question, Land and its Rent.

(EVENING LECTURES OF FOURTH WEEK.)
MADAME SCHWETCHINE.

BY MRS. MARY A. MITCHELL, UTICA, N. Y. Monday, August 2d, at eight o'clock P. M .-A glance at the political and social condition of Russia in the XVIII century. Influence of the French Revolution. Position of the French imigras in Russia. Birth, education and natural tendencies of Madame Schwetchine. Her marriage and home. Her devotion to the wounded during Napoleon's invasion of Russia. Conversion to Catholicity. Count de Maistre. Madame Schwetchine's travels. Letters. Settled residence in Paris. Correspondence with Montalembert, Lacordaire and others. Last days and death.

THE MELODIES OF MOTHER CHURCH.

BY THE REV. THOMAS P. M'LOUGHLIN, S. T. L.,

NEW YORK CITY.

Tuesday Ev ning, August 3.—The origin of Sacred Music—it powers for good. The Gloria in Excelsis. The Ambrosian and Gregorian Chants. Palestrina and Orlando Lasso. The Renaissance. Masses of Hayden. Mozart and Beethoven. Popular motetts and songs of latter days. A plea for congregational singing.

SONGS OF IRELAND

BY THE REV. THOMAS P. M'LOUGHLIN, S. T. L. Wednesday Evening, August 4th.—The origin of the romantic and patriotic ballad. The music of Ireland compared with that of other ancient peoples. The bards of Erin. Characteristics of the Irish music analyzed. The love songs—the war songs. Modern Irish composers and their songs.

THE CATHOLIC CHURCH AND CIVIL LIBERTY.

BY THE HON JOHN T. M'DONOUGH, ALBANY, N. Y.

Thursday Evening August oth.—The Church
subdued the barbarians and transformed
them from a savage to a civilized state.
She was the custodian and expounder of
the Roman Law, and transplanted it in
England. She made and enforced just laws
in that kingdom. She created, through
her clergy, equity, jurisprudence. She
wrung from King John the great charter of
English liberties. She substituted trial by
jury for the ordeal. She is the author of
parliamentary or popular government. New
York is enjoying the blessings of these laws.
The Church favors liberty in America.

FIFTH WEEK.

(MORNING LECTURES.)

MENTAL DEVELOPMENT.

FIVE LECTURES BY THE REV. E. A. PACE, D. D., DEAN OF THE PACULTY OF PHILOSOPHY AT THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

- 1. Monday Morning, August 9th, at ten o'clock.

 —Problems and Methods: Application of the genetic method in various lines of research. Its availability in Psychology. The fact of mental development. Advantages and drawbacks of investigation in this field. Practical aspects.
- 2. Tuesday, August 10th. Growth IN Knowledge: First impressions. The play of fancy. Abstract ideas. Simplest forms of reasoning. Association and memory. Products of thought. Self-consciousness.
- 3 Wednesday, August 11th.—THE RISE OF VOLITION: Emotional expression. Instinct and impulse. Formation of habits. Imitation. Moral tendencies. Development of character.
- 4. Thursday. August 18th.—THE ACQUISITION OF SPEECH: Thought and utterance. Influence of the environment. Generalization. Construction of sentences. Perception of new meanings.
- 5. Friday, August 18th. PHILOSOPHICAL ASPECT: Mind growth and brain growth. Position of St. Thomas. The criterion of finality. Superiority of the spiritual. Ethical and social consequences.

(EVENING LECTURES OF FIFTH WEEK.)
SOME RECENT ELECTRICAL DISCOVERIES.

BY BROTHER POTAMIAN, D. SC. (LONDON.)

Monday, August 9th, at 8 o'clock P. M.—Wave motion: Sand waves, water waves, light waves. Wave lengths of various parts of the visible and invisible spectrum. Color of the sky. Natural colors. Necessity of an all-pervading medium. Researches of Faraday. Oscillatory motion illustrated. The Leyden jar: its capacity and energy; nature of its discharge. Anamolous magnetization. Professor Henry's discovery. Electric waves: their physical properties. Illustrations of acoustical resonance and of electrical syntony. Experiments of Dr. Lodge. The work of Hertz. Signalling

through space without wires. Clerk Maxwell's electromagnetic theory of light

- 2. Tuesday Evening, August 10th.—Experimental study of the discharge from an influence (Wimshurst) machine and from an induction coil. Application to a flash of lightning. The passage of electricity through gaseous media. Phenomena of ordinary vacuum (Geissler) tubes. Polar auroræ. High vacua. Importance of the cathode shown by experiments with Crook's and Puluj tubes. Cathode rays: their material nature suggested by experiments with five Crooke's tubes.
- 3. Wednesday Evening, August 11th .- Experiments of Lenard. Professor Röentgen's discovery. The focus tube. Origin of X-rays. Conditions for their production. Their propagation, reflection, refraction, polarization, penetrating power. Experiments showing their electrical and fluorescent properties. Researches of J. J. Thomas. Photography through opaque bodies. Ultra-violet light, Becqueral light, and X light compared. Probable nature of X-rays. Radiation spectrum.

Opera glasses will be found very useful.

Facilities will be offered for repeating the lecture experiments and for studying the manipulations of batteries, influence machines induction coils and X-ray tubes; also for taking and developing radiographs.

BOOKS RECOMMENDED: "Elementary, Lessons in Electricity and Magnetism," by Professor S. P. Thompson. (Macmillan & Co.) "What is Electricity," by Professor John Trowbridge. (Appleton & Co.) "Les Rayons X et la Photographie à travers les Corps opaques," par C. E Guillaume (Gauthier Villars, Paris.)

Thursday Evening, August 12th —Reception to Rev. Thomas J. Conaty, D. D, Rector of the Catholic University of America, Washington, D. C.

SIXTH WEEK.
(MORNING LECTURES)
THE IDEA OF GOD.

FIVE LECTURES BY THE REV. EDMUND T. SHAN-AHAN, D. D., PH. D, J. C. L, CATHOLIC UNI-VERSITY OF AMERICA, WASHINGTON, D. C.

1. Monday Morning, August 16, at ten o'clock

—Modern Phases of Theistic Bellef: The drift of all modern science. Monism or the reduction of all phenomena to an ultimate unity. Theism or God as Omnipresent Energy. Pantheism or God as Force. Agnosticism or God the Great Unknowable. Hegelism or God as the Allinclusive experience. The causes of these varying notions. The prevalent custom of using Christian phraseology to express pantheistic ideas. A criticism of the foregoing tenets.

Tue day, August 17th.—God as the Source of all Things: Creation, notion and nature. Grotesque misrepresentations of its meaning. Creation and modern science. Creation the enly theory of the world's origin because presuppos d in all other views. What reason has to say concerning the concept of creation. A criticism of modern methods used in the discussion of this problem.

- 3. Wednesday, August 18th.—THE MEANING OF GOD'S PRESENCE IN THE UNIVERSE: Creation does not imply absence from the field of phenomena, but continuous presence. God as efficient cause. God as universally present in Nature. God forms no part of things and enters into no formal combination with the matter or force of the Universe. The sublimity of the Catholic view worthy alike of God and the highest human science. Conservation and Providence.
- 4. Thursday, August 19th—God as the End of all Things: God not only the beginning, but the end of all reality. The universe returns to God through man. The meaning of this tendency and the theory of the circles false representations of the Catholic position. A chapter from St. Thomas on the final destiny of man Some guiding principles.
- 5. Friday, August 20th.—God in Himself.
 —The synthesis of the preceding I ctures:
 Lecture I., What God is not; II., God as efficient cau-e of all reality; III., God in all things, but not of them; IV, God the final cause of all existence; V., God in His infinite self-existence. Eternal, Infinite, Unchanging Nature of the Diety. How we reach this notion. St. Thomas and Herbert Spencer. The known and the unknown God.

(EVENING LECTURES OF SIXTH WEEK)
THE GOLDEN AGE OF ITALIAN ART.
AN ILLUSTRATED LECTURE BY MISS ANNA CAULFIELD, OF GRAND RAPIDS, MICH.

Monday, August 16, at eight o'clock P. M.—
The best means of raising the standard of taste in America. Examples of the best art. Italians of the Renaissance awakened an interest in classic art by turning to Rome. The "Golden Age of Italy" where everything bore the impress of art. Views of Rome, Florence, Venice, and Masterpieces of Italian paintings colored by Katharine Gordon Breed.

THE OXFORD MOVEMENT.

THREE LECTURES BY HENRY AUSTIN ADAMS, M.
A., BROOKLYN, N. Y.

- 1. Tuesday, August 17th.—The Beginnings.
 —The Royal Remnant—The Caroline Divines—The Non-Jurors—Methodism—The Lake School—The Æsthetic Awakening—The New Oxford.
- 2. Wednesday, August 18th.— JOHN HENRY NEWMAN.—The Tractarians—The Appeal to Antiquity—Fusey—The Catholic Revival—Newman—His Life and Meaning—Rome—The Counter Movement.

Thursday, August 19th.—RITUALISM.—After Newman—Surplice riots—Legal battles—Religious orders—Neale—Doctrinal revolution—Liddon—Mackonochie—Societies—"C. B. S."—"E. C. U."—Rome again—Corporate Reunion—Lord Halifax—Appeal to Rome—The Pope's Decision.

SEVENTH WEEK.
(MORNING LECTURES.)

PHILOSOPHY AND PEDAGOGY.

FIVE LECTURES BY THE REV. JAMES A. DOONAN, 8. J., ST. JOSEPH'S COLLEGE, PHILADELPHIA, PA.

- 1. Monday Morning, August 23d, at ten o'clock.

 General scope of lectures. Science: the proximate not the adequate end of education. All knowledge immediate or mediate. Scientific knowledge rests upon the principle of causality. Cause defined and classified.
- 2. Tuesday, August 24th.—The principle of causality vindicated. Cause distinguished from condition and occasion. Errors in regard to principle of causality refuted. Its relation to science, general and particular, discussed.

- 3. Wednesday, August 25th.—The principle of causality in science and its relation to miracles. Supposing possibility and fact of miracles. Scientific certainty not overthrown.
- 4. Thursday, August 26th—Pedagogy: is it a science or an art? Its scope, its limitations, its excesses.
- 5. Friday, August 27th. Review of "White's Elements of Pedagogy." Scope of lecture: guidance of teachers in use of this and similar works.

(EVENING LECTURES OF SEVENTH WEEK.)

CANADIAN POETS AND POETRY.

BY THOMAS O'HAGAN, PH.D , ARTHUR, ONTABIO.

Monday, August 23d, at eight o'clock.—The beginnings of poetry in other lands. The poet and the people. The soil of Canadian poetry. Poets of our Dawn The old and new schools. Colonialism and Provincial-A standard necessary. Canadian poets and their contemporaries. Human action on Canadian poetry. The patriotic note on Canadian poe ry. Charles G. D. Roberts. Poetry descriptive of country life-William Wye Smith. The drama-Hunter Duvar, Louis Frechette and Charles Mair. Dialect poetry - Dr. Drummond. Elepac poetry-J. W. Beugough. The sopranos in our groves. The glorious songs yet unsung.

THE STUDY AND INTERPRETATION OF LITERATURE.

BY THOMAS O'HAGAN, PH. D.

Tuesday Evening, August 24th.—The chief aim of literary study. "Literature of knowledge and literature of power." Genius in its relation to time and place. Reaching out towards the infinite not the finite. Poetry the sublimation of thought the spiritual element in poetry. Its surface and hidden meaning—"The Lady of Shalott." Within and without the temple—"King Robert of Sicily." The value of literature and literary studies constant—"The Bugle Song." Truth symbolized in poetry—"Excelsior." The voice as a factor in literary interpretation.

CHATTERTON: THE MARVELOUS BOY OF BRISTOL.

BY JOHN FRANCIS WATERS, M. A., OTTAWA, CANADA.

Wednesday Evening, August 25th.—Chatter-

ton's life and genius of deathless and unfading interest and splendor. Objections taken some years ago to Dean Farrar's lecture on Dante on the ground that Dante was "a dead i-sue." Such objections noticed and met in the case of "Chatterton." The moral which all may point, each one for himself, from the sad story of Thomas Chatterton. The other moral question, involving practically the whole question of our relations with God and of God's relations with us, which we can neither answer nor hope to get answered in this world. The Church of St Mary Redcliffe. The list of notables who have busied themselves with chronicling and investigating the events of the Boy Poet's meteor-like career. The astounding fact which must never be forgotten in any retrespect of Chatterton's life and work. Certain critics and antiquaries in connection with this central fact, with special reference to the venerable Sir Daniel Wilson, late President of University College, Toronto. Chatterton's ascendants, especially the poor schoolmaster, his father Significance of Chatterton's birth and world-wide power of genius. Little Thomas musing in the old church of St. Mary Redcliffe. The interior and the exterior of the olden pile. Why so much mention is made of St. Mary Redcliffe. Chatterton's school days with Mr. Love. The description of his personal appearance given by the daughter of Richard Phillips. his uncle. Colston's charity school. Its meagre curriculum. The charity school boy's early aspirations after deathless glory. The "Hymn for Christmas Day." The Rowley Poems. "Matter Consyne's Coffer." The episode of Phillips. Chatterton and Phillips discoursing on high themes in Redcliffe meadows. Mr. George Catcott and other "pstrons." "The Minstrel's Lament," "The Ode to Liberty," and other poems. Chatterton's apprenticeship to John Lambert. Appeals to Dodsley and to Walpole. The fatal journey to London. Versatility of the boy's genius. Chatterton's ray of sunshine. Fatal Friday, August 24, 1770. What happened behind the closed doors. Conclusion.

SHAKESPEARE'S LESSER BRETHREN.
BY JOHN FRANCIS WATERS, M. A.

Thursday Evening, August 26th.—Shakes-

peare's rhapsody about his native England. England bore him for the world. Shakespeare's own work and the work of his lesser brethren give to England what are really her most potent claims to the gratitude and to the love of mankind. The Elizabethan age. Its glory transcends that of either the age of Pericles or the age of Augustus. Extraordinary and prodigious phenomena of the Elizabethan age. The smallness of the realm of England and the sparseness of the population considered in reference to such phenomena. The embarrassment of riches the greatest difficulty in handling this theme. That "new and favored generation." What was it that metamorphosed England? A word about poetry. Christopher Marlowe, Ben Jonson, Beaumont and Fletcher, Massinger, Webster, Ford, Middleton, Heywood, Peele, Greene, Nash, Decker, the shining lights among Shakespeare's Lesser Brethren. Marlowe's "A Storm of Passion;" the outlets for the mad promptings of this man's genius. "The Massacre at Paris," "The Jew of Malta," "Edward the Second." Marlowe's masterpiece is "Doctor Faustus," the tragedy of Marlowe's life and death; Green's "Groat's worth of Wit Bought with a Milion of Repentance," The waste and prodigality of some of these erring children of genius, careleseness engendered in the majority of "Shakespeare's Lesser Brethren," by the life that they led. Ben Jonson towers over all the rest except over Christopher Marlowe, and in some respects he excelled even that great genius. Jonson, considered at some little length. The prodigal genius of George Peele. This resentment at Shakespeare's bold appropriation of some of his ideas. The intense indignation of Robert Greene. His revilings of Shakespeare. How we should judge the age of E izabeth. Elizabeth Tudor herself. The pessimism of some of the Elizabethan dramatists, notably of Christopher Marlowe. The four grea figures of Beaumont and Fletcher, Massinger, and Ford. Source of weakness in the dramas of Beaumont and Fletcher. Love undeniably "the greatest thing in the world," but not the only thing! "Philip Massinger a Stranger." The happy life of John Ford and the lesson The living will of God endurof leisure. ing through all, time and change.

LANGUAGE LESSONS.

FRENCH AND SPANISH BY MARC F. VALLETTE, LL. D. ITALIAN AND GERMAN BY BARBARA CLARA RENZ, PH D.

The plan proposed for beginners will be the natural simultaneous method. No books will be required for some little time, as the work will be confined to the black-board of the instructor and the note-book of the pupil. Rules of grammar will not be insisted upon, but in their place reasons will be assigned for changes in the forms of words and constructions.

The leading idea will be to enable pupils to make *immediate use* of the vocabulary given them through *conversation* among themselves from the very start.

It is not proposed to teach the language in five, ten or fifty lessons. Languages are not acquired in that way. What is proposed is to give pupils a practical knowledge of so much of the language as they may be able to acquire, and to put them in the way of helping themselves later on, thus paving the way for the study of grammatical constructions under the guidance of a teacher, or alone, if so deemed possible. Children learn to speak their own language without the use of books, especially grammars—why may not adults do the same?

ROUND TABLE.

CONFERENCES IN AMERICAN HISTORY. CON-DUCTED BY DR. MARC F. VALLETTE.

1. July 19th, 11:30 A M.—1. The Renaissance and its influences upon discoveries—2. Portuguese discoveries—3. The Northmen and their explorations—4. Establishment of Christianity in Greenland—5. Thornhild's church.

Suggested Reading—Article on the Renaissance in some standard Encyclopedia—Portuguese Discoveries, in the Leading Facts of American History, by D. H. Montgomery, p. 7. Sagas of Eric the Red, by Dr. B. F. De Costa. Pre-Historic Americans, by Marquis Nadaillac.

2 July 20th, 11:30 A. M.—1. Fruitless results of the Northmen's Discoveries—2. Christopher Columbus—3. His Birth and Education—4. Accuracy as a Cartographer—5. His relations with the Convent of La Rabida—6. His first voyage—7. Lands in the New World.

Suggested Reading—Life of Columbus, by Roselly De Lorges, (abridged by Barry). Irving's Columbus—Log of the First Voyage of Columbus. Translated from Navarrete's Collection. Published by U. S. Catholic Historical Society, N. Y.—Articles in Catholic World, by Rev. A. Dutto, January, 1892, et seq.

3. Juy 21st, 11:30 A. M.—1. Which of the Bahamas was t e San Salvador of Columbus?—2. Treatment of the Natives by the Whites—3. Why Columbus desired gold—4. The first use of tobacco—5. Fort La Navidad—6. Treachery of Pinzen—7. The return of Columbus to Spain.

Suggested Reading—Las Casas. Log of Columbus—Winsor's Narrative and Critical History of America, Vol. I.—Articles by John A. Mooney, in Rosary Magazine, Nov. '95, Jan. '96, Feb. 96, March '97, etc.

4. July 22d, at 11:30 A. M.—1. Bull of Demarcation of Pope Alexander VI.—2. Upon what authority was it issued?—3. The Church and the Christianization of the natives—4. First Vicar Apostolic to the Indies and his mission—5. Destruction of La Navidad and the causes which led to it—6. Death of Columbus—7. Review of his life and labors.

Suggested Reading—The Bull Inter Ceetera. Columbus and the Men of Palos, by Jno. G. Shea, LL.D., in United States Catholic Historical Magazine, Vol. 11., No. 5 Las Casas. Hist. Ind., Lib. II., Cap. 121. Actions of Admiral Christobal Colon, by his son Don Fernando Colon.

5. July 23d, 11:30 A. M—1. Effect of the Discoveries of Columbus upon the nations of Europe—2. Henry VII.'s Patent to John and Sebastian Cabot—3. Review of the Reigns of Henry VII., Henry VIII., Edward VI., Mary Tudor, Elizabeth (1485 to 1558)—4. Their relation to the Bull of Demarcation—5. Value of Vaco de Gama's voyage to geography, history and commerce—6. Magellan and De Elcano—7. Ponce de Leon in Florida.

Suggested Reading — Brown's Genesis of United States, Vol. I, p. 2. Gaspar Correa's Voyages of Vaco De Gama; in Hakluy Society Publication. The Discovery and Conquest of Tierra Florida, by the Gentleman of Elvas.

6. July 26th, 11:30 A. M.—1. The Slavery Question in Spanish America—2. Reparti-

mientos and Encomiendas—3. Heroic attitude of the Dominican Friars—4. Montesimos and Las Casas—5. Bull of Paul III.

Suggested Reading—Sir Arthur Help's Spanish Conquest in America. Las Casas, Hist. de las Indies. John Fiske, The Discovery of America Articles by Dr. Jno. A. Mooney, Rosary Magasine, cit. sop.

7. July 27th, 11:30 A. M.—1. Exploration of the Atlantic Coast by Verrazano and Estevan Gomez—2. Who discovered the Hudson River?—3. Old Charts and Cartographers—4. Early Dutch and English on Manhattan and Long Island—5. Governor Dingan and his charter—6. New Albion and the Earl of Plowden—Freedom of Worship.

Suggested Reading—Letter of Verrazano to Francis I. "Old South Leaflets." Verrazano the Explorer, by Dr. B. F. De Costa. The Development of the Cartography of America up to the year 1570, by Sophus Ruge. Winsor's Narrative and Critical History of America, Vol. IV., p. 11.

8. July 28th, 11:30 A. M.—Cabeza de Vaca's journey across the Continent. Discovers one of the mouths of the "Father of Waters." Father Marco de Nizza visits the Pueblo Indians. Coronado's Expedition. Franciscan Missionaries and the Martyrdom of Father Juan de Padilla. Jesuits in Arizona (Sonora). Father Kino proves old Spanish maps to be correct. Suppression of Jesuits Replaced by Franciscans. Discovery of Colorado and Kansas rivers.

Suggested Reading—Coronado's journey to New Mexico and the Great Plains. "Am. Hist. Leaflets." Coronado's Letter to Mendoza. "Old South Leaflets." De Vaca's journey across Texas and New Mexico, 1535.

9 July 29th, 11:30 A. M.—Hernando de Soto, his birth and early life. Adventures at Darien. Appointed Adelantado of Florida. Lands in the Peninsula. His battles with the Indians. Disaster in Manilla. Finds little gold. Discovers the Mississippi in 1541. Death of De Soto.

Suggested Reading -- Ancient Florida, by John Gilmary Shea, LL.D., in Winsor's Narrative and Critical History of America, Vol. II., p. 231. Parkman's Pioneers of New France, Ch. I. The Discovery and Conquest of Terra Florida by Don Fernando de Soto, written by the Gentleman of Elvas. Dr. D. G.

Brenton's The Floridan Peninsula, Death of De Soio. "Old South Lessiets." No. 36.

CONFERENCES IN AMERICAN LITERATURE.

There will be three Conferences or Round Tables in American Literature held during the last week of the school—the first on Wednesday the 25th of August, the second on Thursday the 26th, and the third on Friday the 27th. The Conference will open on each day at 11:30 a. m.

All who are following the Studies in American Literature or interested in this department are requested to attend. Questions of moment to students of American Literature will be discussed and the whole field of study during the past year briefly reviewed.

READING CIRCLE CONFERENCES.

Meeting of Reading Circle Union, Monday, August 16, at 11:30 a.m.

Meeting of Philadelphia Reading Circles, Tuesday, August 17, at 11:30 a m.

Meeting of New York Reading Circles, Wednesday, August 18, at 11:30 a. m.

Meeting of Boston Reading Circles, Thursday, August 19, at 11:30 a.m.

Reading Circle Day, Friday, August 20— Program to be announced later.

Meeting of Brooklyn Circles, Friday, July 30, at 11:30 a. m.

ALUMNÆ ASSOCIATIONS.

Meetings for representatives of Alumnæ Associations, Miss Helena T. Goessmann presiding, will be held Monday, August 23, and Tuesday, August 24, at 11:30 a.m.

SUNDAY SCHOOL CONFERENCES.

UNDER THE DIRECTION OF REV. D. J. M'MAHON,
D. D., NEW YORK, N. Y.

Among those who have given time and thought to the work of our Sunday Schools there is an oft repeated desire that some general system of classification and grading might be introduced. For years our Parochial Schools were in the same condition and did not even for that great cause receive the esteem and affection that they should have won.

But the workings of the diocesan Schoolboards for some years back have done much for the advancement of the Schools, for better system and greater order have been adopted which have raised our Parochial School system to be a proud boast of the Church.

The Parochial Schools, however, contain only a minority of our Catholic children. For the majority, then, of our children, there is need of systematic education in the doctrines of their faith. For these "lambs of the flock" there can be no doubt every pastor labors earnestly according to his ability to perfect his Sunday School, and has adopted the best methods available.

But all have felt the need of some general system, which would mark out and classify the children according to their wants. It is true a step has been taken by the general adoption of the two numbers of the Baltimore Catechism. But Text Books, even if these were complete for all classes, are not sufficient. To call attention to the want in this respect; to show the need and the method of proper grading, Conferences are to be given at the Catholic Summer School during the first week in August, and it is hoped that these important matters will call together a very large number of priests and teachers.

The establishment of a system even with graded text books is not enough, for system is only the line upon which knowledge is to be gained.

To obtain the best results from the execution of the system there must be periodical examinations by others than the local authorities.

NEW YORK AND THE SUMMER SCHOOL.

On Monday evening, May 24th, the New York friends of the Summer School held a grand rally in the theatre of the Knickerbocker (formerly Manhattan Athletic Club) at 45th Street and Madison Avenue. The gathering was the largest and most distinguished that has yet been held in behalf of this most worthy cause. The Most Rev. Archbishop presided, with Rt. Rev. Bishop Farley and Rt. Rev. Mgr. Mooney, V. G., as vice-presidents. On the platform were seated many of our most prominent priests and Catholic citizens. Among others were the Rev. N. Hughes of St. Mary's, Rev. Jas. Fitzsimmons of St. Andrew's, Rev. E. F. Slattery of St. Catharine's, Rev. J. H. Bigley of St. Elizabeth's, Rev. J. Gilhooly of St. Michael's, Rev. M. A. Cunnion of St. Raphael's, Rev. D. C. Cunnion of St. Raphael's, Rev. B. A. Brady of St. Raphael's, Rev. G. A. Healy of St. Bernard's, General E. C. O'Brien, General J. B. Frisbie, Hon. John A. Sullivan, Rev. W. J. B. Daly, Rev. Jos. H. McMahon, Rev. T. F. Murphy, Rev. P. Daly, Rev. J N. Connolly, Rev. H. T. Newey all of the Cathedral, Rev. H. O'Carroll of Newburgh, Rev. Jos. F, Sheahan of Pocantico Hills, Rev, J. Waters of Port Chester, Rev. Wm. Murphy, Rev. Wm, Livingston, Rev. J. T. Smith, Rev. J. M. Byrnes of Rossville, Joseph Dillon, F. C. Travers, Cornelius O'Rielly, C. Callaghan. J. B. Manning, H. McAleenan, Miss Kate. G. Broderick, Mrs. R. Farrell, Miss E. J. Broderick, Miss Birmingham, Miss M. Cummings, Miss Agnes Wallace, Miss M. E. O'Keefe, Mrs. F. Travers, Mrs. J. J. Traynor, Miss T. E. Bernhols.

At 8:15, the Rev. D. J. McMahon, D. D., Rector of the Church of St. Thomas Aquinas and President of the New York Cottage Association, called the meeting to order and presented the Mt. Rev. Archbishop as Chairman. His Grace was received with a storm of applause. In a few clear cut and eloquent words he stated the object of the meeting, which was to make clear the nature and character of the Summer School movement, to explain the ways and means of reaching it, to make known the improvements which have been accomplished since the last session, and to enlist their co-operation in securing a large attendance during the months of July and August.

His Grace was followed by the Hon. Jas. E. Fitzgerald of the Court of General Sessions, who spoke strongly and beautifully of the great advantages Catholic people can derive from the Summer School on account of the unity and good fellowship which their residence at Cliff Haven is calculated to produce. He alluded to the work that has been done by other denominations in this respect, and congratulated the Catholic people that they will see their way to using for the cause of truth and right this powerful means of development.

Mr. Thos. S. O'Brien, Assistant Superintendent of the Public Schools, spoke after Judge Fitzgerald on the social side of the Summer School. He depicted the pleasant

associations and the intimate friendships which it has fostered and formed, and enlarged upon the opportunities for sport and enjoyment of every kind. He emphasized the fact that the Summer School contains nothing resembling the terrible grind to which teachers and pupils alike are subjected during the course of the scholastic year, and the other fact that there is just enough of lecture and study connected with it to remove the possibility of that ennui which so often is a feature of summer vacations.

Mr. T. J. Gargan of Boston, one of the oldest friends of the institution, war next presented. He enlarged upon the intellectual advantages, mentioning among other things friends of his who had learned more about English Literature during one single session at the Summer School, than they had acquired during the whole of their course at school and at college. Our genial and eloquent friend, Judge Jos. F. Daly of the Supreme Court, was next presented. He wittily and persuasively discanted upon the practical side of the question, urging all present to not be content with mere good will, but to become active co-operators, and especially to under no circumstances neglect being present for whatever length of time they could spare at this year's session.

General Frisbie, who had just arrived in town from the City of Mexico, addressed the meeting next, in a few words, proclaiming his adhesion to the movement and his earnest hopes for its success. He was succeeded by Father Lavelle, the President of the Summer Scho l. The enthusiasm with which the President was greeted should give him great hopes of large co-operation, and should make all the friends of this work realize that they have made no mistake in locating the Executive in New York. Father Lavelle thanked His Grace. the speakers and those present for the interest that they manifested. He told them he had just returned from a visit to the grounds at Cliff Haven. The houses are in good condition, the New York Cottage is well under way and promises to be the most beautiful and commodious building hitherto erected. A large number of new bathing house are building, the kitchen

and the restaurant are to be enlarged, a bicycle track a mile and a quarter in length
is in the course of preparation and almost
finished. Four tennis courts and a base
ball field have been laid out. A fine camping ground for young men has been selected, and those who choose this form of
life upon the grounds can be guaranteed
all the pleasure it can possibly bring.

Father Lavelle paid a warm tribute to the generosity and the ability of Mr. Thomas H. Poole, the architect who volunteered his services for the erection of the New York Cottage. He also informed the audience that the lot upon which the house is built has been donated to the New York Association by Mrs. George V. Hecker and her family. He mentioned also that the shares of membership in the New York Cottage have been placed at \$25 each; that a considerable number of them have been already subscribed; and that he had just received word from Mr. Cornelius O'Reilly that the latter would take ten of the shares. hoping that his example would be followed and that the full amount might be donated as the result of the meeting. He then briefly alluded to the religious, intellectual and social delights wherewith the residence at Cliff Haven abounds. And he concluded urging all present to assist in the building of the Cottage and to become missionaries for the work in general, predicting that the time is not far distant when it will have grown to vast proportions, and hoping that New York Catholics would not allow the opportunity to slip for the perfecting of this work which is destined to last forever.

A very fine musical programme was rendered between the addresses. The Manhattan College orchestra played several airs, and the Misses Kieckhoefer, three young ladies born in Washington and now residents of this city, played some beautiful selections on the piano, violin and cello. They were warmly applauded, and helped in no small measure to make the meeting attractive and delightful.

Quite a number of subscriptions to the Cottage have come in during the week. The work is in good condition and promises excellently. It surely deserves the co-operation of every earnest Catholic.

COLUMBIAN CATHOLIC SUMMER SCHOOL.

THIRD ANNUAL SESSION, MADISON, WIS., JULY 11-30, 1897.

PROSPECTUS.

INTRODUCTION.

The third annual session of the Columbian Catholic Summer School will be held in Madison, Wisconsin, commencing on Sunday, July 11, and closing on Friday, July 30. As the time draws near, it is certain the attendance will be much larger than it was last year or the year before. The indications of increased success in every way are so assuring as to expel all doubt. Many things combine to guarantee such a result. The prestige of past sessions; the incorporation of the School, placing it under more effective management; the wider and more earnest appreciation of its value and importance; and the unique opportunity it affords for recreation and culture, are some of the things that insure its success. Besides, the directors and interested friends have been untiring at all times during the year in finding and using ways and means to give the School new strength and ability to secure the finest course of lectures available. This has been their constant solicitude. and all that earnest and enthusiastic men and women could do has been done to make the next session a signal event in the history of such institutions.

The character of the stockholders establishes the character of the School and gives warrant of the character and scope of its work. They include three archbishops, eight birhops, eleven priests, many distinguished judges, lawyers, physicians and professors, and several zealous women. Others are successful and wealthy business men.

PAST SESSIONS.

The Western Summer School has held two sessions, in 1895 and 1896, and at each the attendance exceeded expectations. Each session was representative of culture and refinement, and possessed a noticeable and marked personality. Those who came at the beginning remained until the end.

A large element of those present was teachers in the public and parochial schools. Academies, Colleges, and Universities were also well represented. The large number of archbishops, bishops and priests present was a frequent observation. Business and professional life were represented by good delegations, and many in attendance were men and women of leisure and wealth. There was an entire absence of exclusiveness and distinctions, and all present mingled in pleasant social intercourse. would be difficult to duplicate such assemblies of ladies and gentlemen from every part of the country—from the great centers of political and intellectual activity and the peace and serenity of rural home and life. Eighteen States were represented in last year's session.

The lectures were popular, suggestive, and stimulating; and those who had the good fortune to hear them were lavish in their praise and went away greatly pleased and with a deliberate resolution to return another year.

THE NEXT SESSION.

The confidence born of a new organization, and the spirit shown in the united interest and activity of every one connected with the Madison School, warrants the statement that the third session will surpass its predecessors in every regard. The program is the finest ever presented to a Summer School audience. The lecturers and lectures speak for themselves. The splendid work this School is doing commends it to every friend of education, church, and country, and merits a success equal to its aims and purposes.

A SUMMER VACATI N.

Thousands of people seek rest every summer from laborious and exacting duties, and it is the uniform experience that mingled physical and intellectual recreation is an unfailing restorative of strength and energy. The Columbian Catholic Summer

School has made its program with especial regard to health-promoting pleasures and to the wishes of those who desire to combine therewith the benefits of knowledge and culture. The social feature is given prominent consideration. A portion of each day will be given to lectures; the remainder will be spent in boating, fishing, delightful drives, enjoyable excursions on charming and picturesque lakes, interesting visits by railroad and carriage to places of natural and historic interest, and in other ways to engage agreeable attention. Besides this, Thursday of each week has been set aside for those social and congenial amusements.

The school is not, as its name might suggest, a place for arduous study. Carefully prepared lectures will be given by eminent scholars in history, law, science, art, and literature for the instruction of those in attendance and for their full consideration and incentive after the session has closed. So studiously has the course of lectures been prepared, so excellent in selection and character, and so generous the time for social entertainment, that the three weeks of the Summer School will be a season of unrivaled enjoyment.

Madison, the home of the School, is well known for its summer beauty and attractiveness; and the pleasure-affording facilities with which nature has so bountifully endowed it, make it an ideal place for those wisting to unite opportunity for education and recreation. Its hospitality is proverbial, its environment superb, and, altogether, it is one of the most delightful places in the country to spend a summer vacation.

READING CIRCLES.

The reading circle movement is the result of a desire among Catholics for a better knowledge of the history and literature of their Church and its achievements in every department of human thought and enterprise. Its importance was long felt, and its organization has given a notable impulse to reading and study along lines of great interest and value. Its purpose is to review, to advance, and to incite to original research; and the great success it has attained is evidence of its ment and excellence. The growth in the number of Circles the past year has been steady, and, as

their aim and significance become better known, every community having the spirit of intellectual and social progress and entertainment will be added to the roll.

PURPOSES AND PLAN OF READING CIRCLES.

To encourage the organization of Reading Circles, and to secure more systematic conduct, better direction, closer association, and more satisfactory results, the Reading Circle Alliance of the Catholic Summer School, at its meeting in Madison, August 7, 1896, adopted the following preamble and resolutions:

In view of the illustrious and inspiring character, the glorious history, and wealth of achievement of the Catholic Church in every department of human activity; and, mindful that Reading Circles may, better than any other agency, serve as centers for the study, crystallization, and diffusion of all that is great and good, and beautiful and true in the boundless field of Catholic thought and enterprise, therefore be it

Revolved, That the purpose of Catholic Reading Circles is to get and disseminate Catholic knowledge and culture; to stimulate a zealous pursuit for Catholic study, research, and accomplishment; to foster, promote, and popularize Catholic truth as found in history, science, art, literature, and religion; to cultivate and encourage an intimacy with the history, philosophy, and literature of the Catholic Church in all its aspects and attitudes; to give those who desire to study an available opportunity to follow a prescribed course of the most approved reading; to enable those who have made much progress in education to review and extend their studies; and to encourage and urge home reading on systematic and Catholic lines; and be it further

Resolved, That, to secure unity, harmony, and system, and, therefore, better direction, closer fraternity, and more effective work, all Catholic Reading Circles, Clubs, Lyceums, and other Societies affiliate with the Columbian Catholic Summer School; that the Reading Circle Review, published by Mr. Warren E. Mosher, Youngstown, Ohio, be the authorized organ of Reading Circle work; and that all Reading Circles of the Columbian Catholic Summer School follow, in whole or in part, the course of study prescribed by the Committee on Studies

selected by the Ladies' Auxiliary of said school.

Supplementary to this resolution, it was recommended that each Circle, Club, Lyceum, etc., organized in consonance with the views herein set forth, should do the work best adapted to its own conditions and necessities, its affiliation with the Summer School to be conditioned on the pursuit of at least one study in the published course.

LODGING AND BOARDING.

Accommodations for lodging and boarding have been provided at special rates at the various hotels and in private families. The hotels of Madison are convenient, comprodious and finely appointed, while private boarding houses and private families are prepared to furnish excellent accommodations at the most favorable rates to a very large number of people. Hotel rates will range from \$1.50 to \$250 per day, and private board and rooms can be obtained from \$4.50 to \$6.00 per week. The Local Executive Committee at Madison has prepared a list of private families who will receive summer school guests at reduced rates, and that committee will be pleased to give all necessary information to those desiring it. Inquiries and applications should be sent to the Rev. P. B. Knox. Chairman of the Local Executive Committee, Madison, Wisconsin, or to Miss Minnie Gill, Secretary of the Local Ladies' Auxiliary Committee, Madison, Wisconsin. Applications for accommodations should be sent in early, and applicants should state as accurately as possible what rates they wish to pay, when they wish to occupy their quarters, for how long a time, and how many will be in their party. The leading hotels are The Park, The Avenue, The Capital, The Van Etta, and The Cass.

RAILROAD RATES.

All the railroads in the Western Passenger and Central Traffic Associations have granted a rate of one and one-third fare on the certificate plan. Tickets can be purchased three days before the opening and at any time during the session. Special rates will be given for special excursions, but the individual roads must be consulted regarding those rates and terms.

LECTURE FEES.

- 1. Every stockholder is entitled, upon application, to two extra season tickets.
- 2. Tickets to single lectures, Twenty-Five Cents.
- 3. Any ten lectures of the course, Two Dollars.
- 4. Course of evening lectures, Two Dollars.
 - 5. Season tickets, Five Dollars.
- N. B. A share of stock costs \$50 00, and the holder and two other persons of his or her choice will be admitted free to all the lectures.

A season, or five-dollar, ticket will be credited on the amount for a share of stock taken during the same session for which the ticket is issued. It will not be so accepted after the session closes.

MISCELLANEOUS.

A "Teachers' Department" is contemplated as a future feature of the Summer School. The President and Secretary of the School will be greatly pleased to hear from teachers, secular and religious, in regard to ways and means of establishing such an important department. Teachers and others interested in this movement should come to the School well prepared for a "Teachers' Conference," to be held at 3 o'clock Thursday P. M., July 29.

"College Day," when students and professors of Catholic colleges and academies may meet in interesting deliberation and discussion, and to interchange thoughts and opinions, is another desirable and contemplated feature of our Summer School. A "College Conference" will be held at 9 o'clock Thursday A. M., July 29, to prepare the way for such a convention.

The C. C. S. S. will be pleased to offer such advantages and opportunities to the editors and proprietors of the Catholic press within its territory as may develop from a "Catholic Press Day." Those gentlemen are invited to give this suggestion their attention.

PROGRAM OF LECTURES.

COURSE LECTURES.

- The Law. Five Lectures by Judge M. J. Wade, Iowa City, Iowa.
 - 1. Law, Its Origin and Growth.
 - 2 The Constitution and the Law of the Land.

- 3. Rights and Duties under the Law.
- 4. Judgments and Penalties.
- 5. Courts.
- Psychology. Three Lectures by Rev Thomas E. Shields, Ph. D , Professor of Biology and Psychology, St. Paul's Seminary, St Paul, Minn.
 - 1. Three Phases of Mental Life.
 - 2. Fundamental Qualities of the Student Mind.
 - 3. Laws of Mental Development.
- 3. The Masterpieces of Christian Art. Five Lectures by Miss Eliza Allen Starr, Chicago, Ill.
 - 1. Three Rivals of the Year 1400.
 - 2. The Baptistery of San Giovanni, Florence.
 - 3. Leonardi da Vinci.
 - 4 Pietro Perugino.
 - 5. Pietro Perugino in the Sistine Chapel.
- 4. The Oxford Movement. Five Lectures by Henry Austin Adams, M. A., New York (ity.
 - 1. The Beginnings of the Movement.
 - 2. The New Oxford.
 - 3. Cardinal Newman.
 - 4. Ritualism.
 - 5. The Present and Future.
- Literature. Five lectures by Conde B. Pallen, LL. D., St. Louis, Mo.
 - 1. Homer and Greece.
 - 2. Rome and Virgil.
 - 8. The Transition.
 - 4. The Middle Ages and Dante.
 - 5. After Dante.
- The Christian Antiquities of Rome. Three Lectures by Rt. Rev. S. C. Chatard, D. D. Vincennes, Ind.
 - General Views and Information Necessary to the Understanding of Christian Archaeology.
 - 2. Dogmatic Frescoes and Inscriptions.
 - 3. The Catacombs of St. Callista on the Appian Way.
- Political Economy. Five Lectures by Rev. F. W. Howard, Columbia University, N. Y.
 - 1. General Principles of Distribution.
 - 2. Wages.
 - 3. Profits.
 - 4. Interest.
 - 5. Rent.

SINGLE LECTURES.

- 1. Bible Criticism—Its Merits and Mistakes, Rev. P. Danehy, Professor of Sacred Scriptures, St. Paul's Seminary, St Paul, Minn.
- 2. Montalembert, Hon. Wm. P. Breen, Ft. Wayne, Ind.
- 3. The Vatican Hill and St. Peter's Church libustrated, Mrs. W. E. Cramer, Milwaukee, Wis.
- 4. (Subject not yet selected.) Rt. Rev. Thomas O'Gorman, D. D., Sioux Falls, S. Dakota.
- 5. Arbitration vs. Law, Judge J. W. Will's, St. Paul, Minn.
- · 6. Some Scenes from the Itiad, Mr. William Dillon, Editor "New World," Chicago, Ill.
- 7. Theosophy, Dr. Thomas. P. Hart, Cincinnati, Ohio.
- 8. Dante, Rt. Rev. Maurice Burke, D. D., St. Joseph, Mo.
- 9. Mediaeval Republics of Italy, Mr. Paul Carpenter, Milwaukee, Wis.
- 10. Catholics and Temperance, Rev. J. M. Cleary, Minneapolis, Minn.

PROGRAM FOR READING CIRCLE CONFERENCES.

- 1. Our Reading Circle Work During the Year, Miss Catherine O'D. Manley, Oshkosh, Wis
- 2. The Reading Circle a M ans to Advance Unity as well as intellectual Improvement among Catholics, Miss Helen Millsy, Columbus, Ohio.
- 3. The Proper Work for Reading Circles to Do—A Round Table. Rt. Rev. S. G. Messmer, D. D., Rev. Wm. J. Dalton, Rev. P. J. McGrath, Dr. Edward Evans, Ed McLoughlin, Mrs. A. Sartori, Mrs. M. V. Brennan, Mrs. B. J. O'Neil, Miss Mary McGovern, Mrs. Thos. O'Hare.
- 4. How to Make Reading Circles a Success—A Round Table Rev. J. J. Shannon, Rev. P. Danehy, Mr. A. J. Galbraith, Mr. J. T. Kelly, Miss Amy R. Nash, Miss Kate Higgins, Miss Mary O'Neil, Miss Alberta Tormey, Mrs. J. M. Rooney, Miss B. Elizabeth Laen, Miss Ryan, Miss Mary E. Vaughan, Mrs. E. B. Hanly.
- 5. Paper—subject selected—Mr. John T. Kinney, Selina, Ohio.

ED McLoughlin, Secretary, Fond du Lac, Wisconsin.



BOOK REVIEWS.

THE FUNDAMENTAL PRINCIPLES OF CHRISTIAN ETHICS. By Rev. Jas. Joseph Conway, S. J., St. Louis University, St. Louis, Mo. Chicago: D. H. McBride & Co. Cloth. Pages 284. Price 50 cents.

A concise and pregnant exposition of the subject matter of ethics, the ethical standard, the natural law, the tribunal of conscience and the doctrine of rights, to which is added a list of leading authorities, their works and many review articles. This book will be highly esteemed by students and by others capable of following demonstrations conducted on strictly logical principles. The amount of matter compressed into this small volume is astonishing and the thoroughness of the treatment, considering its brevity, is remarkable.

Social Problems. By Rev. Morgan M. Sheedy, first President of the Catholic Summer School of America; author of "Christian Unity," etc. Pages 203.

A simple explanation of the origin and difficulties and theories of the Labor Question, and of Socialism and Socialists. It would serve admirably as an introduction to these important studies. The Pope's Encyclical on the Condition of Labor is appended. Without this latter the volume would be rather thin in size, though still rich in matter.

FATHER FURNISS AND HIS WORK FOR CHILDREN. By the Rev. T. Livius, C. SS. R. London and Leamington: Art and Book Co. New York, Chicago, Cincinnati: Benziger Bros. Cloth. Pages 193.

Children are very frequently misunder stood and as a consequence very frequently instructed in a manner tedious to the teachers, wearisome to the scholars and unsatisfactory in results. As an aid to enliven, brighten and improve their spiritual lessons we recommend earnestly this little work. The influence of Fr. Furniss' method has been very great, but it has never been as widely adopted as its excellence demands. Some may dislike a few of his instructions as found in his Spiritual Readings, but no one engaged in catechetical

work can read Fr. Livius' sketch of his life and labors without deriving therefrom great benefit.

STYLE IN COMPOSITION,—Advice to young writers. By William Poland, S. J., St. Louis University. St. Louis, Mo. B. Herder. Paper. Pages 25. Price 15 cents.

A condensation of good advice stated simply and forcibly. The author insists on clearness as the prime requisite of composition, as do indeed all authorities on the subject, but he emphasizes the necessity of clear thought as the foundation of clear expression. The plan of a composition receives a large share of attention. This work is small but excellent, and as superfluous advice and remarks are carefully avoided, it demands and merits close reading.

THE TRUTH OF THOUGHT OR MATERIAL LOGIC—a short treatise on the Initial philosophy, the groundwork necessary for the consistent pursuit of knowledge. By William Poland, Professor of Rational Philosophy in St. Louis University. New York, Boston, Chicago: Silver, Burdett & Co. Cloth. Pages 208.

In the second paragraph the author repudiates the name Applied Logic. This pleased us and gave us a predilection for the work We were well justified. clearer, more convincing and more rational explanation for beginners of the reality and reliability of knowledge there is not in the English Language, nor, so far as we know, in any other. Every one commencing a course of philosophy in our seminaries and colleges should have a copy of this book. It would prove a great aid to under-tanding the true worth and work of philosophy and would prevent many of the wretched misunderstandings concerning the most elementary principles of intellectual action, which find a lodging place even in the minds of some who have completed a course of Logic, etc. There are, or at least there have been, students who passed pretty fair examinations and yet they seemed to confound always, for instance,

the mental image with the idea of a thing (see page 104). If we were professing philosophy, it would seem like a dereliction of duty not to recommend this little volume to the class. The style is admirable considering the object of the author. He never hesitates to repeat when necessary or advisable, in order to make his meaning as clear as human language will permit. We rejoice to see such a work for sale and we hope the publishers will score with it a great success.

THE MASTERY OF BOOKS. By Henry Lyman Koopman, A. M., librarian of Brown University. New York, Cincinnati and Chicago: American Book Company. Oloth. 12mo., Pages 214. Price 90 cents.

"Or hints on reading and the use of libraries." This sub-title explains the nature of this publication. There are so many excellent works on reading, etc., all of which are worth perusing that it suffices to say the same in regard to Mr. Koopman's attractive and instructive essay. Attention might be directed, however, in particular, to the chapter on use of libraries.

LESSONS IN LITERATURE, -with illustrative selections. A text-book for schools and academies. Chicago: Ainsworth & Co. Cloth. Pages 398.

This work, evidently from a Catholic pen, is not intended to be a universal history of English literature but, as the preface says, a text-book to assist in imparting both knowledge and culture. The leading contemporaries in other tongues are mentioned for each period. Many Catholic writers, both foreign and native, receive attention. It is compiled with care and skill.

POPULAR INSTRUCTIONS TO PARENTS ON THE Bringing Up of Children. By Very Rev. Ferreol Girardey, C. SS. R., Provincial of the St. Louis Province. New York, Cincinnati, Chicago: Benziger Bros. Cloth. Pages 202. Price 35 cents.

An excellent publication full of solid instructions useful to put into the hands of

christian parents.

ESSAYS PHILOSOPHICAL. By Brother Azarias. With preface by the Right Rev. John J. Keane, D. D. Chicago: D. H. McBride & Co. Cloth. Gilt top. Pages 250. Price **\$**1.50.

The works of Brother Azarias need no introduction or commendation to the stu-dents of America. His name has become a guarantee of literary and intellectual worth. No educator can afford to ignore him. In depth, simplicity and lucidity he is a master. In this presentable volume we have his well known essay on Aristotle and the Christian Church and papers on the Nature and Synthetic principle of Philosophy, Symbolism of the Cosmos, Psychological Aspects of Education, and Ethical Aspects of the Papal Encyclical on Labor. We trust Mr. McBride's fine edition of his works - three volumes - will have a large sale.

Science and the Church. By the Rev. J. A. Zahm. Ph.D., C. S. C., professor of physics in Notre Dame University; author of "Sound and Music," "Bible Science and Faith," "Evolution and Dogma," etc. Chicago: D. H. McBride & Co. Cloth. Gilt top. Pages 299.

A collection of very readable and clever articles reprinted from many prominent magazines and presented in one fine vol-We content ourselves here with drawing attention to two in particular-"Roman Catholics and Scientific Freedom" and "The Study of Science in Our Ecc'esiastical Seminaries" Some imes a parishioner wishes to offer a book to his pastor. Any of Dr. Zahm's or of Brother Azarias' will suit admirably. May such works be multiplied and ever more widely diffused!

AN EASY METHOD OF LEARNING TO READ, WRITE AND SPEAK THE LATIN LANGUAGE. By Rev. M. P. O'Brien. Third edition, re-Published by the author, Kellyville, Pa., 1896.

If it be true, as the author of the above work declaree in his preface, and we doubt not that it is, that "only three hundred words are necessary for ordinary conversation in any language," there is no excuse for even the busy man to be on uncollo-quial terms with two or more languages. The author in his "easy method," certainly knocks the classical stilts from the Latin language and places it upon a level with the ordinary mind. Every exercise in this admirable book is arranged so as to unfold gradually the minor intricacies of the Latin tongue. While not professing to produce Casars or Ciceros on three months' notice, it does claim to enable the student to speak Latin with ease, to write with tolerable accuracy and read with some profit and satisfaction. And we believe that a careful study of this little volume will warrant the claim.

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DUPANLOUP.

BY REV. REUBEN PARSONS, D. D.

The career of Mgr. Felix Dupanloup, Bishop of Orleans, is one of those meteor-like lives which so illumine everything in their course, that one cannot trace their path without forming, at the same time, an extensive acquaintance with contemporaneous history. During his life, his actions and sentiments were much discussed; and, like all who play a prominent part in the political and religious struggles of their day, he made many enemies. Now the smoke of the battles he fought, and in some cases provoked, has been dissipated; and we may therefore form an equitable judgment on both him and his adversaries. Journalists were wont to style him "le fougueux eveque," and he called himself a "vieux soldat"; probably he was the only bishop of the nineteenth century, if not of all time, who obtained from three successive Popes forty-six Briefs commendatory of his labors for the triumph of religion, and in defense of the maligned and persecuted Papacy.

Felix-Antoine-Philibert Dupanloup was a Savoyard by birth, and there-

fore a natural subject of the King of Sardinia, but he became a naturalized Frenchman in 1818. He was born in 1802, in a little village near Aix-les-Bains, of a poor family; and his father having abandoned his wife, the courageous woman made her way to Paris, as a place where she could more easily earn a living. She was able to send the little Felix to school, he manifesting some desire to become a lawyer, and he learned his Catechism at Saint-Sulpice. In time he developed a vocation to the altar, was received among the "petits clercs" of the great seminary, and at seventeen had finished his Humanities. Being obliged to live in domestic service, his mother could not give a home to her son during his vacations, but the lad was introduced by his professors to several noble and generous families, who welcomed him to their chateaux. Prominent among these friends was the Abbé-Duc de Rohan, at whose chateau of La Roche-Guyon the student formed a friendship with young Montalembert, who was already giving indications of his illustrious manhood.

At Saint-Sulpice he was a fellow-student with Lacordaire and Ravignan; and some of the most remarkable personages of the French clergy, such as de Frayssenous and de Quelen, manifested a keen interest in his career. Even before he was ordained, his evident predilection for the teaching of children had obtained for him the position of head-catechist at the Madeleine; and his first occupation as a priest was the development of these classes. Eight years of catechetical instruction served to illustrate more and more the pre-eminent qualifications of Dupanloup for the training of youth, and he was appointed superior of the petit-seminaire of Saint-Nicolas, the noblest families of the realm confiding their children to his He guided his charges by means of their consciences, their sense of honor and of loyalty, but he had no pity for meanness or for a lie. One day a high-born pupil received permission to attend at the marriage of his sister, provided he would return in time for a certain class. He did not show himself until eight in the evening, whereupon the superior promptly expelled him. "Had he been the son of a peasant," he remarked, "I might have done differently; but he was the son of a gentle-It was while he was at Saint-Nicolas that he had the inexpressible joy of preparing the eminent diplomat

and notorious apostate, Talleyrand, for death.*

The successor of Mgr. de Quelen in the See of Paris was Mgr. Affre, and one of his first appointments was that of Dupanloup to a chair in the Sorbonne,† but his lectures were soon interrupted by the weakness of the Minister, Villemain, who was too subservient to the Voltarians of the day. Thereupon Mgr. Affre made the professor his vicar-general, and very soon the new dignitary found himself in the heat of the struggle for freedom of education. Although the Constitution of 1830 had formally pronounced that teaching was free, in practice there was no freedom. complaints which Lamennais had made, in 1823, against the University and its teachings, were of as much force as ever, and in September, 1842, a republican and free-thinking journal, "Le National," was constrained to admit: "The education given by the University is impious, immoral, and incoherent." Every family which wished its sons to receive a Christian education, sent them to the colleges of Belgium or Switzerland. Nothing could be expected from a regime in the hands of olden universitarians like Guizot, Thiers, and Villemain. Dupanloup's "Two Letters to the Duke de Broglie," and his book on "Religious Pacification" showed the world that a new champion had arisen

The archbishop of Paris, Mgr. de Quelen. had constantly prayed for this conversion, and had often said "I would give my life for it." And he vowed a statue to Our Lady "de la Delirrande" in Normandy, if his prayer were heard. When Talleyrand fell ill, in May, 1838, the prelate sent the abbe Dupanloup to him, with a retractation of his oath to the Civil Constitution of the Clerry, made in 1790, which he would have to sign, before he could be reconciled with the Church. The abbe told him that the archbishop had offered his own life for his conversion, and the old diplomat said: "He might make a better use of it." But faithful, at the last, to the motto of his grand old family, "No King but God," the one time bishop of Autun, in the presence of Dupanloup, and of MM. de Barante, Mole, Royer-Collard, and Saint-Aulaire, signed: "Charles Maurice, Prince de Talleyrand." The prelate fulfilled his vow, and died on Dec. 31, 1839.

[†] The great reputation of Dupanloup had prompted the faculty of the Sorbonne to receive him, on this occasion, as a Doctor, "by acclamation;" but he wished otherwise, and he chose for his thesis, rather strangely, in view of his latter course, a defense of the infallibility of the Pope.

for the Church, and procured for him the felicitations of the Roman Pontiff. The contest lasted long years, and Dupanloup displeased a great many; his archbishop deemed him rather ultra and rash, while others charged him with compromising with the His title of vicar-general enemy. hampered him, and he resigned it that he might be more free to labor in the great cause. About this time he had an opportunity of responding practically to an assertion of Thiers that an ecclesiastical education enervates the spirit of patriotism. King of Sardinia had always hoped to attract the Savoyard-born back to his native allegiance, and had already, in 1842, tendered him the bishopric of Now that he saw his fa-Annecy. vorite free from his vicar-generalship, he again offered him a bishopric, and the portfolio of Minister of Public Instruction in his ministerial cabinet. Had the Abbé Dupanloup accepted the offer of Charles-Albert, would he have joined the line of the Sugers, the Ximenes, the Wolseys, the Albornoz, the Consalvis? We doubt it; but, at any rate, he had an opportunity to prove that if he was ambitious, it was not in a political line. He replied to the Marquis Brignole, the Sardinian ambassador, who made him the offer, that he felt a repugnance for the mitre, and that Providence having attached him to France, there he would remain.

The fall of Louis Philippe, Feb. 24, 1848, bringing with it the liberty of the press, and therefore a horde of journalistic insects more or less venomous, the intervention of Christian journalism became a necessity. Dupanloup bought the "Ami de la Religion,"

a paper of some age, and his vigorous pen at once rejuvenated it. made every effort to bring together men whose combined action would further the cause of truth; he made friends of Montalembert and Falloux, of Thiers and Cousin, and therefore the long-debated question of educational liberty was soon on the way to solu-When Louis Napoleon became President, he was obliged to meditate on such unions as these; therefore France restored the Pope to his throne, and freedom of teaching became, for a time, an established fact. Dupanloup became a member of an extra-parliamentary commission, of which Thiers was president, and in which the abbé was opposed by Cousin; he convinced them so well, that Thiers wrote to him, when their labors were terminated: "Without your aid I would have lost patience, so little of your profound intelligence did I find among your friends, so little of your impartiality and conciliatory spirit. I would have liked to satisty you in everything, but that was impossible."

Several attempts had been made to induce the Abbé Dupanloup, who had been a titular canon of Notre-Dame since his resignation of the vicar-generalship, to accept a mitre; but while, as a soldier of God, he was ever anxious to combat in the van, he wished to remain the simple priest, a journalist, orator, and polemic. It was chiefly owing to the arguments of Cardinal Giraud, Archbishop of Cambrai, that he yielded. "Is it now," asked his Eminence, "when the fight is so terrible, that, under the pretext of tranquility, you refuse a command when it is tendered to you?" Consecrated at Paris on Dec. 9, 1849, he took possession of the See of Orleans two days afterward. He immediately began a visitation of his diocese. One of his first acts was the institution of an additional preparatory seminary, which he raised the studies to such a level that the students soon represented the tragedies of Sophocles, Æschylus, and Euripides, in the original text, to the astonishment of Villemain and other universitarians. About this time he entered into the celebrated controversy of the classics, excited by the learned Abbé Gaume, who, believing that he had found "a devouring worm" in the too pagan education of the Colleges, desired to banish from every curriculum followed by youth, the pages of Horace, Virgil, Ovid, Sallust, Cicero, and Tacitus, substituting in their stead the Christian classics. The prelate demonstrated that the thesis of Gaume was too absolute, that the reading of the pagan classics had not perverted St. Paul, St. Augustine, St. Thomas of Aquin, and so many of the saints who have arisen since the Renaissance. Victory attended his efforts, but he entertained no rancor against his adversary, as he evinced by his visit to Gaume in 1852. The campaign of Mgr. Dupanloup in favor of the classics was the cause of his election to a seat in the Academy; and on his reception, Nov. 9, 1854, the subject of his discourse was "The Alliance between Religion and Letters." When Littré, the high-priest of modern positivism, was elected to a seat beside him, Mgr. Dupanloup resigned his own; * but the Academy retained

his name on its roll in spite of his pro-M. Salvandy, in his reply to Mgr. Dupanloup's discourse on the day of his reception among the forty, had said: "Childhood was the first love of your life, and it will be the last." This was true, and therefore, as Salvandy also remarked, Dupanloup "was a whole corps of instructors in himself." Scarcely was he settled in his diocese, than he resumed the composition of treatises on his favorite His first volume "On Education" had appeared in 1850; the two following were issued in 1857; and three others, devoted to the "Higher Education," were published in his latter years. The "Letters on the Education of Young Girls" saw the light only after his death; on the very day of his demise, he corrected its last proofs.

After the war of Italian independence of 1859, olden treaties of peace became waste-paper, and in face of outrages on the Roman Pontiff, on all right and justice, the government of Napoleon III. prohibited all discussion of them; a suspicious police spied on the clergy, muzzled the Christian press, and molested Catholics in many ways. One vigorous protest sounded through France, and was re-echoed throughout the world. It was the voice of the Bishop of Orleans, saying: "I can no longer confine to my own soul the emotions which this spectacle excites, which, I am sure, are shared by every What kind of hearts would Catholic. be ours, if they did not suffer now, or

^{*}The Abbe LeNoir, in his adaptation of Bergier's "Dictionary," says of this resignation: "We admire the serious implacability of his manifestation of his theism in face of an indifferent Academy, leaving his fauteuil empty at the side of that of an atheist, whose candidature he had opposed. After having taken the stand that he took, he had the courage to do what he ought to do, a courage newadays almost universally wanting; and the manner in which nearly the entire press commented on this act of energy, is only one of many indications of the moral debasement into which we have fallen."

rather if we suffered such indignities in silence?.... A devoted son of the Holy Roman Church, mother and mistress of all the others, I protest against the revolutionary impiety which ignores the rights of the Pontiff, and wishes to rob him of his patrimony. As a Catholic bishop, I protest against the humiliation and the debasement menacing the first bishop of the world, him who represents the episcopate in its plentitude. I protest in the name of Catholicism, the splendor, dignity, and independence of which are diminished by this attack on the universal pastor, the vicar of Jesus Christ. I protest as a Frenchman, for what Frenchman is not humiliated on witnessing, in spite of the contrary counsels and the protests of the Emperor, this miserable consequence of our victories, and of the effusion of our soldier's blood? protest in the name of gratitude, for history shows me the Sovereign Pontiffs as the luminous symbols of European civilization, as the benefactors of Italy, and as the saviors of liberty, in the days of its greatest peril. protest in the name of good sense and of honor, which are violated by the complicity of an Italian government with conspirators and rebels, and by the onslaught of base and unintelligent passions against principles proclaimed by every true statesman in the Christian world. I protest in the name of shame and of European law, against this violation of Majesty. I protest, in the name of justice, against spoliation by the strong hand; in the name of truth, against lies; in the name of order, against anarchy; in the name of reverence, against the contempt of every right. I pro-

test in my conscience and before God, in the face of my country, in the face of the world, and before the Church. Whether or not my protest finds an echo, I have fulfilled a duty." Christmas-eve there arrived at Orleans a copy of the brochure in which Napoleon III. pretended to dictate to the Pope and to a European Congress the course to be followed; only the Vatican and its gardens were to be left to the successor of St. Peter. 26th a crushing answer to this pamphlet appeared in all the great journals of Paris. It was from the pen of Mgr. Dupanloup.

The initiative of the Bishop of Orleans was followed by Montalembert, Falloux, Villemain, Cousin, Thiers, Lacordaire, and even Guizot. few months our prelate published his eloquent book on the "Papal Sovereignty," and when the battle of Castelfidardo had convinced all Catholics of the treachery of the Imperial government, he was the first to celebrate a solemn Requiem for those who had accompanied the heroic Pimodan to a glorious death. The temporal power was certainly dying; we forget how many times it has died. Pius IX. now affirmed his spiritual power by the issue of his celebrated "Syllabus," a condemnation of the most important errors of modern philosophers and other publicists. On January 9, 1865, the Cardinal-Archbishop of Besancon and the Bishop of Moulins were prosecuted for having read the "Syllabus" from their pulpits the day before; and on the 26th appeared our prelate's work on "The Convention of September 15, and the Encyclical of December 8." The writer showed that Napoleon was either a dupe or

an accomplice of the Piedmontese government, and he cast such a light upon the pontifical document, that his adversaries declared his interpretation a disfigurement and a travesty. But scores of bishops, from every part of the world, showed that they thought differently, by their congratulatory letters; and very soon he received a Papal Brief of approbation. Night and day two presses were kept busy reproducing this luminous work, and in a few weeks, thirty-four French editions and three different Italian translations were exhausted.

When, in 1867, Mgr. Dupanloup was consulted by Pope Pius IX. upon the feasibility and need of a General Council, he, like all those approached in this regard, readily admitted the advantages which the Church would derive from such an assembly. the Council met, he showed himself to be less well-inspired than he had been in emergencies of less importance. is but justice, however, to Mgr. Dupanloup, to say that he did not begin the controversy upon the propriety of making the doctrine of Papal Infallibility a matter of falth. This dispute had been in full blast throughout France, six months before he published his "Observations." Was it opportune to rank this debated doctrine, generally though it was held, among the revealed truths of dogma? Dupanloup thought that he knew well the state of men's minds; he feared the ill-will of the European cabinets; and he feared even a rebellion of certain rather dubious Catholics. His very relations with certain influential statesmen led him to exaggerate the dangers

which, they insisted, would result from the definition. No one questioned his right to sustain his opinion in the Council; but unfortunately, he carried into the debates an ardor which many misunderstood, but which was only natural to him, whenever he deemed himself in the right. He was even accused of trying to form a coalition against the will of the Church, as manifested by the immense majority of the bishops;* some few even whispered that he had sold himself to the civil power. Had he been desirous of popularity as a means of advancement, what more easy than to have joined the majority? But no; he made many sacrifices, for he was sin-Again, obstinacy is a characteristic the heretically disposed. When Mgr. Dupanloup found that his views were repelled by the Council, the question having been decided by a vote of 533 to 2, there was no hesita-He promulgated the decree in his diocese, and forwarded his submission directly to the Pontiff. The decision promulgated in the session of the Vatican Council, held on July 19, 1870, produced in France none of the effects which Dupanloup's fears had anticipated. The Napoleonic cabinet had indeed announced itself ready to take such measures as would prevent the doctrine of Papal Infallibility from becoming "an incentive to violations of public law, and a cause of social trouble;" but it now had other than theological difficulties to confront. On July 19, war commenced between France and Germany.

"Do not expect a bishop to admire war; but I pray most ardently for the

Mgr. de Segur, in his othewise excellent work on Papal Infallibility, (Paris, 1871) is particularly severe
on Mgr. Dupanloup.

triumph of justice, and for the glorious army which combats and suffers to obtain it for us." He immediately organized the services of charity in aid of the victims of war, prescribed a monthly collection in each parish, and at once put down his own name for 3,000 francs. The disasters which fell upon France from Aug. 4 to Sept. 4, pierced his heart, and in a letter to his clergy, he said: "A month ago, I cursed war; to-day, when it puts so many frightful spectacles before my eyes, I curse it a thousand times more. I curse it in the name of outraged heaven, in the name of an ensanguined earth, and in the name of a stricken humanity. But do not think that my misplaced confidence and the horrors I experience, will plunge me into a cowardly discouragement. . . . I believe in God; I do not believe in force." In a short time the Bayarians. under Gen. Von der Tann, after three days of combat, entered Orleans, and demanded from the city a million of france as a war contribution, and 80,000 francs a day in provisions. Such an indemnity was exorbitant, and the municipal council besought the Bishop to intercede with the enemy. After labor, and only when he had convinced the Prussian king in person that Orleans was in danger of famine, he obtained the remission of the provision Many occasions for his intercession now offered themselves. Thus, some German soldiers having been fired upon in the darkness by unknown parties in the communes of Saint-Sigismond and Les Aydes, fifty residents of the first place, and eleven of the second, were told off on Oct. 12, to be shot the next morning. The

prelate wrote at once such a touching letter to Von der Tann, that the general went at once to the barracks, had the dismayed prisoners led out, and addressed them: "You deserve death, but I pardon you. Remember, however, that you owe your lives to your bishop."

Many wounded Frenchmen having come to a stage of convalescence, the German general was about to send them off to Germany as prisoners of war, when our prelate drew his attention to the terms of the Convention of whereby these should be sent to their homes, there to remain during the war. "Monseigneur," replied the officer, "my orders are to cause you no anxiety;" and the wounded were soon homeward-bound. One ray of hope came to Orleans. The French victory of Coulmiers (Nov. 9) entailed the evacuation of Orleans, and Mgr. Dupanloup chanted a public Te Deum in the cathedral. This was the only Te Deum chanted by the French during the war. During the three weeks that Orleans was free from the enemy, the bishop sought everywhere for aid for his people. Among other offerings that came to him was one of 200,000 francs from Ireland, in return for 30,000 that he had once sent from the church of Saint-Roch in Another offering came to him in a very pleasant manner. The giver was an English-appearing man, and he asked the prelate: "Monseigneur, do you not remember me? You gave me my first Communion." It was the Prince de Joinville, a son of Louis Philippe, to who Dupanloup, in his early days, while he was almoner to the Duchess d'Angouleme, had been

catechist.* They had not met for forty years, and now the scion of fallen royalty had come to give his services, once so valued by France, to his distressed country. The Republican government, however, feared to accept them, and after having fired a few cannon-shots in defense of the newlyattacked Orleans, Joinville departed. Meanwhile, the Germans had triumphed at Metz, and after the unfortunate efforts at Beaune-la-Rolande, Patay, and Loigny, the French army fell back on Orleans, passed the Loire, and consequently Orleans was again open to the enemy. The former occupation, having been effected by Bavarians, had been comparatively tolerable; but a different sort of men now entered it, and Dupanloup was destined to much suffering. His residence was invaded, and his private chamber was always guarded by two sentinels. Von der Tann remarked to him: "Monseigneur, you will now learn what real Prussians are; these men are Brandeburgers." One morning a rough captain rushed into his room, and blurted: "Here, you've kept me waiting five minutes. You've got to give up all your bedrooms to the general commanding the 3d corps." "But at least," returned Monseigneur, "you will allow my vicars-general to retain theirs?" The boor grasped his sword-hilt, and seemed about to draw upon the prelate. "What, sir?" said the bishop; "do you think to frighten the bishop of Orleans?" The abashed man retired, grumbling, "We are not Huns; we are civilized people."* Af-

ter three days of bacchanalia in his mansion, the Prussian leaders took their departure, and were replaced by surgeons, who installed 250 wounded Germans in the episcopal apartments. It was only Christian charity to acquiesce in this, but then the Prussian doctors proposed to expel 50 wounded Frenchmen whom Mgr. Dupanloup had received. He protested so energetically, that he gained his point; the Frenchmen remained.

On the termination of the war, the grateful Orleanais elected their bishop to the National Assembly, then meetirg at Bordeaux. Mgr. Dupanloup would have declined the representation: "I am sixty-nine years old, and I wish not to be separated from you." But he was forced to content his people, and he was the only bishop in the Assembly. His attitude as a legislator was reserved and worthy of an ecclesiastic. Leaving aside those personal ambitions and questions of party which are the bane of parliamentary government, he came to the front only when matters of religious and social interest were presented. His two first discourses were in favor of the Pope-King, and they drew re-assuring declarations from Thiers; his next four speeches were the main cause of the retention of military chaplains in the army. The papacy, so maltreated by the Empire, had very little reason for blaming the Third Republic, during the first years of its existence; indeed, in 1874, this was probably the only government on the Continent which did not decree some measure hostile

^{*} At this time (1829), he was also catechist to the Count de Chambord.

[†] While the above-mentioned officer was assigning the different rooms of the mansion to his comrades, a superior officer waited on Monseigneur and ordered a banquet for ninety to be made ready at once "And see that there is champagne!" "I have none," replied the prelate; "It has never entered my cellar." The astonished Prussians visited the cellar, and could not believe their eyes. "To think," they grumbled, "that a man so celebrated in Germany should have no champagne!"

to the Church. At this time, M. de Corcelles, representative of France at the Vatican, begged Mgr. Dupanloup to pay another visit to Pius IX. was received with the utmost affection; there was no allusion to past differences. The Pontiff wished our prelate to trace a tableau of the spoliations of the Church, effected by the Italian government; the consequence of the desire was the famous letter to Minghetti, Minister of Finances in the Italian cabinet, in which the writer showed, beyond all possibility of cavil, that the Roman question was not yet solved, and that, sooner or later, the temporal sovereignty of the Pope would have to be restored, in order to insure his liberty.

It is a curious fact that the political life of Dupanloup began at the Sorbonne, with a dispute concerning Voltaire, and ended at the Luxembourg with a debate on the same subject. He was a member of the Senate when the Municipal Council of Paris resolved to give to the centenary of the Sage of Ferney an official and national sanction. At once the Bishop of Orleans published ten letters addressed to the Council, affixing ineffaceable stigmas upon the impious cynic, who, for that matter, ought to be regarded as demode et depasse in our day. The manifestation remained the work of a mere party, and the government disavowed it. One good effect accrued from these manifestations in favor of probably the most unpatriotic "great man" that France ever produced; and that was the presentation, in fuller relief, of the sweet and glorious Maid of Orleans whom the despicable cynic had so foully reviled. The memory of Joan of Arc was a passion with Mgr. Dupanloup; he had revived, as far as modern notions would allow, the olden fetes in her honor; he had often preached her panegyric; and had made three journeys to Rome expressly to further the cause of her canonization. He deemed the moment when all good Christians were seized with a renewed disgust for her wretched reviler, an appropriate one for an appeal in honor of the Maid; he proposed to ornament the cathedral of Orleans with a series of magnificent pictures in stained glass, furnishing a complete representation of her wonderful career. France responded with a more than sufficient subscription, and Voltaire added another jewel to the crown of her whom he had tried to debase.

When Mgr. Dupanloup died (Oct. 11, 1878), in his seventy-seventh year, his funeral showed the estimation in which he was held by the best of his contemporaries. The Church represented by twenty-four bishops: while the Academy and the Senate, the arts, sciences, and literature, were also in mournful attendance. There was no panegyric; he had prohibited The bishop who would never own a carriage, whose distinguishing mark in the street was an old cotton umbrella, and who was never so happy as when chatting with some little gamin who reminded him of his native Savoy, had desired to be attended by simplicity to the very grave. In the midst of so many and various duties, he had always reserved for pious exercises four hours a day, two in the morning and two at night; and when he drew bis last breath, his rosary was in his hand.

ARE CATHOLIC AUTHORS DISCRIMINATED AGAINST?

BY THOMAS O'HAGAN, PH. D.

Some few months ago I pointed out in a letter to a leading Catholic journal, that American Catholic writers did not, in my opinion, receive the place and recognition which they deserve in the various manuals of American literature that have been from year to year published.

In this number of the Review I desire to return to this subject, not with any controversial purpose in view, but, as they say in law, that we may seek for further particulars.

Permit me to say at the outset that I am discussing this subject not as a Canadian but as a Catholic. It may or may not be that Catholic authors in Canada are discriminated against—this should form a subject of separate inquiry—but the question to be discussed and investigated here is, Have the compilers of the various Manuals of American Literature ignored Catholic authors simply because these authors professed or profess the Catholic faith? Nous verrons!

In the introduction to my papers in American Literature, I said: "Let us see to it that in our study and estimate of American literature we do not attempt to galvanize mediocrity into greatness simply because an author professes or has professed the Catholic faith. We Catholics should demand entrance into the temple of American literature by a front door, not by any side door." I think readers of the *Review* will endorse this position or contention.

We know, too, that the beginnings

of Catholic literature in America have been very humble—that the seed had little of the sunshine or dew of favor or appreciation to warm or stimulate it into growth, yet despite all adverse or chilling circumstances Catholic literature in America, because of its divine and inherent beauty and power, blossomed and bourgeoned in the very noontide of its cold neglect.

Dr. Condé B. Pallen, in the paper which he read at the Baltimore Catholic Congress of 1889, states accurately and clearly the adverse conditions under which the genius of Catholic literature in America toiled in the twilight days of Catholic letters, where he says: "Our Catholic population, excepting within the past twenty years. has borne but an insignificant proportion in the country's history; and those composing it, for the main part, have been the hewers of wood and the drawers of water, the sons of labor, with hardened hands and sweating brow, whose humble lot has known little of this world's comforts. Theirs has been the portion of manual toilers with little opportunity to read, and much less to stimulate or contribute to the development of literature. With pick and shovel, hod and trowel, hammer and anvil, or in positions of servitude, the majority of American Catholics have worked out their mission in the nation's history, until with the blessings of a free government we find them in the present generation by force of industry, perseverance and ability, taking their

places with credit and honor in every honorable and industrious pursuit.

Not only, however, has Catholic literature had to contend against the want of an audience, the lack of a public demand to stimulate and develope it, but it has had to face the almost overwhelming prejudice of an alien faith. On the one hand the Catholic writer has found a very limited hearing among his own, and on the other an almost flat refusal to listen to what he might have to say by the majority of his countrymen. To be Catholic was to be unheeded; those of his own faith had no ears to hear, and those of another had obstinately closed theirs to his utterances. Under these untoward conditions what hope could there be for the advance of Catholic literature? Is it strange that its growth has not been as vigorous as we would wish, that it has not bourgeoned to the maturity for which we yet hope? Yet, in spite of the nipping frost of neglect, the chilling indifference of the public, we have had a literature which burst into blossom through the inherent virtue of the seed from which it sprang, rather than from the fostering care of any external demand."

But today there is certainly a growing demand for Catholic literature, and as a result of this demand Catholic young writers are pressing to the front, not a few of whom are attracting wide attention in the field of American letters.

Compilers of manuals of American literature, however, seem bent on shutting their eyes to Catholic intellectual life in this country. What concern is it to them in their appraisement of American literature that Dr. Brownson as a philosopher and think-

er is greater than an Edwards or a Mc-Cosh; that Father Ryan has written some of the strongest and noblest war lyrics in America; that Dr. Gilmary Shea, by dint of industry, historical insight and deep research, has done for the early missions what Parkman accomplished for the struggle between France and England in the New World; that in critical discernment, wide and just sympathy, as well as profound and accurate scholarship, Brother Azarias is the peer of a Stedman or a Lowell; that the heart-throb in the great lyrics of Boyle O'Reilly is as true to freedom and the sacred cause of humanity as the truths which form the basis of the Declaration of Independence?—all this avails not, seeing that these authors belong to the household of the faith.

Now, I have before me the following studies in American literature: Richardson's, Stedman's, Pattee's, Beers', Matthews' and Watkin's. Let us see what place Catholic authors have in the pages of these valuable works.

We can dismiss Prof. Richardson's two volumes at once as not a single Catholic writer save one—Marion Crawford—finds mention within their covers. Why is this? It cannot be a matter of taste and proportion, for we find therein discussed the work of writers not only insignificant but of little value as types and exemplars of the genius and development of American literature.

Stedman, with his broad sympathies and judicial mind, discusses in his admirable and scholarly volume, The Poets of America, the poetic work of the following Catholic writers: John Boyle O'Reilly, Maurice Francis Egan, Father Ryan, James Ryder Randall,

Louise Imogen Guiney, Theodore O'Hara and John Savage.

But it should be borne in mind that Stedman's work is not intended as a manual of American literature, but as a study of the genesis of poetry in America, and cannot be expected, therefore, to reach generally the hands of professors and students in American schools and colleges. In fine, it is not intended to be a text book.

The fact, however, that Stedman has given a place in his book to these gifted Catholic singers is evidence of his breadth of mind and his desire that in a just appraisement of American poets and poetry no Catholic shall, because of his faith, be discriminated against.

Prof. Pattee's volume, entitled A History of American Literature, was published only last year, and may therefore be regarded as an up-to-date work. Its author is professor of English and Rhetoric in the Pennsylvania State College. If we omit the page devoted to the work of Marion Crawford, Prof. Pattee generously gives up just two lines in his book to the recognition of Catholic genius in American literature—one affirming that O. A. Brownson was among those who founded the Boston Transcendental Club, and the other recording the fact that James Ryder Randall wrote that fiery Confederate lyric, Maryland, My Maryland.

The matter of taste and proportion excluded from Prof. Pattee's judicial and discriminating mind as factors in the genesis and development of American literature the work of Bishop England, Dr. Brownson, Dr. Gilmary Shea, Archbishop Spaulding, Father Ryan, Rev. Dr. Zahm, Agnes Repplier,

John Boyle O'Reilly, James Jeffrey Roche, Eleanor C. Donnelly, Brother Azarias, Father Tabb, Bishop Spalding, Maurice Francis Egan and Richard Malcolm Johnston. Verily are taste and proportion in the compilation of manuals of American literature death to Catholic authors!

Prof. Beers, the author of Initial Studies in American Letters, is professor of English Literature in Yale University. You would expect to find in such an author breadth and sympathy. Prof. Beers devotes just one line to the work of Catholic authors. He, too, in his work was guided, no doubt, by taste and proportion.

Prof. Matthews' work forestalls criticism along this line, for it is intended not as a history or manual of American literature, but rather as a study of the great epochal or representative American writers, and as such it may well be expected to make little reference to Catholic authors.

Mildred C. Watkins' work is not intended as a full or exhaustive study or history of American literature. It aims, in the words of the author: (I.) "to make the study of American literature interesting; (II.) to give due prominence to the most essential facts; (III.) to lead students to a first-hand acquaintance with the best and most famous works of American authors; and (IV.) to meet a very general demand among teachers for a simple, practical text book on the history of our literature, adapted to the comprehension of pupils in the elementary schools."

In Miss Watkins' little volume we find the work of the following Catholic authors discussed or referred to: Dr. Gilmary Shea, Father Ryan, Richard Malcolm Johnston, John Boyle O'Reilly, Theodore O'Hara, Marion Crawford, Agnes Repplier and James Ryder Randall. There is certainly evidence in this list of a desire to be just, yet it is quite plain that Miss Watkins took no full inventory of Catholic authorship in America ere she began the preparation of her interesting little work.

Now what are we to infer from our investigation so far? It surely cannot be concluded that Catholic writers have received just and adequate representation in Manuals of American Literature. Nor can it be said that any author or compiler who in preparing a text book purporting to give a fair survey of the field of American literature excludes from its pages all reference to our ablest and most gifted Catholic writers, does so as a matter of taste or proportion. Such exclusion must mean either discrimination against Catholic authors or ignorance of their works. Either is well nigh unpardonable in this age of professedly broad and generous thought—this age of intellectual light and culture.

It is not pertinent to our subject here to argue that because a Catholic play such as Wilson Barrett's Sign of the Cross has been exceedingly popular with non-Catholic audiences, or because Father Tabb's poems have had an extensive sale—ergo no injustice has been done to Catholic authors in their exclusion from the pages of Manuals or text books of American literature. We are all ready to acknowledge, too, that any literary product, whether written by a Catholic or non-Catholic, with the immortal

touch of true inspiration in it, will assuredly survive the jeers of the critic, the neglect of the compiler-yea, the very teeth of time. The life of Catholic literature is not dependent upon either critic or compiler. But pray note, however, the fact that these various Manuals of American literature go into thousands of non-Catholic schools and colleges in America, and non-Catholic children and non-Catholic young men and women seeing no mention of any Catholic writer in their pages naturally infer that Catholicity and ignorance are synonymous terms-that the faith which nurtures a Dante, a Chaucer and a Calderon is indeed the enemy of intellectual life and progress.

Why, in looking over Miss Louise Manly's admirable work on Southern Literature I find that Catholic writers of the South have much better representation in its pages than have Catholic authors of the New England and Middle States in the histories of American Literature edited by Profs. Richardson, Pattee and Beers. It is true, Miss Manly pursues a different method in her work, yet it is at once evident to the reader that the fair author aims at being just, and for this she deserves commendation.

But you will ask: What are you going to do about the matter? Why let every non-Catholic publisher know that if he issues any text book dealing with American literature in which Catholic genius is ignored, he need not expect to find sale for such a book among our Catholic people. It may not be generally known that the Catholic writers represented in Stedman's and Hutchinson's Library of American Literature are there largely through the

thoughtful interest and interposition of a zealous and progressive priest of the diocese of Syracuse, New York. Surely, too, the time is ripe and ready for the founding, in New York or some other great Catholic literary centre, of a Catholic Authors' Club. Its very existence would be a corrective to such a condition of things as I have set forth in this paper.

HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCHÆOLOGICAL DOCUMENTS.

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER XIII.

SUMMARY: ST. IGNATIUS ADDRESSED A LETTER TO THE ROMANS—THIS PROVES THE DATE MENTIONED—ST. IGNATIUS WAS CONDEMNED AT ANTIOCH BY A MAGISTRATE, NOT BY TRAJAN—HE WAS SENT TO ROME—HE PERISHED WITH ZOSIMUS AND RUFUS DURING THE GAMES HELD IN CELEBRATION OF TRAJAN'S CONQUEST OF THE DACIANS IN 107—MARTYRS IN MACEDONIA—ST. POLYCARP'S LETTER.

We have no authenticated account of Ignatius' martyrdom, but we have what is even better—a lifelike, sincere, original portrayal of this great Christian's soul, on the eve of death, as he pictures to himself the lions that are to devour him, but sees, like the splendor of a setting sun, beyond them the glory of Christ, which inflames and transfigures him. The letter of St. Ignatius opens with the stately salutations in use among the Orientals. He gives as his surname "God bearer," ηγιχτιος ὁ χαὶ Θεοφόρος. 1 He addressed it to the Roman Church,

upon whom he lavishes magnificent praises, and then coming to the real purpose of his letter, entreats the Romans not to use their influence to obtain his pardon and thereby deprive him of the crown of martyrdom. Perhaps the faithful in Asia had formed such plans; they doubtless hoped to secure the release of their bishop through a certain rich or influential member of the Church of Rome.² Ignatius warns them to desist from any such movement in the following words:

"By prayer I have succeeded in seeing your saintly countenances; I have even obtained more than my request, for I hope to greet you as a prisoner of Jesus Christ, if God grants me the grace to remain such until the end. The beginning has been good. May nothing prevent me from receiving the inheritance reserved for me. What I fear is your charity. You have nothing to lose; if you succeed in liberating me I shall lose God. I do not wish you to try to please men,

¹ As Borghesi has demonstrated it was customary among the Romans to use two names, the first name was the legal name, the second was that used more by intimate friends. They were usually joined by qui ct. For example: M. CL. SYMMACHI QUI ET NONNYS Bull. di arch. crist Sometimes the preposition site was used instead of qui ct. OPTATINE RETICIAE SIVE PASCASIAE; Orelli. Pascasia was the christian name which was joined by a preposition to the civil name. The same form can be seen in the incomplete inscription published by M. de Rossi . . . SIVE ANASTASIA. Anastasia, which means resurrection, was the christian name of the defunct. Bull. di arch. christ. These examples suffice, but innumerable ones may be quoted. See those collected by Lightfoot. S. Ign. and S. Polyc.

² Ignatius alludes to those who had preceded him from Syria to Rome. The church of Antioch seems to have sent a deputation to the church of Rome, to announce the arrest and near arrival of Ignatius.

but to persevere in pleasing God. Never again shall I find such an opportunity of uniting myself to Him; nor you of doing anything greater than in desisting from intervening in my behalf. If you remain silent I shall render true testimony to God; if you love me with a carnal love I shall be but a useless voice. Let me be immolated since the altar is in readiness. United in a chorus of charity you shall chant: God has deigned to send the bishop of Syria from the East to the West! It is well to lie down to sleep in God, that we may waken with Him. You have never harmed any one; you have instructed others. I want your precepts upheld.1 Ask that I may be given inward and outward strength, so that I may not only speak, but also will justice, that I may not be a Christian in name only, but that I may be found to be such, when I shall have left this world. Nothing here below is beautiful. Jesus Christ, our Lord, Himself shines with greater splendor since His return to His Father. Christianity is not a silent work, but one of grandeur, and that is why the world hates it.

I write to the Churches; I send word to all, that I will to die for God, if you do not prevent me from so doing. I entreat you not to display unseasonable tenderness towards me. Let me become the food of beasts, since through them it will be given me to enjoy the sight of God. I am the wheat of God: I must be ground between the teeth of

beasts in order to become pure bread of Christ. Caress them rather, that they may be my tomb, that they may leave no remnant of my body, and that my funeral may burden no one. 2 When the world shall no longer see my body, then shall I be truly the disciple of Jesus Christ. Pray the Savior for me, that by the members of my body I may become a sacrifice to God. I do not command you as did Peter and Paul. They were apostles; I am one condemned. They were free; I am now a slave.3 But if I suffer, I shall become a freedman of Jesus Christ,4 and I shall be born again free Today, in chains, I have in Him. desire nothing. learnt to Syria to Rome, whether on land or sea, by day and night, I am already fighting against beasts, chained as I am to ten leopards (I refer to the soldiers of my guard, who appear wicked in proportion to the good one would do them). I am developing, thanks to their harsh treatment; but that does not justify me.5 I shall win when I am face to face with the beasts that are being prepared for me. I hope to find them well disposed towards me; I shall caress them, that they may devour me at once, and not leave me untouched as they have some whom they feared. If they show any disinclination for me, I shall force myself on them. Pardon me: I know what I prefer. Now I begin to be a true disciple. Nothing visible or invisible can prevent me from rejoicing

¹ An allusion to the fixed doctrines of the Church of Rome in regard to martyrdom.

² This wish, prompted doubtless by the charity of the holy bishop, was not completely gratified; some portions of his body that escaped the fury of the wild beasts were, it is said, conveyed to Antioch. St. Jerome, De viris illustr. See St. John Chrysostom's homily "on the holy martyr Ignatius, archbishop of Antioch." Cf. De Rossi, Roma sot.

³ Those condemned to capital punishment lost their rights as freedmen and became serous poenae. Digeste XLVIII.

⁴ Cf. St. Paul, I Cor., VII, 22.

⁵ Quotation from St. Paul, I Cor., IV, 4.

in Jesus Christ. Let fire and cross. wild beasts, dislocated bones, mutilated members, the grinding of my whole body, all the tortures of the devil be my lot, provided that I enjoy Jesus Christ. The world and its kingdoms are as nothing to me. It is sweeter to me to die for Jesus Christ than to reign over the whole world. I seek Him who died for us; I desire Him who rose from the dead for us. The hour of my deliverance is approaching. Be merciful to me, my brethren; do not deprive me of the true life; do not condemn me to what is death to me. I would belong to God; do not put the world between Him and me. Let me receive the true light; when I reach it I shall indeed be a veritable man. Let me imitate the passion of my God. If any one bears Him in his heart he will understand what I desire; he will sympathize with my suffering at the thought of the obstacles that my soul's desire encounters. The prince of this world would rob me, and corrupt my resolve to belong to Let not one among you assist him. Take sides with me, that is to say, with God. Do not have Jesus Christ on your lips, and the world in your hearts. Let there be no jealousy among you. If, when I am near you, I plead with you, do not believe; rather trust what I am writing you today. I am writing to you alive and desiring death. My love has been crucified, and there is no longer in me any desire for material things, there is but a rushing stream, that murmurs ever within me: 'Come to the Father.'

I no longer take any pleasure in corruptible nourishment nor in the joys of this life. I desire the bread of God, which is the body of Jesus Christ, born of the race of David, and to quench my thirst I want His blood, which is incorruptible love. I would no longer live according to men. This will come to pass, if you allow it. May it please you, that you yourselves may be pleasing to God. I ask this of you in few words: believe me, Jesus Christ will let you know that I speak the truth. He is the Word of Truth. He, by whom the Father has veritably spoken. Ask that I may obtain what I desire. I have not written to you according to the flesh, but according to the thought of God. If I am given the happiness of suffering, you will have wished it with me; but if I am rejected, the fault will be yours, for you will have treated me as your enemy "

This letter has won the admiration of centuries; St. Irenaeus quoted the phrase: "I am the wheat of God," 1 almost as a tradition of the early M. Renan writes: "The Church. forceful strokes used to depict his love for Jesus and his ardor for martyrdom are in some way an inseparable part of the Christian conscience."2 A careful perusal of this epistle would suffice, we believe, to refute the contradictory opinions held in regard to the date and place of St. Ignatius' death. Several historians assert that the holy bishop of Antioch was executed by Trajan in 115, at which time the prince resided in Antioch, the coun-

¹ St. Irenaeus, Adv , haer., V.

² Renan, les Evangiles., p. 35 and p. 489. It is surprising that M. Aube treats this matter as not worthy of belief, see Hist. des pers., p. 247. This detracts from the writer's literary dignity as well as from his standing as a critic of history. M. Havet in le Christian et ses origines, vol IV, "peakes of these passages as "tales invented for the edification of barbarous ages." We need only refer him to St. Irenaeus, who lived under Marcus Aurelius, that is to say at an epoch far removed from "barbarous ages," and who was already "edified" by St. Ignatius' letter.

try being then plunged in a great oriental war. The Acts say that Trajan personally sentenced Ignatius; but the date they give, 107, renders this hypothesis impossible. The foreign policy followed by the emperor during the last years of his reign was not characterized by the practical Roman wisdom that had once been his. The first military expeditions he undertook were to insure peace to the empire, and this end was attained, After completing the fortification of the frontier of the Rhine, he moved towards the Danube, and in two successive wars repulsed the Dacians, reduced their country to provinces, opened up military colonies on both banks of the river, and by a master stroke of assimilation, which history can never cease to admire, he rapidly made a barbarous but noble and intelligent people conform to Roman laws, institutions and morals.

The eastern frontier of the Roman world in the vicinity of the Parthians. was now to be determined. This thought engrossed Trajan towards the close of his reign; but instead of following the wise and moderate course that had marked the first years of his government, he became imbued with a childish ambition to renew the campaigns of Alexander; he crossed the Euphrates and Tigris, nominally reduced Assyria and Mesopotamia to provinces, and had reached the center of the Parthian empire, when, like Napoleon at Moscow, he was forced to begin a disastrous retreat. During this eventful campaign, he passed the

winter of 115 in Antioch, a winter rendered memorable by a earth-quake. It has been conjectured that the mob, seeking a victim to avert the anger of the gods, presented Ignatius to the imperial tribunal. Apart from the date, this account agrees with that contained in the Acts: this hypothesis is accepted even by such critics as absolutely deny the authenticity of the Acts. Some claim that it is in perfect harmony with the history of Trajan's last years; others admit it because it supports the theory that the persecutions attributed to this emperor occurred only towards the end of his reign. We believe that the epistle of St. Ignatius to the Romans precludes the possibility of Trajan's having personally sentenced the bishop of Antioch. Had his condemnation occurred under such circumstances he could not have feared being recalled from Rome through the influence of the Christians in the capital. No Roman magistrate had the power of annulling or commuting an imperial verdict. This epistle, almost wholly devoted to entreating the Church of Rome not to place any obstacle in the way of Ignatius' martyrdom, can only be explained by admitting that the bishop was condemned in his own city, by an ordinary magistrate, probably by the Syrian legate. Trajan was not in Antioch at that time, but in Rome, where appeals could be presented to him and where he could grant pardons. The date of 1071 concurs with this process of argument, for the emperor was in Rome

¹ M. de la Berge's objections to the acceptance of this date are not convincing. He claims that by accepting it one is forced to admit that Trajan lived in Antioch in 107, which is not in accordance with historical facts. Tillemont has been guilty of this error; it may be avoided by rejecting the account given in the Acts, that have now been declared apocryphal. M. de la Berge adds that Ignatius could not have been sentenced in Rome in 107, because Pliny declared in 112 that he had never assisted at a trial of a Christian; we believe that Ignatius was sent to Rome not to be tried, but to be executed, because of a sentence that had been pronounced by the judge in Antioch.

in that year, recuperating from the fatigue of the glorious Dacian war.

If there are any grounds for questioning the date given in the epistle, there are still stronger reasons for doubting Rome to have been the scene of the death of St. Ignatius. Those who accord to the statements of John Malala, a chronicler of the sixth century, precedence over the traditions of the Church of Antioch, as represented by St. John Chrysostom,2 and who assert that the bishop was martyred in that city, are compelled to ignore the epistle to the Romans, together with all the correspondence of Ignatius. No conscientious historian can agree to this. That Ignatius was taken, in the middle of Trajan's reign, over the military route that united the East and the West, towards Rome, has been proven as clearly as any historic fact of that epoch. The voyage was doubtless so arranged that he should arrive in the capital before the termination of the festivities that were commemorating, with unprecedented pomp, the triumph of the Dacian conquest. If the war terminated in 106, these pageants, that lasted 123 days, must have extended through the year 107.3 One thousand gladiators and eleven thousand wild beasts perished in this time

for the amusement of the Roman people.4 According to custom some condemned prisoners were doubtless among those thrown to the beasts. Two of the bishop's companions, Zosimus and Rufus, met death on December 18th in this manner. St. Ignatius' turn came two days later. On December 20th, his ardent desire was gratified; ground in the teeth of wild beasts, he became "God's wheat." This was during the venationes, with which the Saturnalia were solemnized.6

At about this time several other Christians perished, some from Philippa, the city Ignatius had visited as a prisoner loaded with chains. St. Polycarp, the illustrious and still youthful bishop of Smyrna, who was to give up his life in testimony of the faith, fifty years later spoke of the fortitude of the martyrs as equalling that of the holy bishop, and even compared them to the apostles:

"I entreat you," writes Polycarp to the faithful of Philippa, "obey the voice of justice and practice the patience of which you have had models before your own eyes, not only in blessed Ignatius, and Zosimus and Rufus, but also in others taken from your very midst,7 as also in Paul and the apostles; persuaded that all those have not fought in vain, but in faith



¹ Malala, Chronogr.

²⁸t. John Chrysostom, Hom. in 8. Ign. mart.—Origen, who lived in Asis for a long time, states explicitly that Ignatius fought against wild beasts in Rome. Hom. VI in Lucam.

³ Mommsen, Dierauer, Duruy, De la Berge, state that the second Dacian war began during the year of 165: it must have lasted at least a year, for the military works it necessitated -notably the construction of the famous Trajan bridge across the Danube—must have required some time. According to Duruy, in Hist, dea. Rom., the treasures of King Decebalus were not seized until the end of 106. Even if the war terminated with the death of the Dacian prince, Trajan must have remained several months in the country, to complete and organize the territory he had conquered. I, therefore, believe that the Dacian triumph should be placed in 107; hence the martyrdom of St. Ignatius naturally occurred during the games that were held on this occasion.

⁴ Dionysius, LXVIII.

⁵ This date is the best of those given in the Acts. See Lightfoot. Vol. II.. in reference to the different day devoted to the commemoration of St. Ignatius in the various calendars. The martyrology of the Greek Church does not mention St. Ignatius; the first Latin document in which his name appears is the martyrology of Beda, who commemorated his death on December 17th.

⁶ Cf. Lactance, Div. Inst. VI.; Ausome, De fer. Rom.; Marquardt, Rom. Staatsv.

^{7...} Άλλα Χαί ξυ ἄλλοις τοῖς ξξ ὑμῶν.

and justice, and are now in the place they have merited near the Saviour, for Whom they have suffered."1 Antioch, as we have seen, was not the only city made desolate by persecution towards 107. The conflict in that city was brief: persecutions under Trajan were local and transitory, due to the uprising of the populace or to some legal complaint; the crises passed quickly, but recurred frequently. St. Ignatius testifies in several of his letters that peace was restored to the Church of Antioch after his arrest.2 But a persecution raged at this time in Macedonia, for Christians were martyred in Philippa.

Such was the condition of the Church during Trajan's reign, both before and after the rescript of 112: the faithful were not systematically attacked, but they were constantly threatened and frequently decimated. "Local persecutions never ceased; but the persecutors were the proconsuls rather than the emperor."3 From the commencement of Trajan's reign there were martyrs in Italy, and some might have been found at this epoch in far distant Cheronese. In 107 persecutions occurred in Syria, Palestine and Macedonia; in 112 they attacked the flourishing churches of Bithynia and Pontus. We may say that under Trajan there was no general persecution but a smouldering that burst into flames in various parts of the empire -ever burning somewhere.

[TO BE CONTINUED.]

SHALL WE APPRAISE OUR BOOKS?

BY BROTHER CHRYSOSTOM, OF THE CHRISTIAN BROTHERS.

In a belated number of the Library Journal of New York there is an article on the Appraisal of Literature, which deserves more than a casual glance from the members of our various Catholic Reading Circles. It is a reprint of the address delivered by Mr. George Iles, of New York, at the last meeting of the American Library Association. The propositions made by the speaker were tentative, it is true; but he supported them by such excellent reasons, and presented them amid such forceful analogies, as compel attention and inspire confidence of successful application at possibly no very distant day. Let us, then, for a few moments consider his arguments in brief.

If we contrast the museum of twenty years ago with its descendant of our day, we shall have little cause to wonder that multitudes now find so much to excite interest, stir up reflection, and even urge on to methodical study, where formerly the very atmosphere seemed oppressive and the very surroundings were a blight on thought. We may look for the reason of this transformation in the discoveries and inventions of the last few decades, in the orderly and scientific arrangement of the collections; but "an improvement equal to any other in importance consists in labelling every specimen fully and clearly, instead of bestowing Indeed Professor only its name.

¹St. Polycarpe, Ad Philipp., 9.

²St. Ignatius, Ad Philad.; ad Smyrn.; ad Polycarpum

⁸ Renan, les Evangiles, p. 483.

Goode, Director of the National Museum at Washington, goes the length of defining a museum as a place where instructive labels are accompanied by well selected specimens." And just as a modest little flower from the home of Milton's childhood is invested with great lustre only when we know its origin, so do we owe gratitude to the man that enables a specimen to tell its story, and tell it well, though briefly.

Few comparatively can boast of possessing a museum of great value and extensive range of collection, but many possess a library each of whose lettered specimens has a story to tell—a story of origin from the mind of the author, a story of environment in the house of the publisher, and a story of its mission for pleasure, instruction, perhaps even for evil. It is this latter aspect that should most concern the reader. No one can master all the literature of even a given subject. Hardly indeed can he keep abreast of that which bears upon his own specialty. He is therefore forced to practice a prudent economy of time and energy. He will not easily relinquish his hold upon the best and most noteworthy contributions to general literature; yet he must know the last word uttered in his own special discipline. Here, then, the system of labelling is of immense advantage. It transfers to the card catalogue the essential points of criticism taken from the book reviews of the magazine.

At present if one go to any of the large libraries of our cities, he may, indeed, find the catalogues fairly complete, at least from some points of view; but unless he have in his reading the guidance of a learned, prudent, and trusty friend, his whole orienta-

tion may be false. The history of thought contains but too many examples of gifted minds that have foundered in waters apparently familiar, but really of unknown depth and danger. In matters of faith, religion, or theology, a slight deviation from the course may bring on fatal consequences. It is then of the highest importance that all works on these subjects, especially such as are engaging the public mind and are written by non-Catholics, should be thoroughly criticised, their strength indicated and its source assigned, their weakness and error unveiled, and, if possible, the works named that state the case truly.

Next to these in importance are works of philosophy, whether professedly such, or propagated through the more attractive medium of higher literature. Whatever be the form, whether the diction be marked by the judicial calm of an Aquinas, by the grace and enthusiasm of a Cousin, or by the obscurity and gradual unfolding of a thought characteristic of Kant, the underlying principles are always to be sought, and approved or condemned according to their conformity to truth. In referring to books containing a refutation of false principles advanced by a given author, preference should undoubtedly be given to such Catholic works as clearly set forth the exact nature of the difficulty, and if possible, briefly tell its origin, spread, and hold upon the minds of men. Moreover, as error of itself never wins assent, it is important that a work of reference should plainly specify the elements of truth imbedded in error. and even show how such elements are related to the other parts of Catholic philosophy and theology. Here is a

herculean task for the Reading Circles, one, moreover, worthy of the noble ambition and ardent zeal of their devoted Directors.

Of all the departments of Philosophy, Psychology receives most attention, yet not so much as being a constituent part of the unitary science of thought, but rather from the standpoint of a natural science. The reason is not far to seek. The wonderful success attendant on the application of exact experiment to the physical sciences, has wrought what some are pleased to consider an overweening confidence in the wider extension and availability of the same methods. The result is that fundamental problems are only indirectly attacked, and thought and investigation are concentrated on the study, especially of such physiological phenomena as are the material concomitant of our thought, emotion, and volition, or, as Dr. Scripture phrases it, of Thinking, Feeling, Doing. It is indeed true that this line of thought is well adapted to make one lose sight of the spiritual in man; and it must be confessed that not a few Psychologists in Europe and America doubt or deny the existence of such a principle; yet, with St. George Mivart, it must also be granted that the very fact that these investigations are not ultimate is in itself a kind of palladium against error. Facts, as facts, must be admitted, be our theory what it may; but given the facts, and these careful experimentation in Psychology can alone supply, Logic must direct and control the arguments that we build thereon. It is worthy of note, too, that the volume on Psychology in the Stonyhurst Series of Philosophy relies in this respect upon one of Professor Ladd's earlier contributions to this science. His later work, Psychology, Descriptive and Explanatory, is far better, because broader and deeper, and, in fact, is conceded to be the best work on the subject in the English language. (This, however, has been published since the Stonyhurst volume appeared.) Yet even in this work, one is forced at times to doubt whether the author really distinguishes between Sense and Intellect, although logical inference from certain passages would assert that he does so distinguish. His next work, the Philosophy of Mind, lacks the grasp and certainty and thoroughness of the Psychology; and this appears the more strikingly if it be compared with the excellent work of the Abbé Farges, Le Cerveau, l'Ame, et les Facultes. This, with his book, L'Objectivite de la Perception and that of Comte Domet des Vorges, a friend of the lamented Brother Azarias, La Perception et la Psychologie Thomistique, are most reliable antidotes to the poison of Sully, Bain, and Spencer.

The living word is doubtless efficacious, but its influence is too limited. The good accomplished by such a course on Psychology as that delivered by Father Joseph McMahon last winter in New York, might be immeasurably increased if the system of appraisal of literature were applied to works on Philosophy, not only in the Cathedral Library of New York, but also in the leading public libraries of this and other cities. Such a course would awaken new interest in the review pages of our magazines. One would be tempted to read twice, with attention and reflection, the valuable criticisms from the pen of Father F. P. Siegfried to be found in the pages of the American Catholic Quarterly, and compare them with those of Professor E. B. Titchener in Mind, or with others in the Philosophical Review or the Moreover, the Psychological Review. time seems to be at hand for presenting forcibly the Catholic view of this important subject. The last examination offered by the Regents of the University of the State of New York was a paper remarkably free from any trace of bias, dealing with leading questions, and even allowing as a substitute for some of the questions, a summary of a recent article of the Franciscan Father David, in the Dublin Review. It is conceded in Germany that it is important, if not necessary, to know Scholastic Philosophy; and Professor William James, of Harvard, in his Will to Believe, asserts that for exact definition and clear division we must have recourse to this same Philosophy. And this he does in reterence to a principle of primary importance in Critical Logic, the principle that Evidence is the Ultimate Criterion of Certainty.

Literature in the form of fiction presents to some minds a more attractive as also a more available field for this work of labelling as it is styled by Mr. Iles. Here the book notices in the Catholic World, the Rosary, and from time to time in other magazines including the Month and the Dublin Review and also non-Catholic magazines like the Critic, may render excellent service. The trenchant pen of a Brownson is often needed to-day, and is at times wielded by the editor of the Globe, but not invariably with the same discrimination as distinguished that eminent reviewer. History has

fortunately been receiving so much attention in the meetings of Reading Circles and in the pages of this *Review* that the subject may be here dismissed with a passing mention.

But Mr. George Iles has not contented himself with putting forth a plan; he has also sought to put it into execution. It has taken practical form in a List of Books for Girls and Women and their Clubs, with Descriptive and Critical Notes and a List of Periodicals and Hints for Girls' and Women's Clubs, of which he is co-editor. though intended primarily for girls and women, the book appeals to a larger class of readers and investiga-The departments covered are Fiction, Biography, Travel and Exploration, Literature, Mythology and Folk-lore, Fine Art, Music, Education, Education as a Science and as an Art, Chemistry, Geography, Geology, Botany, Natural History and Human Evolution, Psychology, Economic, Social and Political Science, Philosophy, Physical Culture, Self-Culture, Useful Arts, Livelihoods, Country Occupations, Domestic Economy, Amusements and Sports, Works of Reference, List of Periodicals, Hints for a Girls' Club with a home of its own, Outline Constitution and By-Laws for a Girls' Club, A Literary Club of Girls or Women, A Woman's Club, and Most of the departments are edited by different persons, and after careful examination. The only similar work from a Catholic source that now occurs to mind is A Selected Bibliography of the Religious Denominations of the United States, compiled by George Franklin Bowerman, B. A., B. L. S., with a List of the Most Important Catholic Works of the World, as an appendix.

compiled by Rev. Joseph H. McMa-Yet the scope of this book is manifestly more limited than that of the List of Books for Girls and Women and their Clubs. In fact, it is only the second part of the work that "appraises" the books named. This part, therefore, has a special value. one wishes that a critical note was included with the notice of every book, and that the criticisms given were more extended. In this respect the work published by the American Library Association is more satisfactory. Yet while the purpose of the editors of this book is worthy of all praise, one is free to criticise at times the judgment shown in omitting works of great importance, especially from the Catholic standpoint. Passing over theology and apologetics, which were not to be expected, one finds but a single representative of Catholic thought—the modest contribution of the Brothers of the Christian Schools. The many volumes of the Stonyhurst Series on Catholic Philosophy, those of Balmes, Harper, and Mivart, to limit one's self to the English language, are sought in vain. Even those of Porter and McCosh are missing. Stoeckl's History of Philosophy would have been a welcome addition to the list, which might have been further increased by Ming's Data of Modern Ethics and Coppen's Moral Philosophy. Under the head of Psychology from the viewpoint of an experimental science the Annales de Philosophie Chretienne and the Philosophisches Jahrbuch are entitled to recognition. Pedagogy is to-day so closely allied to Psychology in its presentation to the public that one is not surprised to find that the books named under this heading

are on the borderland between the two disciplines. Yet, surely, Dupanloup's Child, Spalding's Education and the Higher Life, and Things of the Mind, Hughes' Loyola and the Educational System of the Jesuits, the Christian Brothers' Management of Christian Schools, and the Twelve Virtues of a Good Master, might find place in a list of books for clubs. If the horizon be widened, one should have also Newman's Idea of a University, and we might add Drane's Christian Schools and Scholars, and Brother Azarias' Essays Educational, only recently published in book form. If Political Science be considered subaltern to Moral Philosophy, one might properly note here the omission of Devas' Political This text is deserving of Economy. special mention because of the extreme difficulty of getting a work on this subject whose principles not only do not conflict, but are in harmony with the unalterably true teachings of the Church. Unfortunately but few Catholics have been able to meet this crying want with the knowledge, the power, and the distinction of M. Claudio Jannet, whose loss is still mourned by the Catholic Institute of Paris, and by the educated Catholic world at large.

Yet it is always an easy matter to point out defects. The merits of the List of Books for Girls and Women and their Clubs are not a few. Its editors deserve our hearty sympathy in the difficulty of their undertaking and our sincere thanks for carrying it out with so much success, if for no other reason than that they have pointed out to us Catholics what can be done, nay what should be done, be done soon, wisely, and well. There is in

our land at present a wider and more deeply rooted desire than was formerly the case, to learn the views of Catholics on the great questions of the hour. The City of New York is soon to possess a library that will have few equals in importance and influence. But while awaiting the actual consolidation of the Astor, the Lenox, and the Tilden foundations, would not concerted action on the part of Catholic readers create a demand for Catholic representation in the list of books? And is there any community in the land that can so well further the system of "labelling books" according to the intrinsic merits of their contents, as that which is guided by the Church, the pillar and ground of truth?

ELECTRICITY: ITS PLACE IN A COLLEGE COURSE.*

BY BROTHER POTAMIAN, OF THE CHRISTIAN BROTHERS.

The theoretical educationist, from the days of Plato down to those of Ruskin, seems to have been fiercely possessed by the idea that the sole end of education, apart from moral and physical training, is mental discipline. To him the school and the college are only the lower and higher departments of an intellectual gymnasium.

Yet it is universally admitted that the teaching function of a college is to prepare its students, by an ample course of studies, for the struggles and contests of the wide arena of life. Undoubtedly the primary object aimed at by the framers of all college curricula was the healthy and harmonious development of the various powers of the mind; but there is a second ob. ject, and it is of more than incidental or mere collateral importance viz., the imparting of knowledge. attending to the evolution of the mental aptitudes of his students, the teacher is bound to see that they acquire the literary and scientific accomplishments which every one looks for in the man who has received a liberal education.

Literary, historical, and philosophical subjects go a great way towards supplying the needful discipline and scholarship. They form the judgment, quicken the memory, cultivate taste, and at the same time enrich the mind with the best thought of all ages and countries. But they leave the senses untrained and the mind uninformed about matters which are of cardinal importance in the round of every-day life.

Herein lies the special and supplementary value of science subjects. They train the eye and give dexterity to the hand; they require the constant exercise of the reasoning power, and make very heavy demands upon the memory. They excite—as nothing else does—the interest of the student; and not unfrequently they kindle his enthusiasm. They make him careful, observant, patient, and persevering; they discount impulse, haste, overanxiety. They increase his eagerness for nicety and precision, and accustom him to look upon difficulties as things to be overcome. All these intellectual and moral advantages—be it noted—

^{*} Paper read before Convocation of the University of the State of New York, June 29th, 1897.

are conferred, together with a practical acquaintance with nature and nature's laws.

In all undergraduate courses, a place is assigned to physical science; but in many cases the place assigned is remarkably exiguous. This is all the more to be regretted as the subject is so easily made a powerful factor in attaining the twofold end of intellectual education. There is one branch of physics which, as a means of mental discipline and a subject of information, deserves greater attention in college classes than it usually receives, and this is, Electricity.

In the hands of a competent teacher -none other should be tolerated, for imperfect methods and slipshod work are not only useless, but unspeakably pernicious,—this subject is one of absorbing interest. It cannot fail to awaken the curiosity and maintain the attention of the student. He observes phenomena, classifies them, and studies the laws that bind them together. He is called upon to compare physical properties, to make deductions and inductions. He is asked to read millimeter scales, and to help in making delicate weighings. He writes accounts of experiments, and plots the results of observations. He learns theories, and discusses their bearing on phenomena. At every step, he is asked to see and think for himself, and not take things too easily for granted. He is taught the value of accuracy of thought, observation and expression; and he thereby acquires the habit of deliberate examination, the power of coordinating facts, of arranging them in logical sequence, of drawing warranted conclusions, and of putting these same conclusions to the test of experiment. He becomes not only observant, but self-reliant and judiciously critical. He is made not only acquisitive, but also inquisitive.

Such, in brief, are some of the educative advantages which must always accompany a good elementary course of any branch of experimental physics, but chiefly of that widely-ramifying branch, Electricity.

TT.

Its practical value is as important as it is comprehensive. The student acquires correct notions, for instance, of the transmission of messages by wire and cable as well as of speech by telephone. He grasps the principles involved in the carbon lamps that light up streets and squares, and in the glowing filament that cheers his home with its soft, cool radiance. He knows how a current may be used for heating apartments, and for an interesting variety of domestic purposes. He realizes how the energy of a waterfall may be transmitted from Niagara to Buffalo, from Lachine to Montreal, from Tivoli to Rome. He has some knowledge of the mechanism by which the current drives a surface car, an electric railway, a motor-carriage; and he is able to see how currents leak away from electric mains, and corrode gas and water-pipes when the earth is used for the return circuit.

When he has the opportunity of visiting an electro-metallurgical establishment, or a power-house, he is not unfamiliar with the language spoken there, and he takes an uncommon interest in the wonder-working machinery which surrounds him.

I do not pretend to say that he has a technical or even a detailed knowledge of the subject; but he has seen so many and such apposite illustrations in the lecture-room, and his ear is so accustomed to ordinary electrical terminology, that he is able to appreciate and to profit by all that he sees and hears.

In this way, as well as by reading suitable text-books and current electrical literature, he is able to build safely and extensively on the broad and solid foundations that were laid during his college course.

III.

Whatever career in life the student chooses, he will have frequent occasion to use the knowledge acquired during his attendance at the prescribed electrical lectures.

If a physician or a surgeon, his preliminary college studies will enable him to become knowingly expert in necessary electrical manipulations, such as are needed for cauterizations, for certain therapeutic applications of the current, and for X-ray diagnoses of many kinds.

If a lawyer, he will have occasionally to deal with cases that require a fair amount of general electrical knowledge without which he will find himself unable to do justice to his clients.

If a minister of religion, he is sure to be sometimes consulted about electrical matters by the teachers of his school or by members of his flock. They expect him to be not only a sound theologian and good administrator, but also to be well informed about such applications of science as are of every-day occurrence. Perhaps, too, he has, or intends to have, the electric light in his parochial house or in the church; if so, he will many a time look back with grateful apprecia-

tion to the hours spent upon volts and ampères, batteries and transformers, switches and fuses.

If officially interested in civic affairs, he will inevitably be called upon to take part, now and again, in deliberations relative to schemes of electrical supply. If his knowledge is a mere vanishing quantity, how will he be able to appreciate the arguments for or against the scheme? how will he dare express an opinion? how will he be able to record his vote without surrendering his intellectual independence and his personal dignity? Perhaps, too, a scheme that would prove most useful to the community at large, will be indefinitely blocked, mainly on account of his inexcusable want of elementary knowledge.

IV.

But besides professional, there are social considerations which enhance the value of the undergraduate acquaintance with electricity that I am advocating. Electrical matters are a frequent and fruitful subject of conversation at home and abroad; around the dinner-table and in the drawingroom; in the club-room, in a railwaycarriage, on an ocean-steamer; and if anyone is supposed to contribute largely and substantially, it is surely the college-bred man. People look to him for enlightenment; in case of doubt, he is appealed to; if a disagreement arises, his opinion is eagerly sought by the contending parties. He is a college man, therefore he should know. Such is the way people generally argue.

Newspaper announcements of scientific achievements are also very often on the *tapis*. One day it is the direct conversion of the latent energy of carbon into the active energy of the elec-

tric current; another, it is the deleterious skin effect of X-rays. One week it is the electric light of the future; the next, it is signalling through space without connecting wires.

It is safe to say that these press announcements are usually more remarkable for their rhetoric than for their accuracy. It is here that knowledge of principles and fundamental phenomena will enable the graduate student to discuss such sensational paragraphs, and extract from them the grain of certainty or probability which they may contain.

v.

In the first part of this paper, I endeavored to give reason for holding the view that electricity is a class-subject which affords excellent mental discipline, and now I have added a few remarks tending to show the usefulness in every walk of life of the information derivable from such a course.

The questions here arise: At what period should the subject be introduced, and how much time should be devoted to it?

It appears to me best to reserve it for the science subject of the graduating year. The students enter the senior class with a fair acquaintance with the elements of the other branches of physics, of chemistry, [and theoretical mechanics. They are thus prepared to derive from the course a much larger amount of the great profit it is ready to yield than if introduced at an earlier stage.

Moreover, as the subject lends itself so easily to experimental illustration, and as it possesses such special fascination, it affords a needed and refreshing relaxation from the prolonged concentration of the mind on the more arduous literary and philosophical studies of the senior year. Variety of mental occupation is as necessary to maintain the mens sana as variety of food is for the corpus sanum. sides, the eagerness with which the recitation-room is usually abandoned for the lecture-table shows that the change of mental pabulum is wholesome and invigorating.

As to the time to be allotted, experience claims a minimum of two hours a week throughout the year. It is utterly impossible to treat the subject at all satisfactorily in less than eighty lectures. Even then the matters dealt with must necessarily be untechnical and of an elementary nature; but they can easily be made to include not only the outlines, but all the essential features of Electricity and her inseparable twin-sister, Magnetism.

AN HISTORICAL PICTURE GALLERY.

BY REV. GEORGE J. REID.

"If you want romance, read history," said the acute minded Guizot. And, indeed, there is an inexhaustible fund of the poetic, the striking, the picturesque and pathetic, in the facts of history, when viewed in in their true setting and natural colors, and from that standpoint which enables one to see the right proportions and interrelations of detail.

This is especially true of certain epochs and the vicissitudes of certain dynasties. Scott saw the romantic capabilities of the fortunes of the house of Stuart, and he wove their story in brilliant and fascinating colors through half his novels, from the Monastery where Queen Mary appears down to the dramatic career of Prince Charlie in 1745, which is the historical groundwork for Waverly.

But of all flelds of modern history there is none so rich in dramatic quality, so full of striking and terrible contrasts as that of France from the decline of the old regime down to times which are almost recent; a century of revolution and change, amazing in their swiftness, lurid in their accompaniments, and bewildering in their frequency. The Old Regime, the Revolution, the first Empire, the Restoration, and the ensuing changes form a political and social kaleidoscope, presenting new colors, combinations and contrasts, at every movement of that revolutionary impulse which has so often dominated volatile France, and especially mercurial Paris.

There have not failed to be artists

among that artistic people who have made the revolutions of France do service in the spheres of fiction and the Hugo, Dumas, Erckmann-Chatrian, Sardou, are among the most conspicuous of these. Yet Frenchmen, until the present, have failed to do justice to the imposing chapters of their modern history, in this sense, that they have failed to present any breadth of it with that graphic force and sympathetic appreciation of the poetic, picturesque or striking aspects of events or personages, which makes history fascinating reading, and the past a living, tangible reality.

This is what M. Imbert de Saint-Amand has recently achieved. has the poetic instinct of the novelist, and the keen eye for the dramatic, of the play-right, but he employs these gifts within the lines of strict and concrete historical truth. His two series. the "Women of Versailles" and the "Women of the Tuileries," deal with history in a way hitherto unattempted in France, at least on such an ambitious scale. (Some of these works have been admirably translated by Mrs. Elizabeth Gilbert Martin and Thomas Sergeant Perry, and published by Scribners under the classification, "Famous Women of the French Court.")

In these volumes the author does not attempt systematic history or biography. Battles, treaties, policies enter but slightly into the plan of his work. It is mainly the personal aspect of French history that the writer deals

with. His idea has been to group about the famous women who have reigned in the French courts, the personages or events that have made history. Perhaps M. Saint-Amand exaggerates a little the importance of woman's place in history, but he is substantially right in obeying the rule, "Cherchez la femme." Certainly, in centering about the female element of the actualities of the past, the historic women of influence, beauty, sympathy, or charm, such as Madame de Maintenon, Marie Antoinette, Josephine, his narratives gain a certain softness of coloring, and romantic flavor, which otherwise they would have lacked.

In these fascinating volumes of Saint-Amand, we see arrayed the personnel of courts; there is here thrown open to our view a portrait gallery of those interesting figures who shone in the guilded apartments of Versailles, or who played varying parts in the troubled drama of political passion that centered at the Tuileries; the princes and princesses, favorites, courtiers, ministers, generals, tribunes, and demagogues, who left their impress upon the history of their age. domestic and personal life of kings and emperors is delineated here. We are seldom brought into the council chamber or transported to a battlefield, but instead of politics and stratagem, we have something of more human interest; character, soul; the spirit and physiognomy of the times, the moods and movements of the populace, the intrigues and incidents of the court.

M. Saint-Amand, while truthful, is dramatic. One reads his well wrought chapters with the interest with which one follows an engrossing novel. The author makes French history a living thing; its noted characters, not abstractions but men and women, whose personality is seizable. All the more fascinating is the drama, that the author supplies us the scenes. The palaces of Versailles, the Tuileries, St. Cloud, Malmaison, the costumes of the times, the details of grand ceremonies; the physical setting, as well as the moral environment of events, are faithfully, almost photographically, reproduced.

M. de Saint-Amand has the valuable gift of projecting himself back into the times of which he writes. His extensive reading of contemporary memoirs and documents has brought him into a sympathy and touch with the days and scenes he describes, a quality which gives him something in common with Michelet, Macaulay and Prescott, but places him beyond them in the grouping of minutiae, and the mastery of artistic effect.

As we read his pages, we are transported into the past. We breathe the atmosphere of the regimes which supplant each other with such marvellous suddenness in that inexplicable France. We thread the stately galleries of Versailles with the beauties and courtiers of the old monarchy, concealing so many passions, anxieties and intrigues under their gay exterior. We are initiated into the inner life of Versailles and the Tuileries at different epochs and under different masters and mis-We suffer with the family of Louis XVI. at the Tuileries, during the flight to Varennes, and in the Temple. We are admitted into the salons and boudoirs of Malmaison and Saint-Cloud under the Napoleonic era. We see the fallen emperor crushed and despairing amid the splendors of Fontainebleau. The shifting panorama of Paris, with its moods and transports, moves in the background of these revolutions. And so on from Louis XIV. to the revolution of 1848, with works yet to come upon the Second Empire and the Empress Eugénie.

The author has a keen, artistic eye for the striking contrasts and antitheses in which modern France has been so rich. I subjoin a specimen:

"There are some proud and generous men in whom triumphant sovereigns, with their pomp of luxury and power and their train of flatteries inspire a sort of repulsion, and yet who instinctively become, as soon as they can gain nothing by it, the servants and courtiers of sovereigns in misfortune..... Barnave was one of these men. He had been unmoved by the prestige of success; the majesty of suffering subdued him. Marie Antoinette, illuminated by the reflection of the crown diamonds, radiant in the Gallery of the Mirrors, with her patronizing air, her triumphant beauty, her goddess-like walk; Marie Antoinette amid the refined elegance of the Little Trianon; Marie Antoinette surrounded by the splendors of a royal fête, a court ball, a gala representation at the Versailles theatre or the Paris opera; Marie Antoinette, on a day of solemn entry, in a carriage covered with gold, and drawn by eight magnificent horses, would have stirred Barnave's imagination very little. But the calumniated, insulted, threatened Queen; the Queen dressed in the modest gown of a governess; the Queen shut up with her family in the dismal carriage, slowly advancing like a hearse, on a road to anguish and humiliations; the Queen whose eyes are reddened by tears; the Queen whose locks have been whitened by her grief; the unfortunate Queen invincibly attracts the tribune and transforms him into a chevalier." (Marie Antoinette at the Tuileries. C. Scribner's Sons.)

Here is another example of how M. de Saint-Amand is at home in contrasts; he describes Louis XVI. during the irruption of the mob into the Tuileries, June 20, 1792:

"Is it possible? That man on a bench, with the ignoble cap of a galley-slave on his head, surrounded by a drunken and tattered rabble who vomit filthy language, that man the King of France and Navarre, the most Christian King Louis XVI.? Go back to the day of the coronation, June 11, 1775. It is just seventeen years and nine days ago! Do you remember the Cathedral of Rheims, luminous, glittering; the cardinals, ministers, and marshals of France, the red ribbons, the blue ribbons, the lay peers with their vests of cloth-of-gold, their violet ducal mantles lined with ermine; the clerical peers with cope and cross? Do you remember the king taking Charlemagne's sword in his hand, and then prostrating himself on the altar on a great kneeling cushion of velvet sown with golden lilies? Do you see him vested by the grand-chamberlain with the tunic, the dalmatic, and the ermine lined mantle which represent the vestments of a sub-deacon, deacon, and priest, because the King is not merely a sovereign but a pontiff? Do you see him seizing the royal sceptre, that golden sceptre set with oriental pearls, and carvings representing the great Carlovingian Emperor on a throne adorned with lions and eagles? Do you remember the pealing of the bells, the chords of the organ, the blare of trumpets, the clouds of incense, the birds flying in the nave?

"And now, instead of the coronation the pillory; instead of the crown the hideous red cap; instead of hymns and murmurs of admiration and respect,—insults, the buffoonery of the fish-market, shouts of contempt and hatred, threats of murder. Ah! the time is not far distant when a Conventionist will break the vial containing the sacred oil on the pavement of the Abbey of Saint Remi."

But with a strong artistic and dramatic sense, the writer combines the cardinal virtues of an historian. He brings to his task a judicial mind, and a rare soundness of estimation. He has disengaged himself from partisan bias, and judges Royalist, Republican, and Imperialist with that dispassion which is blind to none of their vices and can sympathize with all that is noble, true, or pathetic in each of these legends. It is true his legitimist sympathies come out most frequently, but they never warp his judgment.

Saint-Amand has another qualification which recommends him to Catholic readers. He is thoroughly Catholic in view and tone. There is none of that spirit of compromise with, or preference for religious liberalism, which is so common among his literary compatriots. Of notable frankness at times when it is safe to be so, he has true Gaelic subtlety and refinement when treating of vice or the vicious. Though this may be at variance with our blunter Teutonic or Celtic habits of thought, it is, in the author's case, quite distinct from any

betrayal of ethical or religious principle. Indeed Saint-Amand must take his place among the most noted of the new school of writers in France, Brunetière, De Voguë and others, who proclaim the powerlessness of irreligion and science to still the turbulence of passion or satisfy the cravings of the human heart and who prefer the age of Bossuet and Racine to that of Voltaire and Rousseau. The following passage from the "Last Years of Louis XV." furnishes us with the author's view of the anti-Christian philosophy of that age, and is at the same time a good example of his picturesque and energetic style:

"These unfortunates (the poor classes) do not complain. They do not even think of complaining. Their sufferings and privations seem to them as natural as winter or the hail. They do not complain. Because if they have not the not? bread of the body, they at least have hope, the bread of the soul. Yes, the hope of heaven, the hope of an ideal world which hovers above the real one like a pavilion of gold above a filthy sewer, the hope of the true country where there are neither fatigues, nor tears, nor sorrows,—hope, their support, their consolation, their future; hope, that supreme good which the philosophers are determined at any cost to wrench from them! What they have left, and what the philosophers have no longer is the sacred poesy of the Church, its hymns of sadness and of joy, the cycle of its feasts which vary and adorn the year. They have the steeple of their native village, the graveyard where their parents sleep and where they offer prayer, the crucifix, the image of the Man-God, whose hands and feet

and side they kiss while weeping. They have what you have not, men of the world and free-thinkers: the real good, the inestimable treasure, that which subsists entire even when the bell is ringing for the dying, that which death itself has no power against: they have faith! The angels of Christ hover over each thatched cabin, the angels who, when the unfortunates would like to turn away from the chalice of bitterness induce them to drink it calmly and with resignation even to the dregs!

"Great lords and ladies, adepts of the Encyclopedia, savants and literary men, be careful! You mock, perhaps, at these poor people. You criticise what you call their ignorance, because they still worship as of old; because, in their simplicity, on All Saints' Day they lay a plate for the dead on their wretched tables. You deride them because when they have saved a few farthings they spend them, - for what? In order to burn some candles. Take care,-if they did not burn these candles which you sneer at, they would burn your houses, your castles. Don't flout these people who are and have little or nothing, who are the majority, and who would only have to crowd together in order to stifle you. Great philosophers, why do you not try to make your discoveries contribute somewhat to preserve that sacred object, the human soul, to wrest it from misery and cast it, consoled, pacified, elevated, into the bosom of God? why do you belong to that frightful race of men who injure souls? Why do you discourage the cabin where men die of hunger, the workshop where the proletarian become a wheel of flesh in a machine, can no longer

breathe the air of God nor be illumined by his sunshine? Take care! Take care! What will become of you on the day when these poor people say to you, nobles: "You are men like others;" to you, prelates: "You are imposters." Take care! if your impious doctrines triumph, here are the workmen, the peasants, all the disinherited of fortune, who will cry to you in terrible voices: "No more resignation, vengeance! No more tears. Muskets. and if there are no muskets, pikes! And if there are no pikes, clubs! Enough of docility! Come on!" Madmen! Fools! It is you who have just said to them: "Poor wretch, you are awaiting life eternal to find at last a compensation for your sufferings. There is no eternal life. Poor wretch, you are amassing as if these were your savings, your tears and sorrows, and those of your wife and your children, in the hope of bringing them after death to the foot of God's judgment seat. Well, there is no God!" Admirers of Helvétius, Baron D'Holbach, Diderot, great philosophic nobles, be on your guard! on the day when your unbelief shall have spread beyond your salons, your boudoirs and academies, into the cabins of your peasantry, tremble, for that day will be the vengeance of heaven!"

We have seen that M. Saint-Amand is an historian, an artist, a Christian. I should not give an adequate idea of his works if I omitted to say that he is also a moralist. In every volume, in almost every chapter, expressly, or by implication, he points out the lessons taught by that sum of experiences which we call history. Saint-Amand taking in the detail and the totality of that troubled century of France,

which saw the wreck of so many proud institutions, the reversal of so many apotheoses, the ironical sequel of so many pompous ceremonies,-tells us time and again from his mountain top of contemplation, the vanity of earthly grandeurs and the emptiness of human ambition. Rather too frequently, perhaps, he takes the part of the Preacher, and there is a tone, if not a vein, of pessimism in his reflections. moral is so obvious that the reader scarcely needs to have it pointed out with such frequency. But it is always conveyed in a style so eloquent, and strengthened by such concreteness of historical basis, that this redundancy of it is scarcely a fault in the work. I take an example at random:

"If we confine ourselves to the surtace of the ages, we remain cold, indifferent; but if we descend to their depths, if we penetrate the secret of souls, if we lend an attentive ear to voices from beyond the tomb, to the groanings, the cries of anguish issuing from the abvss of the past, we are possessed by an invincible sadness, a salutary melancholy. We perceive, in the language of Bourdalone, "that all these grandeurs on which the world glorifies itself and the pride of men is fed, that this birth on which they pique themselves, this credit which flatters them, this authority of which they are so proud, these successes of which they vaunt, these goods in which glory, these charges and dignities of which they take advantage, beauty, valor, reputation which they idolize, is nothing but a lie." lessons of history are neither less instructive nor less eloquent than the best sermons of the preachers. destinies have their conclusion and all deaths their instruction. One feels surrounded by a host of phantoms, sometimes livid, sometimes bloody, whose sepulchral aspect causes a shudder, and whose dismal voices say: "Remember man that thou art dust and unto dust thou must return.-Memento, homo, quia pulvis es, et in pulvevem reverteris." (Last Years of Louis XV.)

I have said that the author admires the seventeenth century, the century of Bossuet, Bourdalone, Massillon. Hence he falls naturally into their tone when he moralizes, and both by quotation and imitation, he most fitlyand often strikingly applies their solemn commentaries to the vicissitudes of later times.

These productions of Baron de Saint-Amand form a class by themselves. I know of nothing in any language parallel to them. Their success in France has been decided. Though written since 1880, they have already passed through from six to twelve editions. There has been a large demand for the American translations. Their novelty and genuine merit could not tail of success. Their perusal will not only please and instruct; it will edify.

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.--OCTOBER TO JUNE, INCLUSIVE-AMERICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

CHAPTER X.

JACQUES CARTIER COMMISSIONED BY FRANCIS I. TO EXPLORE THE NORTH-EASTERN COAST OF AMERICA—REACHES CAPE BUONAVISTA—DISCOVERS THE MAINLAND OF CANADA AND PLANTS THE CROSS OF CHRIST UPON ITS SHORES—DISAPPOINTED AT NOT FINDING A NORTHWEST PASSAGE TO CATHAY—NAMES ST. PETER'S CHANNEL—FIRST MASS EVER CELEBRATED IN THESE REGIONS—CARTIER RETURNS TO FRANCE—RESULT OF HIS EXPLORATIONS.

The explorations of Verrazano,* though undertaken at the command of Francis I. of France, in the hope of depriving his rivals, the other sovereigns of Europe, of all the glory and some of the wealth, at least, to be found in the New World, did not result very profitably to France. came a period of civil and foreign wars and no end of misfortunes to the French King, so that he had little time to give to far-off America. Ten years elapsed after the cruise of Verrazano along our Atlantic coast, before France was again in a position to follow up the work of the Italian ex-Thus, it was not until 1534 that Francis I. was able to fit out two vessels, under the command of Jacques Cartier, to make further explorations,

and, if possible, triumph over former explorers by discovering that long sought for, but never to be found, passage to India.

Jacques Cartier sprang from a family of intrepid sailors for which the port of St. Malo, in France, had become celebrated throughout all Europe. He was born in this town, about December, 1491. According to the custom of the place, his earliest youth was spent upon the sea. As he grew up, he became filled with a desire to explore the coasts of the New World, and in course of time attracted the notice of Admiral Philippe de Brion-Chabot, who recommended him to the King as a suitable person to carry out His Majesty's design of placing France on an equality with her European maritime rivals.† Cartier shared this desire, for he is known to have expressed regret that a great maritime nation like France was having no share in the wealth and glory of the New World. Great was his joy, then. when he found himself in command of an expedition to explore the coast of North America and "to discover a northwest passage to India." fleet, as has been stated, consisted of two small vessels, which he found no little difficulty in manning, because

^{*}A brother of Verazzano, Hieronimo by name, in 1529 made a map of the world, a copy of which may still be seen at Rome, in the College of the Propaganda. The discoveries of Verazzano are indicated upon it and the part relating to North America has this inscription: "Verazzano six norus Gallia guale discopri 5 anni fa Giovanni da Verazzano florentino per ordine e Comandamento del Cristianissimo Re di Francia."

[†] Brantome. Biographie Universelle, Vol. II, p. 277. Article on Chabot.

the fisheries along the North American coast now offered greater and more profitable inducements to the sailor, than its exploration.

On April 20, 1534, Cartier mustered his crew and found that he had just sixty men. With these he crossed the ocean and steered for the coast of Newfoundland, with which, some writers think, he was already acquainted, and which he reached in the midst of such rough weather, that as soon as he arrived at Cape Buonavista (May 10), on the east coast, he was obliged to seek a harbor in which to make repairs. This done, he turned northward along the coast, and sailing through the straits of Belle Isle, discovered the mainland of Canada, which he took possession of "for Christ and the King of France," by solemnly planting a large cross and unfurling, with military honors, the white banner of France. Upon the cross he placed the inscription: "Vive le Roy de France."

While here he came in contact with some of the Indians, but the aspect of the country was so uninviting that he changed his course for a more southerly one, and the coast of Newfoundland, till he reached the vicinity of Cape Briton, and he seems to have been the "first to define this coast."* Turning now to the west he soon sighted the shores of Prince Edward Island. On July 2, having changed his course to the north, he reached Chaleur Bay, which he so named on account of the great heat experienced in that indentation. Passing Anticosti Island, he finally turned backward along the cheerless coast of

Labrador and thence emerged once more into the ocean. His disappointment at having spent some two months and a half in cruising around the coastwaters of the New World and not finding any indication of a northwest passage to Cathay, may be readily imagined, but "he had done more, perhaps, to map out the gulf of St. Lawrence than any of his predecessors, and he had laid the foundations for future cartography."† Thus, on St. Peter's day, he was in the strait between Anticosti and Labrador, and called it St. Peter's Channel. Fearing to spend the winter in so cold a region and his supplies being well nigh exhausted, Cartier decided to return to France. On August 15, the feast of the Assumption, Mass was celebrated by the chaplain of the expedition, the first, perhaps, ever heard in these regions. It was an act of thanksgiving for the safety of the expedition, and a prayer for a safe journey home.

Cartier arrived at the port of St. Malo, on September 5, after an absence of less than six months. His expedition had not been as successful as he had hoped it would have proved, but he was by no means discouraged by the report he had to make to his superiors. There was enough in it to justify his own enthusiasm for the future and to hold out hopeful prospects to his sovereign. Admiral Chabot again espoused his cause, explained the condition of the explorer's affairs to the King, and soon succeeded in securing from Francis I. a commission authorizing Cartier to complete his exploration of Newfound-This commission was dated land.

^{*} Cartier to Frontenac, by Justin Winsor, 1894.

[‡] Jacques Cartier and his Successors, by Rev. B. F. De Costa, D. D , in Winsor's Narrative and Critical History, Vol. IV, p. 50.

October 30, 1534, and allowed him fifteen months in which to accomplish its purpose.

SECOND EXPEDITION OF CARTIER-Pious Object Claimed for This Ex-PEDITION—DISCOVERS AND NAMES THE St. Lawrence River—Visits Stada-CONNA, NOW QUEBEC-" LOOKING FOR-WARD" FROM THE HEIGHTS OF ABRA-HAM-PUSHES HIS WAY UP THE RIVER TO HOCHELAGA, NOW MONTREAL—En-THUSIASTIC RECEPTION BY THE NATIVES - ASCENDS MT. ROYAL - NATIVES BRING THEIR SICK AND DISABLED TO BE HEALED BY THE WHITE MEN-CARTIER RETURNS TO STADACONNA AND PASSES A DREARY WINTER IN HIS FORT -Teaches the Truths of Christian-ITY TO WILLING NATIVES—KIDNAPS AN Indian CHIEF AND RETURNS TO FRANCE.

On Pentecost Sunday, 1535, (May 16) the pious Captain and his companions repaired in procession to the Cathedral where Mass was celebrated and all received Holy Communion. Mass over, Cartier and his companions knelt in the choir and received the benediction of the Bishop of St. Three days later Cartier sailed on his second expedition. This time he had three ships, the "Great Hermina," of about one hundred and twenty tons, under his own immediate command; the "Little Hermina," of sixty tons, commanded by Macé Jalobert, and a small galley, the "Emerilon," commanded by Jacques Maingart. Cartier insisted that this expedition was destined to bring new souls into the Church to supply the places of those who had been led away by the Protestant Reformation.

His progress across the ocean was slow and tedious, owing to head winds and violent storms, and for a time the ships became separated, but finally, by July 26, the three vessels were reunited at the port of White Sand, the place of rendezvous appointed before their separation. From here the fleet steered westward along the coast of Labrador, until finally it reached a little bay opposite the island of Anticosti. To this bay Cartier gave the name of St. Lawrence. Subsequently this name was given to the entire gulf and to the beautiful river near by.*

With no pilots save the two Indians captured the previous year, Cartier boldly undertook to sail up this great river, still intent upon finding that passage to the Indies. By September he had reached Saguenay, bounded by towering cliffs which cast their shadows across the deep and gloomy waters at their base. Continuing his way past the Isle aux Coudres, or Isle of Hazel-nuts, Cartier dropped anchor off a densely wooded island which, on account of the abundance of grapes that met his eye, he called the Island of Bacchus, now the island of Orleans. Leaving his vessels here, Cartier went in his boats in quest of a convenient harbor, which he soon discovered near Stadaconna, a sparsely settled Indian village. As Cartier looked up at the heights above him, how little he dreamed of the grand historical events that were destined to be enacted upon them. And yet, seventy-three years

[°] Cartier calls the St. Lawrence the "River of Hochelaga," or "the great river of Canada." He confines the name of Canada to a district extending from the Isle aux Coudres in the St. Lawrence to a point at some distance above the site of Quebec. The country below, he adds, was called by the Indians Saguenay, and that above, Hochelaga. On the map of Gerard Mercator (1569), the name Canada is given to a town, with an adjacent district, on the river Stadin (St. Charles). Lescarbot, a later writer, insists that the country on both sides of the St. Lawrence, from Hochelaga to its mouth, bore the name of Canada. Cf. Parkman's Pioneers of France in the New World, p. 202

later (1608) Champlain turned that Indian village into the city of Quebec; eighty-two years more (1609) and the fiery Frontenac repulsed the British invaders from its rock bound shores; but sixty-nine years later (1759) Wolfe defeated Montcalm upon these same heights and ended French rule in Canada. Here too, in 1775, the gallant Montgomery attempted to storm "the strongest fortified city in America," and fell while fighting heroically at the head of his troops.

On September 14, Cartier's ships came up and anchored under the rocky promontory upon which Stradaconna was built. Indian canoes swarmed around the vessels, and when Donnacona, the chief of the place, learned that it was Cartier's purpose to go still further up the river to Hochelaga, he was sorely displeased, inasmuch as he desired to profit by whatever trade could be made with the strangers. Finding that neither persuasion, nor false representations, could avail to dissuade Cartier from his purpose, they appealed to his fears and resorted to fantastic processions of members of the tribe attired in the garb of devils, whom they said were emissaries from the god Gudragny, supposed to dwell at Hochelaga. the old Briton sailor was not to be frightened by goblins, and leaving a sufficient number of men to guard his ships he started with a pinnace and two boats manned by fifty men, and on October 2, after a sail of thirteen days he made a landing some three miles from Hochelaga. Here he built his camp-fires and resolved to pass

the night. "Just below where now are seen the quays and storehouses of Montreal, a thousand Indians thronged with delight, dancing, singing, crowding about the strangers, and showering into the boats their gifts of fish and maize; and, as it grew dark, fires lighted up the night, while far and near, the French could see the excited savages leaping and rejoicing by the blaze."*

In the morning "one of the principal lords of the said city, accompanied by a number of persons,"† came out to meet the strangers. Cartier, with five gentlemen and twenty sailors, went to visit the Indians in their homes and to see a "certain mountain that is near the city." To this mountain Cartier gave the name of Mount Royal, now written Montreal. what nation these people belonged has been a subject of no little discussion. Some writers have regarded them as Algonguins, but the Abbé Faillon "holds them to be Huron and the weight of opinion seems to sustain the Abbé.": The Hochelagans (people of the present Montreal) led Cartier into the very heart of their town, where women, young girls and children gathered around their white visitors, touching their beards, feeling their faces, kissing them heartily, and "weeping for joy" and requesting Cartier to "touch" their children. Agauhanna, the chief of the village, was now brought forward, borne upon the shoulders of some of his subjects. He was a man of some fifty years of age and stricken with palsy. On approaching Cartier he besought him to lay

‡ Cartier to Frontenac, by Justin Winsor.



Parkman's Pioneers of France in the New World, p. 207.

^{† &}quot;....l'un des principaul seigneurs de la dicte ville accompagne de plusieurs personnes. Cartier, 1545-p. 23.

hands upon him, believing that the white men possessed some supernatural powers. In a little while there emerged from the surrounding cabins a woeful throng of sick; the lame, the blind, the maimed, the impotent, as if, as Cartier says, "God had descended from heaven to heal them." Moved with compassion, as Cabeza de Vaca had done in the south on his celebrated journey across the continent Cartier read the Gospel of St. John, made the sign of the cross and offered up prayers for their recovery and for the salvation of their souls. This done, he "read all the Passion of Our Lord word for word," from the prayer book. This was followed with presents of hatchets, knives, etc, to the men, pewter rings and beads to the women and Agnus Deis to the children. trumpeters now blew loud blasts upon their trumpets, which filled the ears of the natives with amazement but also made them all "very merry." Cartier now ascended the "Mount" and contemplated the magnificent prospect before him. Mantling forest, broad rivers-like the St. Lawrence on the one side and the Ottawa on the other -verdure covered islands, and at his feet the village of Hochelaga, now the flourishing city of Montreal. "Which way must I go to find Cathay?" Stadaconna and Hochelaga, Quebec and Montreal, in the sixteenth century as in the nineteenth, were the centres of Canadian population."

The short days of October were now at hand and the rigors of a Canadian winter were already giving warning of danger and hardship, and Cartier deemed it prudent to leave his newfound friends at Hochelaga and prepare to pass the winter at Stadaconna. Bidding them farewell he heaved anchor, and drifting with wind and current, by the 11th of October his fleet was once more in the Havre de Sainte Croix, where he found that his men had not been idle during his three week's absence, for they had built a fort and mounted it with guns. The ruins of this fort were seen by Champlain, in 1608.

Here the French explorers were to pass the winter, and a hard one, indeed, it proved. In the meantime, Cartier encouraged the friendship of the natives by visiting their cabins and propitiating their chief, Donnacona, who was still smarting over the visit of the French to Hochelaga. Cartier did not fail to notice the manner of living of these Indians and also that their walls were decorated with the scalps of their enemies. found, too, that they had provided supplies to last through the winter. Nor did he lose sight of their spiritual needs, and finding them inclined to religion, he instructed them as best he could. Having explained the nature and importance of Baptism, some of the natives desired to be baptized, but as he had no priest with him, and as none were then in danger of death, he promised to bring priests with him on his return from Europe the next year.

The rigors of a Canadian winter were soon upon them. Deep snows covered rocks and shores, the pine trees and the frozen river, and rose in drifts along the side of their ships. Mast and spar and cordage were covered with icicles. For a time the Indians paid frequent visits to their white neighbors. They were "hardy as so many beasts," and waded half

naked, waist-deep through the snow; but gradually these visits grew less frequent, until along towards Christmas they ceased altogether. To add to the horrors of their situation, a malignant scurvy broke out among the French and one after another succumbed, until twenty-five had died, and only three or four were left in health. They comforted one another as best they could and offered up fervent prayers to God for a cessation of this affliction. In the meantime Cartier feared that if the Indians learned their weakened condition they might attack the fort and finish the work that disease had commenced. None were allowed to enter the fort, and on one occasion, when a party of Indians came near the fort, Cartier ordered his men to beat against the walls with sticks and stones so as to create the impression upon the minds of the savages that they were engaged in hard labor.—Heaven heard their prayers and sent them relief through the very Indians they feared so much. too had suffered from this dread disease, and had found a cure in a certain concoction made from the bark of the white pine, called ameda. the physicians of Montpelier and Louvain had administered all the drugs ot Alexandria, the effect would not have been so good in a year as the draughts of ameda caused in six days."*

With the return of spring, Cartier's men improved in health and regained strength, and on May 3, the feast of the Invention of the Holy Cross, they erected a cross and the arms of France, with the legend: Franciscus Primus, Dei gratia Francorum Rex regnat, thus

taking possession of the region in the name of the Sovereign of France.

It is to be regretted that this act of Christian devotion should have been followed almost immediately by an act of treachery and ingratitude. But the ideas of the sixteenth century were not these of the nineteenth. Cartier now resolved to return to France. and desiring to give double import to the account he would have to give to his sovereign of his discoveries and of those still to be made, he resolved that Donnacona should accompany him to the French court. The Indian King and some of his chiefs were lured on board the vessels and kept prisoners there until the French were ready to The indignant natives vainly offered ransom for their chief, but they were put off with the assurance that he would be returned to them the next year, on Cartier's return. stroying the "Little Hermina," Cartier heaved anchor and on May 6, bade farewell to Stadaconna. On July 16, he was again under the walls of St. Malo.

FRANCIS I. ESTABLISHES A VICE-ROYALTY IN CANADA UNDER THE SIEUR DE ROBEVAL — CARTIER APPOINTED CAPTAIN-GENERAL AND PILOT—JEAL-OUSY OF SPANISH AND PORTUGUESE SOVEREIGNS—CARTIER RETURNS TO CANADA—BUILDS FORT CHARLESBOURG—WEARIES OF WAITING FOR ROBEVAL—RETURNS TO FRANCE—ARRIVAL OF ROBEVAL—DEATH OF CARTIER—THE CARTIER-BREBEUF MONUMENT IN CANADA.

On his arrival in France, Cartier, at the King's command, prepared an account of his voyage. This account has come down to us as the *Bref Recit*. It does not appear to have awakened

[•] Cartier's Record, 1535,

much enthusiasm, for it was four years before another expedition was thought In 1540, however, the idea of colonizing Canada was revived. Francis I., anxious to produce an impression upon the sovereigns of Europe, conceived the idea of establishing a viceroyalty in the New World, and found the desired Viceroy in the person of a seigneur of Picardy, Jean François de la Rogue, better known as the Sieur de Robeval. On October 17, 1540, Cartier was appointed Captain-General and pilot of the imposing fleet that was to leave France with no little éclat, and which at once roused the suspicion of the Spanish King, who was beginning to feel uneasy as to how far west of Pope Alexander's lines of demarcation, the Spanish claims might be infringed upon. He watched this expedition, therefore, with no little interest.

This new expedition was carried out partly at Robeval's and partly at the King's expense. In the spring of 1541, Cartier was again at the mouth of the St. Lawrence. Robeval was not ready to start with him and did not reach America until June, 1542. In the meantime Cartier built a fort near the present Quebec, and named it Charles-Harassed by the Indians, bourg. who loudly demanded their chief whom Cartier had kidnapped on his last voyage, and who had died in

France, Cartier resolved not to wait for Robeval, but to return to France. Near Newfoundland he encountered the three ships composing Robeval's fleet and his colony of two hundred men and women. Notwithstanding Robeval's command to turn back, Cartier continued his homeward voyage. Whether he made any more expeditions to New France is not known definitely. Some historians claim that he returned to the assistance of Robeval in the following autumn. Lescarbot says that he made a fourth voyage, but his statement is unsupported by other authorities. Of the remainder of his life we know but little, except that it was spent in his native town of Malo, or at the village of Limoilon, of which, it is said, he was created seigneur by his royal patron, and where he died, September 1, 1557, of an epidemic then raging at that place. Robeval is supposed to have died at sea or to have been assassinated in Paris sometime after the death of Cartier.

The discovery of Canada will be forever associated with the name of Cartier, the great navigator and zealous Catholic. His Recits of his several expeditions may be classed as among the most interesting accounts that have come down to us of the early voyages to New France.*

The Canadians of the present day

In the second map of Ortelius, published about the year 1572, New France (Nova Francia) is thus divided:—Canada, a district on the St. Lawrence above the River Saguenay; Chilaga (or Hochelaga), the angle between the Ottawa and the St. Lawrence: Saguenai, a district below the river of that name; Moscowa, south of the St. Lawrence and east of the River Richelieu; Aracal, west and south of Moscosa; Norumbega, Maine and New Brunswick; Apadochen, Virginia, Pennsylvania, etc.; Terra Cortercalis, Labrador, Florida, Mississippi, Alabama, Florida.

Mercator confines the name of New France to districts bordering on the St. Lawrence. Others give it a much broader application. The use of this name, or the nearly aliled names of Francisca and La Franciscane, dates back, to say the least, as far as 1525, and the Dutch geographers are especially free in their use of it, out of spite to the Spaniards.

The derivation of the name Canada has been a point of discussion. It is, without doubt, not Spanish, but Indian. In the vocabulary of the language of Hochelaga, appended to the journal of Cartier's second voyage, Canada is set down as the word for village. "Ils appellent une ville, Canada." It bears the same meaning in the Mohawk tongue. Both languages are dislects of the Iroquois. Lecarbot affirms that Canada is simply an Indian proper name, of which it is vain to seek the meaning. Belleforest also calls it an Indian word, but translates it "Terre," as does also Thevet. (Cf. The Fioneers of France in the New World, p. 202)

revere the memory of Jacques Cartier. In 1889 a monument was erected at the ancient capital of Quebec to this earliest French explorer and to a Jesuit missionary, who fell at the hands of New York Indians more than a century after him. The Cartier-Brebeuf monument is twenty-four feet high, eight feet six inches square at the base, and is adorned with fine At the top, on a cornice bassi-relievi. of flour-de-lis, is a group representing Jacques Cartier's three vessels, la Grande Hermine, la Petite Hermine, and l'Emerillon. The inscription tells the story:

"Jacques Cartier and his brave companions, the Crews of the Grande Hermine, the Petite Hermine and the Emerillon, wintered here in 1535-36." Another inscription is as follows: "On September 23, 1625, Fathers Jean de Brebeuf, Enemond Massé and Charles Lalement, solemnly took possession of the property called Fort Jacques Cartier, at the confluence of the St. Charles and Lairet rivers, to erect there the first residence of the Jesuit missionaries at Quebec." This identifies Father Brebeuf with the historic winter quarters of Cartier.

Another inscription says: "On

May 3, 1536, Jacques Cartier planted, on the spot where he had wintered, a cross thirty-five feet high, bearing a shield with *fleurs-de-lis*, with the inscription: 'Francis I. by the grace of God reigns.'"

The fourth tablet has, under the palm branch of the martyr, the names of the Jesuit martyrs: Jogues, Garnier, Massé, De Noüe, Brebeuf, Lalement, Buteux, and Daniel."

Hundreds of years have passed since these noble Jesuit Fathers perished at the stake or fell beneath the tomahawk, victims of the fiendish cruelty of the Iroquois, but the flames that illumined their path to paradise still shine and are a beacon light to searchers after truth. By the water's edge, in the clearing in the forest, by the mountain's side, the Cross of Redemption planted by the Catholic missionary and explorer towers above all the works of man. Over hill and dale, over town and hamlet, the sweet tone of the Angelus bell is wafted on the breeze and calls the white man and the Indian to prayer, and reminds them of the devoted pioneers of France who braved the dangers of the Canadian forests to carry the glad tidings of man's redemption there.*

Pensif dans son canot, que la vague balance, L' Iroquois sur Quebec lance un regard de feu; Toujours reveur et sombre, il contemple en silence, L' etendard de France et la Croix du vrai Dieu.

[THE END.]

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D.

ON THE LITERARY THRESHOLD OF TODAY.

CHAPTER X.

LIVING AUTHORS—LITERARY DE-VELOPMENT — CATHOLIC GENIUS — FICTION—PROF. PATTER'S DIVISION OF THE NOVELISTS OF TO DAY—REAL-ISTIC NOVELISTS—NOVELISTS OF THE SOIL—ROMANTIC NOVELISTS—LIT-ERATURE OF THE SOUTH—PORTS OF THE SOUTH—PORTS AND WRITERS OF FICTION OF THE NORTH AND WEST—BALLADS IN AMERICA—AMERICAN ORATORS OF THE LAST HALF CENTU-RY—LITTERATEURS OF THE SANCTUA-RY—DIALECT PORTS—YOUNG SCHOOL OF CATHOLIC WOMEN WRITERS

It is difficult to write of living authors—poets, novelists, historians and essayists—whose promise is bound up in their performance, yet such must be our work in this the last chapter in American Literature as we stand upon the literary threshold of to-day.

It is true that a few of the writers we have to deal with in this paper have passed away, but the great body of them are yet toiling in the field with busy hand, ardent heart and throbbing brain.

Literary development now belongs to no city, section or group of States, but marks the rise and current of intellectual life in every quarter of the Republic — North, South, East and West. For a time the sceptre passed between Boston and New York literary thrones, with an interregnum of supremacy at Hartford, but during the past few years there are indications that genius has found a fitting habitation in more than one great city of the South and West, whence she continues to send courtly greetings to the monarchs who rule in the domains once held in fee simple by an Irving, a Bryant, an Emerson, a Lowell, a Longfellow, and a Whittier.

The beautiful Southland, with its literary capitals of Nashville, Atlanta and New Orleans, is fast ripening in literary thought and literary performance, while in the West and on the Pacific Coast, poet and novelist find themes of inspiration worthy of the strong and heroic life around them.

Catholic genius too has not been slumbering during the past decade of years, and as a consequence we are fast growing a school of young Catholic writers—in poetry and fiction—full of promise and performance.

American writers of fiction to-day certainly abound, though there is not among their number a Cooper or a Hawthorne.

Prof. Pattee divides the novelists of to-day into three classes: Realists, Novelists of the Soil, and Romantic Novelists. We shall follow this division for the present. The three representative realists are William Dean Howells, Henry James and Edward Everett Hale.

Howells is one of the leading writers of our day. His chief works are: Venetian Life; Italian Journeys; Tuscan Cities; Modern Italian Painters; Their Wedding Journey; A Foregone Conclusion; The Undiscovered Coun-

try; A modern Instance; The Rise of Silas Lapham; Indian Summer; April Hopes; A Hazard of New Fortunes; The World of Chance; The Coast of Bohemia; and A Traveller from Altruria.

Howells as a writer of fiction is noted for his accuracy of characterization, skilful elaboration, great refinement of style, and fine touches of humor. The student should read his volume, Criticism and Fiction; The Rise of Silas Lapham, and his delightful little comedy, The Elevator.

"Henry James," says Prof. Beers, "looks at America with the eyes of a foreigner, and at Europe with the eyes of an American." James is regarded as the founder of the realistic school in America. Since his boyhood he has lived chiefly in Europe. His first published novel was Roderick Hudson. His other chief novels are: A Passionate Pilgrim; The American; An International Episode; The Europeans; Daisy Miller; The Portrait of a Lady; Tales of Three Cities; Thε Princess Casamassima; and The Bostonians. His novels are usually designated "international novels," seeing that they deal chiefly with the experiences of Americans in Europe or with those of Europeans in America. James is a critic of acknowledged ability. His fiction method is to coldly record life and its facts around, leaving the reader to draw his own conclusions from the characters set forth and revealed in the development of the novel.

Edward Everett Hale makes up the triumvirate of realistic novelists already mentioned. Hale is both a scholarly lecturer and an able journalist. As a writer of fiction, he is, perhaps, at his best in his short stories.

His chief works are: Ten Times One is Ten; His Level Best; If Yes and Perhaps; Philip Nolan's Friends; and The Man Without a Country—the latter being generally regarded as his strongest creation. Read The Brick Moon; and A New England Boyhood.

The chief novelists of the soil are John Townsend Trowbridge, Edward Eggleston, George Washington Cable, Thomas Nelson Page, and Thomas Wentworth Higginson.

Trowbridge, who was born in 1827, is both poet and novelist. His poems, The Vagabonds; Darius Green, and his Flying Machine, are widely known. He is one of the most popular among American writers of boys' stories. To get an insight into his work, read: Neighbor Jackwood; the Vagabonds; Darius Green, and his Flying Machine.

Edward Eggleston, who is ten years younger than Trowbridge, will always live in our memory as the author of The Hoosier School-master—a picture of school and pioneer life on the western frontier away back in the forties. Eggleston is also the author of The Graysons; The Circuit Rider; Tecumseh; Brant and Red Jacket; and a History of the United States.

George Washington Cable is the novelist of the Creoles and Acadians of Louisiana. His chief works are: Old Creole Days; The Grandissimes; Madame Delphine; Dr. Sevier; Bonaventure and John March Southerner.

In criticism of Cable's portraiture of the creoles, it must be said that while it is strong and artistic, it is false and unjust in its representation, and bears the same relation to the real creole character that the stage or play-house Irishman does to the genuine son of Erin. Thomas Nelson Page, born in 1853, is a product of the South, and like Joel Chandler Harris in his portraiture of the Georgia negro, draws faithfully the character of the old Virginia darkey. The student should read Page's In Old Virginia, and Harris's dialect stories of Uncle Remus.

In the American School of Romantic Novelists, we think a first place may be assigned to Francis Marion Crawford, Crawford, who was born in 1854, has had a world-wide experience. He was born in Italy, and studied at Harvard, at Trinity College, Cambridge, at Karlsruhe and Heidelberg, and at the University of Rome. If the reader desires to know what our author's artistic creed is, let him read Crawford's The Novel, What It Is. Crawford's first novel was Mr. Isaacs. published in 1882. Since then he has given us: Dr. Claudius; A Roman Singer; Zoroaster; Paul Patoff; Saracinesca; Sant' Ilano; Don Orsino; and Casa Braccio.

Frank Richard Stockton is a writer, says Prof. Pattee, who refuses to be classified—being neither a realist nor an idealist. He is always dealing with absurd people and absurd situations. Stockton is decidedly at his best in his short stories, such as The Lady or the Tiger—the one which made him famous. It was, however, his sparkling story, Rudder Grange, published in 1879, that first brought him into general notice.

Undoubtedly the most popular novel written in America during the past quarter of a century is Lew Wallace's Ben Hur, a Tale of the Christ. Its graphic pictures of Oriental life during the first century are wonderfully well drawn.

Captain Charles King has given us some excellent tales of army life on the plains; Julian Hawthorne something of the weird conceptions inherited from his great and gifted father, and Arthur Sherburne Hardy two or three very strong romances.

Let us now turn for a moment to consider the literature of the South. We have already referred to the work of Cable, Page and Harris, all Southern writers. Brander Matthews says that unless a literature is rooted in truth, a civilization may pass away and be misjudged—honestly misjudged—in good faith misunderstood—even at the moment of its passing.

Such is the fate of the Old South, declares Thomas Nelson Page—it had no historian, and so it is in danger of perpetual misinterpretation, since its civilization left no literature. It would be a great mistake to judge the Old South by such a work as Uncle Tom's Cabin. Mrs. Kemble's "Journal of a Residence on a Georgia Plantation" is a far more accurate account of one aspect of Southern civilization than anything found in the pages of Mrs. Harriet Beecher Stowe's widely famed novel.

"The causes of the absence of a Southern literature," continues Mr. Page, "are to be looked for elsewhere than in intellectual indigence. The intellectual conditions were such as might well have created a noble literature, but the physical conditions were adverse to its production and were too potent to be overcome."

Five causes are assigned for the lack of a Southern literature, as follows:

I. "The people of the South were an agricultural people, widely diffused and lacking the stimulus of immediate mental contact.

II. "The absence of critics, which in the history of literary life have proved literary foci essential for its production, and the want of publishing houses at the South.

III. "The enactions of the institutions of slavery, and the absorption of the intellectual forces of the people of the South in the solution of the vital problems engendered.

IV. "The general ambition of the Southern people for political distinction, and the application of their literary powers to polemical controversy.

V. "The absence of a reading public at the South for American authors, due in part to the conservatism of the Southern people."

But the New South has a literary voice—strong, original and true. Indeed the genius of song and fiction seems just now to hold eminent domain in the South and West, greeting our hearts with music and story that belong to the stronger and sweeter life of new and strange lands.

In Tennessee and Kentucky reside two novelists—Mary Noailles Murfree (Charles Egbert Craddock) and James Lane Allen—who have done substantially good work in fiction. Miss Murfree has taken Tennessee into her special literary keeping, and has made classic ground of its Great Smoky Mountains.

Miss Murfree's first sketch was The Dancin' Party at Harrison's Cove. Her most powerful story is The Prophet of the Great Smoky Mountains. Other works by this writer are: Down the Ravine; In the Clouds; The Story of Keedon Bluffs; The Despot of

Broomsedge Cove; and In the Stranger People's Country.

Miss Murfree draws her characters with a strong and bold hand, making them stand out from the background of her canvas in all their unique picturesqueness.

James Lane Allen puts more of nature into his work than any other writer of to-day. He first came into prominence as a writer through his novel The White Cowl. There is a singular ease and grace about Allen's work, while his last essay in fiction, The Choir Invisible, gives promise that he is yet but on the threshold of his fame and greatness. His other works are Sister Dolorosa, Aftermath, and Summer in Arcady.

Frances Hodgson Burnett has gained much recognition as a writer through her powerful tale That Lass o' Lowrie's, and Little Lord Fauntleroy.

Molly Elliot Seawell and Julia Magruder have also gained the ear of the public and give promise of excellent work in the realm of fiction. Both are Catholic writers and belong to the South.

Miss Seawell is the author of Throckmorton; Maid Marian; Hale Weston; Young Heroes of the Navy; Paul Jones, Decatur and Somers. Her last work is A Virginia Cavalier, which deals with the boyhood of George Washington.

Some of the works by Julia Magruder are: Across the Chasm; At Anchor; Honored in the Breach; and a Beautiful Alien.

C Amelie Rives Chanler belongs also to Virginia. She is of the erratic school of writers. Her Quick or the Dead attracted more attention than it deserved. One or two of her poems have some little merit.

John Esten Cooke, the author of Stories of the Old Dominion, has written a number of novels dealing chiefly with the life and history of Virginia—chief among these being Surry of Eagle's Nest.

Richard Malcolm Johnston, who was born in 1822, in Hancock County, Georgia, and who is generally recognized as the dean of Southern literature, has done for Georgia what Page has done for Virginia, and Cable for Louisiana. His tales describe life among the Georgia "Crackers," and are marked by a simplicity and truth at once most admirable and charming.

Johnston's chief works are: Dukesborough Tales; Old Mark Langston; Two Gray Tourists; Mr. Absalom Billingslea and Other Georgia Folks; Widow Guthrie; History of English Literature; Life of Alexander H. Stephens; Mr. Bill Williams; Primes and Their Neighbors; Pierce Amerson's Will; and Lectures on the English and Spanish Drama. Col. Johnston is a convert to the Catholic faith.

Mrs. Dorsey, who died last year in Washington, D. C., was born in 1815, and during a busy literary life of more than half a century, her pen fashioned and shaped works of fiction that are pure, uplifting and wholesome. She was one of our pioneer Catholic writers and contributed much in the twilight of Catholic letters to the upbuilding of a Catholic literature in America. Two of her best known novels are May Brooke, and Oriental Pearls.

Frances C. Tiernan, "Christian Reid," is the name of another Southern Catholic woman who has done some good work in fiction. She is the daughter of Colonel Charles F. Fisher, of Salisbury, North Carolina, who was killed

in the battle of Manassas. Her best known book is The Land of the Sky. Other works by the same writer are: Hearts and Hands; Morton House; A Question of Honor; Bonny Kate; and Land of the Sun. Mrs. Tiernan resides at present in Mexico.

Augusta Evans Wilson is a Southern novelist whose works have enjoyed a very wide popularity. Mrs. Wilson was born in 1835 in Columbus, Georgia. Since the death of her husband, she has been residing in Mobile, Alabama. Her first published work was Inez, a Tale of the Alamo. St. Elmo is, perhaps, her best known novel.

Mary Virginia Terhune, "Marion Harland," is not an unknown name in American literature. She was born in Virginia but has resided in the North since her marriage. She is the author of some twenty novels.

Among the poets of the South, perhaps the six strongest names are: Sidney Lanier, Paul Hamilton Hayne, Father Ryan, Father John B. Tabb, Madison Cawein, and Mrs. Mary Ashley Townsend.

Lanier had the soul of a true poet, but the surplusage of music within him rather injured than helped his poetic gifts. The gospel of his poetic art is found in his words, "Beauty is holiness and holiness is beauty."

Mrs. Turnbull in her admirable study of his work says: "His sense of beauty and his heart of love fill him with a passionate tenderness towards all that is beautiful in Nature. He shows again and again an overmastering love of broad free spaces—the marshes, the sea, the night-sky.

"Oh, is it not to wi'en man stretches the sea?"

And he has the gift of setting all his

work at times in such wide cosmic views of Nature as flash upon the reader, broad generalizations and farreaching relations whose radiant luminousness has been compressed into a phrase or a verse."

Lanier loved trees and plants and flowers, and all through his verse we feel the freedom of their pulse and breath. It is true, Lanier experimented with his gifts a little too much, but had he lived, his mature years would have fixed him in his work and method. No one but a real poet could have written A Ballad of Trees, and the Master.

Lanier was born in 1842, and died 1881. His chief works are: Tiger-Lilies, a novel; The English Novel and the Principles of its Development; Science of English Verse; and a volume of poems edited by his wife, Mary Day Lanier. The student should read The Marshes of Glynn, and Song of the Chattahoochee.

Paul Hamilton Hayne has been justly called the "Laureate of the South." He was born at Charleston, South Carolina, in 1830, and died Hayne is essentially a lyric poet, and strikes a fuller and more sympathetic note than Lanier. Speaking of his love of nature, Mrs. Preston, one of the most highly gifted singers of the South, and a critic of acknowledged ability, says: "There is no poet in America who has written more lovingly or discriminatingly about nature in her ever varying aspects. We are sure that in his loyal allegiance to her he is not a whit behind Wordsworth, and we do not hesitate to say that he has often a grace that the old Lake-poet lacks." As a writer of war lyrics he also holds a first place. Read The Mocking Bird; the sonnet on October, and A Dream of the South Wind.

Father Ryan is essentially the poet of the "Lost Cause." In such beautiful and reposeful lyrics as The Song of the Mystic, and Rest, Father Ryan gives us the deep spiritual trust and faith which bind his poems together; yet it is when his tongue is tipped with the sacred fire of battle that we feel the real strength of his poetic genius—the terrible energy of his truly inspired pen.

Speaking of Father Ryan's war lyrics, Douglas Sladen says, in Young American Poets: "In his poems one sees the whole terrible drama, founded on the brave old theme of Cavalier and Roundhead, acted afresh—the grim old story of high hopes shattered, high blood poured out like water, romance and chivalry subjected to reality. Ryan has created a monument more beautiful and more enduring than marble over the grave of the gallant but ill-fated gray."

Father John B. Tabb is another poetpriest whose work in verse is singularly artistic and refined. He was born at" The Forest," Amelia County, Virginia, in 1845, and is at present Professor of English Literature in St. Charles College, Ellicott City, Mary-Father Tabb has published two volumes of poems packed full of quatrains as polished and brilliant as the bosom of a star. Indeed no American poet of to-day surpasses Father Tabb within his own limitations, wherein delicacy of thought, artistic conception, and the glow of a truly poetic imagination unite in the technique and fashioning of a poem.

Madison Cawein belongs to Louis-

ville, Kentucky, the home for many years of George D. Prentice, the author of The Closing Year. His poems show a wonderful insight into nature, and power of expressing her beauties and meanings. Although not yet thirty-two years of age, Cawein has already published nine volumes of verse; his last book, Intimations of Immorality, showing a strength and splendor of poetic thought rarely found in any other young poet of our day.

Mrs. Townsend, of New Orleans, is the last of the sextette of singers whose voices have dowered the South with such a wealth of song. This gifted woman has published two volumes of poems—Down the Bayon and Other Poems, and A Sheaf of Sonnets. Mrs. Townsend may justly be regarded as the Elizabeth Barrett Browning of the South. As a sonnet writer she stands at the very head of the women sonneteers of America, not even excepting Helen Hunt Jackson.

George Henry Miles, who died in Baltimore, in 1871, was a poet, novelist and critic of no mean order. He was the author of two dramas, Mahomet, and De Soto, and a well-known novel, The Truce of God, which deals with the times of Pope Gregory the Great. His study of Hamlet is both scholarly and original.

Other poets of the South are Theodore O'Hara, author of that beautiful poem, The Bivouac of the Dead; Margaret J. Preston, a writer of considerable power; Henry Timrod — the friend of Paul Hamilton Hayne—who, like Keats, died before his genius had ripened; Charles J. O'Malley, of Louisville, Kentucky, whose work in both prose and verse is always strong and artistic; Albert Pike, whose poem

To the Mocking-Bird, reminds one of Keat's Ode to the Nightengale; Francis Scott Key, author of The Star Spangled Banner; James Ryder Randall, whose stirring war-song, Maryland My Maryland, is generally regarded as the "Marseillaise of the Confederacy," and whose little lyric, Why the Robin's Breast is Red, is full of great delicacy and charm; Frank L. Stanton, of Atlanta, a true poet full of music and sincerity; Father Rouquette, the Chateaubriand of the South, who died in 1890—perhaps the most original poet that Louisiana has yet produced; Samuel Menturn Peck, Danske Dandridge, Robert Burns Wilson, Mrs. Mollie Moore Davis and Mrs. Nicholson.

Among prose writers of the South may be mentioned Grace King, who holds an eminent place among Southern novelists. Her work, dealing with New Orleans, its history and its people, is written in a most charming manner.

Prof. Alcee Fortier, of Tulane University, New Orleans, has done some excellent work, especially in literary criticism. His best known works are: History of French Literature; Seven Great Authors of the Nineteenth Century, and Louisiana Studies.

Lafcadio Hearn is another Southern author who is attracting wide attention. He has a most brilliant style and a delicacy of touch which reminds one of some modern French writers.

Charles and John Dimitry have both done creditable literary work in the realms of poetry and fiction— Charles Dimitry's best novel being entitled The House on Balfour Street.

Mrs. Suzan Blanchard Elder, of New Orleans, is another woman whose gifted pen has contributed to the literature of the South. Under the pen name of "Hermine," Mrs. Elder has written some very fine poems. It is interesting to note that Mrs. Elder's daughter, Mary Teresa, inherits not a little of her mother's literary powers.

Mrs. Ruth McEnery Stuart is also a gifted daughter of the South. At present she resides in New York.

Nor should the name of Mother Austin Carroll, of the Sisters of Mercy, who has written the Annals of the Sisters of Mercy, be omitted in this paper. Mother Carroll is a most gifted woman, and has published during her busy life some thirty books.

The two Irish patriots and poets, Joseph Brennan and D'Alton Williams, lived and labored and are buried in historic Louisiana.

On the Pacific Coast has lived for some years our American Byron, Joaquin Miller, who is known as the poet of the Sierras. There is a freedom and breadth in his work which is quite distinctive. Miller has lived a strange, eventful and erratic life, which is sometimes reflected in his verse. Read his Songs of the Sierra.

Among the women poets and fiction writers of the North and West may be mentioned: The two Carys, Alice and Phoebe; Lucy Larcom, Helen Hunt Jackson, Celia Thaxter, Sarah Morgan Piatt, Nora Perry, Ella Wheeler Wilcox, Emma Lazarus, Edith Matilda Thomas, Katherine E. Conway, Louise Imogen Guiney, Eliza Allen Starr, Louise Chandler Moulton, Margaret Deland, Mary Hartwell Catherwood, Mrs. Madeleine Vinton Dahlgren, Mary E. Blake, Mrs. Mary A. Sadlier (now residing in Montreal, Canada), Miss Eleanor C. Donnelly,

Harriet Prescott Spofford, Elizabeth Stuart Phelps Ward, Sarah Orne Jewett, and Mary E. Wilkins.

The Cary Sisters belonged originally to Ohio, but moved to New York, where their home became a literary centre. They were hailed as New World Jean Ingelows. The chief charm of their work lies in its rare delicacy and simplicity. Read Pictures of Memory, and One Sweetly Solemn Thought.

Lucy Larcom and Celia Thaxter were New England women who fashioned in beauty the glories of life and nature around them. Miss Thaxter did for the Isles of Shoals what Thoreau did for Walden. Miss Larcom's poetry is full of womanly sweetness and purity. Read Hannah Binding Shoes, and Among the Isles of Shoals.

Helen Hunt Jackson, the author of Ramona, and a Century of Dishonor, wrote her name immortally into the literature of America. Ramona is, perhaps, the best novel ever produced by an American woman. Speaking of this clever work in fiction, Judge Albion Tourgée says: "It is the story of two decaying civilizations seen in the light of a fresher and stronger social, political and religious development which tramples them ruthlessly, because unconsciously, into the dust of new but half-appreciated realm. Hitherto fiction had treated California only as the seat of a new civilization. It had been delineated as the golddigger's paradise, the adventurer's Eden, the speculator's El Dorado. Ramona pictures it as the Indian's lost inheritance and the Spaniard's desolated home."

There is a mysticism about the poetry of Mrs. Jackson that reminds

one of the Dial group. As a sonnet writer she has had few equals in America. Referring to her place among poets, Richardson says: "Her name outranked, at the time of her death, that of any other American woman who ever claimed the name of poet. Mrs. Jackson had the characteristics of the Dial group at its best; deep and sincere thought uttered for its own sake in verse not untinged by the poetic inspiration and touch."

Sarah Morgan Piatt, wife of John James Piatt, is, without a doubt, the most eminent female poet of the West. Stedman says she possesses traits that resemble those of Miss Rossetti. Her lyrics are thoughtful and intense.

Nora Perry is chiefly remembered by her popular poem, After the Ball. Ella Wheeler Wilcox has published three volumes of verse, not a little of which is strongly erratic. Emma Lazarus was a Jewess and voiced the hearts of her people. Edith Matilda Thomas is one of the strongest of the younger female poets—her volume, Lyrics and Sonnets, is full of genuine poetry.

Katherine E. Conway, whose achievement in letters is only equalled by her clever journalistic work, has published two books of poems, On the Sunrise Slopes, and A Dream of Lilies. Miss Conway's prose works are Watchwords from John Boyle O'Reilly, and her three little charming volumes of the Sitting Room Series. All her literary workmanship bears the impress of scholarship and good taste. Time only will reveal what this generous and gifted woman has done and is doing for American Catholic literature.

Louise Imogen Guiney shares with Miss Thomas the first place among the younger women poets of America. Miss Guiney has published three volumes of verse—Songs at the Start, White Sail, and A Roadside Harp. Strength, restrained energy and compression mark all the poetic work of Miss Guiney. She is also a critic and essayist of marked ability. Her chief prose works are: Goose Quills, a volume of essays; Monsieur Henri, a Footnote to French History; Patrius, a volume of essays; and a Study of Manjan's Poems, which she has recently edited.

Eliza Allen Starr is the author of Christian Art in Our Own Age: Christmas Tide; Isabella of Castile; Patron Saints; Pilgrims and Shrines; Songs of a Life Time; What We See; and Three Keys to the Camera Della Segnatura of the Vatican. Miss Starr is, perhaps, best known as an art critic, having made a study of the great masterpieces of painting in the art galleries of the Old World. A marked quality of her style is clearness and precision of thought. The nobility of her views and the uplifting influence of her teaching in art and literature have left their impress upon many of our most noted Catholic Convents in the East and West, where she has delivered her charming lectures on art and literature.

Louise Chandler Moulton has done some good work in both prose and verse. Her poetry is full of tenderness and sweetness.

Margaret Deland is the author of that widely read novel, John Ward Preacher.

Mary Hartwell Catherwood has followed the footsteps of Parkman the historian, and has given us several novels having their root in the days of the French regime in Canada—the chief of those being The Romance of Dollard.

Mrs. Madeleine Vinton Dahlgren was born in Ohio, but has lived for many years in Washington. She is the author of a number of novels and one volume of poems. Her best known works are: South Mountain Magic, A Washington Winter, and The Secret Directory.

Mary E. Blake is a Boston woman, and we always think of her in the literary company of Boyle O'Reilly, Roche, Katherine E. Conway, and Louise Imogen Guiney.

Mrs. Blake's published works are: Poems; On The Wing; Rambling Talk; and a work collaborated with Mrs. Alexander Sullivan, on Mexico.

Mrs. Blake is particularly happy in her poems of childhood—knowing its hopes, its joys, its world of rosy skies.

Mary A. Sadlier is a pioneer of Catholic literature in America. She belongs to the past—to the Catholic literary forces that toiled, combated and shivered lances when Dr. Brownson, Dr. Huntington, Thomas D'Arcy McGee, Most Rev. Dr. Spalding, Archbishop Hughes, and J. A. McMaster were in the field.

Her literary work is noble and enduring—enduring because it shall continue to live in the hearts and minds of countless thousands, moulded and influenced by its spirit and teaching.

Mrs. Sadlier's best known works are: The Blakes and Flannigans; Willy Burke; The Confederate Chieftains; The Red Hand of Nester; McCarthy More; and The Old House by the Boyne.

The name of Eleanor C. Donnelly stands for true poetry in the Catholic literature of America. Miss Donnelly

is sometimes compared in the spirit and method of her work to Adelaide Procter. We think, however, that her touch is firmer and stronger than that of the gentle Catholic English singer, and her inspiration truer and deeper. Her Vision of the Monk Gabriel is a very noble poem. Miss Donnelly made her first appearance as a writer of fiction with Petronilla and Other Stories published two years ago.

Harriet Prescott Spofford is both poet and novelist. Her work is full of color and music. A collection of her tales bearing the title of The Amber Gods reveals her strength in fiction, while her lyrics throb with a passion and beauty all their own.

Elizabeth Stuart Phelps Ward is the author of Gates Ajar, The Silent Partner, Songs of the Silent World, Dr. Zay, Jack the Fisherman, and A Singular Life. The last mentioned is, perhaps, her strongest and most finished novel. Her works are prose idyls descriptive of New England life.

Sarah Orne Jewett, Rose Terry Cooke, and Mary E. Wilkins belong also to that coterie of women writers who have described with such fidelity lowly life in the quaint little villages of New England.

Let us now consider for a moment the general choir of singers—bassos and baritones—in the academic groves of the West and North.

There is in these groves a flood of minstrelsy—a tide of song—often sweet and tender, yet sometimes, however, lacking that divine note which distinguishes poetry of true inspiration from the mere product of art—the mere technique of verse.

The following names represent much that is best in the general choir of

singers: John Boyle O'Reilly, John James Piatt, Edgar Fawcett, James Jeffrey Roche, Maurice Francis Egan, Maurice Thompson, Clinton Scollard, Frank Dempster Sherman, Walter Lecky, George Parsons Lathrop, Charles Warren Stoddard, Austin O'Malley, Henry Bernard Carpenter, and James Riley.

John Boyle O'Reilly, whose death in 1890 was so decided a loss to Catholic literature in this country, had by the splendor of his gifts, the wisdom of his counsels and the nobility of his manhood, won in two hemispheres the love and homage of his fellowman. He was great as a poet, greater as a patriot, greatest as a man. His four volumes of poems, Songs of the Southern Seas; Songs, Legends and Ballads; Statues in the Block; and In Bohemia, voice the sweetness of his soul-his broad fellowship, his high and noble vision—the almost divine uplift of his aspirations. Boyle O'Reilly's poetry is not always faultless, but it is ever rounded, robust, full-blooded-dowered with strength and hope and cheer. His supreme note is freedom.

John James Piatt belongs to the West—to the State which gave James Whitcomb Riley to the republic of letters. He is the author of seven volumes of verse, and is generally regarded as the poet of the farm, writing into his poems the spirit which broods over furrow and harvest field. Stedman designates him "the laureate of prairie and homestead life."

"Edgar Fawcett is," says Douglas Sladen in Younger American Poets, "a master of irony and has an extraordinary command of metre and rhyme. He has published three volumes of verse, besides several novels.

James Jeffrey Roche is the best builder of ballads in America. His Ballads of Blue Waters is a volume packed full of strong poems that gather up in recital the heroic deeds of the American Navy. Roche's first volume of poems was entitled Songs and Satires. has also published a prose work, The Fillibusters, and has written an excellent life of his chief and co-laborer, John Boyle O'Reilly. Jeffery Roche's pen is a paradise—it can be as vigorous and terrible as were the guns of the Old Constitution—it can play the witty pranks of a sprightly Mercutio. journalism Roche is known as one of the brightest paragraph writers in America. The student should read The Fight of the Armstrong Privateer, -a remarkably strong ballad-and the Life of John Boyle O'Reilly.

Maurice Francis Egan is a true poet and a wise critic. He has published two volumes of verse, Preludes, and Songs and Sonnets. To his fine artistic instincts and exquisite taste is largely due his pre-eminence among our best sonnet writers. In fiction, Egan has done some creditable work, though his plots and characterization lack the strength which belongs to a first rate novelist.

His chief works of fiction are: A Marriage of Reason; Disappearance of John Longworthy; Life Around Us; The Success of Patrick Desmond; and The Vocation of Edward Conway. Read Egan's Sonnets—A Night in June, and Resurrection;—his Lectures in English Literature, and The Vocation of Edward Conway.

Maurice Thompson belongs to Indiana—in summer time. He is a lover of outdoor sports, a skilled archer, and a splendid shot. His three volumes

of poems in their very titles testify to his love of nature—Songs of Fair Weather; Sylvan Secrets, and Byways and Bird Notes. Delicacy of taste and a certain aroma of field and forest are distinct qualities of his verse.

Clinton Scollard and Frank Dempster Sherman are writers of blithe verses that trip and sing as gaily as Ariel. Within their limitations these two young poets have done exceeding good work.

Walter Lecky is much better known as a novelist and critic than as a poet. His name is a force in the Catholic literature of today. He is the author of a very strong novel, Mr. Billy Buttons, and two volumes of essays, Green Graves in Ireland, and Down at Caxton's.

Lecky's characterizations are admirable and live immortally in our memory as fellow creatures who have joyed and toiled and wept. No more beautiful character in fiction has been drawn for years than that of Père Monnier.

As a writer of verse, Lecky has something of the light touch and artistic instinct of a Herrick or Suckling.

George Parsons Lathrop has written the best war lyrics in the North. His battle ode on Gettysburg is a very noble poem. He is the author of Rose and Rooftree; Study of Hawthorne; Afterglow; An Echo of Passion; Spanish Vistas; and Newport.

Charles Warren Stoddard holds a pen tipped with glowing grace. Few writers of our day possess so fine a literary instinct as Stoddard. His poems are full of the breath and music of true inspiration. His prose style has been likened to that of Pierre Loti, the eminent French writer. Stoddard has published several works, chief among these being Hawaiian Life, or Lazy Letters from Low Latitudes.

Austin O'Malley is poet and critic. He does not turn out a great deal of verse, nor is his pen prolific in prose. All his work, however, is gold without dross, for his judgments in art and literature are the judgments of a scholar, ripe, refined and reverent. O'Malley has made a very thorough study of Dante, the great Mediaeval poet.

Henry Bernard Carpenter wrote that strange, weird poem, A Trio for Twelfth Night. As a poet, Carpenter was certainly highly gifted, with something in him of Coleridge's unrealized possibilities.

James Riley is comparatively a new name in American literature, yet it stands for much that rings richly and genuinely in the realms of poetry and fiction. Riley has the true touch and vision of a poet, and is destined to occupy a high place among his poetic brethren.

Associated in editorial work with Mr. Riley is Henry Coyle, who writes so many poems full of sweetness, reverence and truth.

The name of Dr. John Savage must not be omitted in this goodly company of American Poets, for he possessed true lyrical gifts. Cradled in the land of Moore, Mangan, Goldsmith and Davis, Savage sang like an Irish thrush in exile under alien skies.

Did space permit. we would like to deal in this paper with the work of William Winter, Robert Underwood Johnson, H. C. Bunner, Emily Dickinson, Julie Mathilde Lippmann, Harriet Monroe, Lizette Woodworth Reese, Rose Hawthorne Lathrop, Anne Reeves Aldrich, Charlotte Fiske Bates,

Minnie Gilmore, Mary E. Mannix and many others.

Among American orators of the last half century the names of Wendell Phillips, William Lloyd Garrison, Charlie Sumner, Daniel Dougherty and Henry W. Grady stand out preeminent.

Phillips, Sumner and Garrison were leaders in the anti-slavery movement. Phillips was a master of sarcasm and invective. He grew greater and more powerful when face to face with opposition, resembling in this respect Daniel Webster.

Sumner lacked the tact and fire of Phillips, but excelled him in scholarship and brilliancy. His style is stately and finished.

Garrison as an orator was strong and uncompromising. His fierce earnestness, approaching almost fanaticism, provoked enemies in many quarters.

The charm of Dougherty's oratory has scarcely yet passed away. His style was polished and scholarly, every element—voice, thought, gesture—contributing its share to the whole unity of oratory.

Grady was a child of the South and well represented it with his fire-tipped tongue and tropical heart. Had this brilliant young Southerner lived, it were difficult to estimate the position he would attain as a representative of his people.

Abraham Lincoln's oration at the dedication of the Gettysburg National Cemetery is a most noble utterance and will always hold a very first place among the greatest of American orations.

Turn we now to consider for a moment the literary flowering of the sanctuary—the place of prelate and priest in the literature of our country. It is needless to say that the Catholic Church has been everywhere and at all times the guardian—the mother of science and letters.

Within the shadow of her keeping and training have lived and labored philosopher and poet, scholar and saint.

In the very twilight of American letters, the torch of her intellect lit up the aisles of thought, shedding its benign rays from the quiet and humble seclusion of convent, college and seminary.

We have already referred to the literary work of Bishop England and Archbishop Spalding: it now remains for us to notice very hurriedly some of our most gifted prelates and priests of to-day who have contributed to American letters.

Here are a few whose works the student should become acquainted with: Cardinal Gibbons, Bishop Spalding, Archbishop Ireland, Archbishop Kenrick, Rev. Rt. s. v. (late Bishop of Buffalo), Bishop Chatard, Bishop Maes, Father Fidelis, Father Hecker, Father Heuser, Father O'Conor, Father Talbot Smith, Father Finn, Father Coppens, Father Baart, Father Parsons, Father Zahm, Father O'Neil, Father Mullany, Father O'Reilly, Father Donald McLeod, Father James Kent Stone and Father Lambert.

The three works by His Eminence Cardinal Gibbons—The Faith of Our Fathers, Our Christian Heritage, and The Ambassador of Christ—are so well known and so widely read by all classes, Catholic and non-Catholic, that to commend their excellence seems a work of supererogation.

Bishop Spalding is the author of Thingsof the Mind; Education and the Higher Life; Songs from the German; and Means and Ends of Education. No Catholic student worthy of the name should be without Dr. Spalding's essays, for they are the product of a master mind, a ripe and broad scholar—a thinker, profound, original and clear.

Father Talbot Smith is novelist, essayist and poet. His chief works of fiction are: His Honor the Mayor; Saranac; Solitary Island; and a Woman of Culture. As a writer of fiction, Father Smith belongs to the analytical school, his novels in every instance having a purpose. His style is clear and vigorous, and his thought direct and pointed. Father Smith's latest work, The Training of a Priest, has been exceedingly well received and is already in its second edition.

Father Zahm's domain is that of science, and this clever and scholarly priest has made the subject so thoroughly his own that he has well nigh pre-empted the field in his deep research and investigations. Father Zahm's chief works are: Bible Science and Faith; Catholic Science and Catholic Scientists; and Evolution and Dogma.

Father Finn reigns in a kingdom all his own — having no dangerous rival as a writer of stories for boys. Nothing finer in juvenile literature has appeared for years than Percy Wynn. One of his last stories is entitled Mostly Boys.

Father Parsons has done some excellent work in history, notably in his Studies in Church History, which clear up many historical myths and fictions.

A word here as to some noted essay-

ists who have made rich contributions to American letters.

The scholarly critic, the profound thinker, the literary artist-Brother Azarias deserves first mention in this worthy group. His place among American critics is pre-eminent. even Lowell or Stedman surpasses this gifted Brother of La Salle in intellectual grasp, judicial temper, fine literary conscience and artistic vision. chief works are: The Philosophy of Literature; Development of Old English Thought; Books and Reading; Phases of Thought and Criticism; Essays Intellectual; Essays Philosophical; and Essays Miscellaneous. ing Circles would do well to take up these works for careful study.

Among other essayists deserving of special mention are Charles Dudley Warner, John Burroughs, Josiah Gilbert Holland, Donald G. Mitchell, Agness Repplier and Conde B. Pallen.

As Richardson justly remarks, Warner holds intellectual kinship with Curtis, Irving and Holmes. His essays are diffused with a general and pleasant humor. Some of his most popular are: My Summer in a Garden; Back-Log Studies; My Winter on the Nile; and his Life of Washington Irving.

Burroughs, as a critic says, is, above all, the high priest of the farm. Country life, scenes, sounds, tastes and smells are his great interest, and in writing of these he strikes a chord which no other prose writer, on this side of the Atlantic at least, has yet touched.

The student should read Burroughs' Birds and Poets, and Locusts and Wild Honey.

Holland was for some years editor of Scribner's Monthly. He was poet, novelist and essayist.

Mitchell will be always remembered by his two charming books, Reveries of a Bachelor, and Dream Life. His style is singularly easy and graceful. Perhaps his best work is his latest— English Lands, Letters, and Kings.

Agnes Repplier is comparatively a new name in American literature—yet it means in the domain of criticism, good judgment, fine literary poise, and an exquisite charm of style. Read Miss Repplier's essays on Idleness, and Books and Men.

Few critics of our day bring to bear upon their work a more rounded scholarship, a deeper discernment or a more unerring judgment than Conde B. Pallen. He is the antithesis of superficiality.

There is a school of American poets whose work has not yet been noticed in these papers. They are racy of the soil and represent the heart and speech of the common people. The chief among this group, who are known as Dialect Poets, are Francis Bret Harte, James Whitcomb Riley, John Hay, Will Carleton, Eugene Field, Irwin Russell, Charles Follen Adams, and Charles G. Leland.

Dialect poetry in America began with Bret Harte, on the Pacific Coast, back in the sixties. This gifted writer is both a novelist and a poet. He has a good deal of Dickens in his intellectual make-up. Among his best prose sketches are: The Luck of Roaring Camp; The Outcasts of Poker Flat; and Tennessee's Partner. His best dialect poem is The Heathen Chinee.

Whitcomb Riley is known as the "Hoosier poet." In his special field he is unexcelled. Though Carleton is usually placed at the head of American dialect poets, Riley often surpasses him in terseness and point.

Eugene Field, the poet of childhood, was also a dialect poet. He had a great kindly heart out of which jetted and bubbled tiny tender tides of love, fun and frolic.

John Hay is the author of Pike County Ballads, of which the two best known are Little Breeches, and Jim Bludso. Will Carleton has published six volumes of poems. Irwin Russell—poor Irwin Russell had no peer as a writer of darky dialect poems: while in the department of German dialect Adams and Leland have both done some admirable work. Though not a dialect poet, John G. Saxe deserves mention here. His humorous poems have been for many years very popular.

The chief names in American humor are: Mark Twain, Artemas Ward, Josh Billings, Bill Nye, Mrs. Partington, Petroleum V. Nasby, Eli Perkins, Orpheus C. Kerr.

There is a young school of Catholic women writers who deserve notice here, but space excludes more than mere mention of their names. Catholic literature of to-day the following names represent in most instances very creditable work: Ella Loraine Dorsey, Marion J. Brunowe, Lelia Harden Bugg, Helena T. Goessmann, Mary Redmond, Irwin Huntington, Helen Sweeney, Mrs. Sallie M. O'Malley, Elvira Sydnor Miller, Martha Murray, Julia T. Butler, Reta Parker, Kathleen Kavanagh, Anna C. Minogue, Anna T. Sadlier, Mary I. Hoffman, Mary A. Tincker, and many others.

With this paper we beg to take leave of our Study Class readers and students in the Department of American Literature. If these studies, which were intended to be directive and suggestive, have awakened a new and deserving interest in the noble literature of this country—an interest that from year to year will widen and deepen—then indeed will we feel amply compensated for the pleasant and to us genial work we have performed. Assuredly toil is beneficent—nay, more, are we not told that it holds kinship with prayer, for from the heart and lips of a great Benedictine monk we have the assurance that laborare est orare!

SUGGESTED READINGS.

Richardson's and Pattee's chapters on the Writers of To-day; Mildred C. Watkin's American Literature; Prof. Fortier's Louisiana Studies, published by F. F. Hansell, New Orleans; Louise Manly's excellent work on Southern Literature, published by B. F. Johnston, of Richmond, Virginia; Stedman's Poets of America; Page's articles on Authorship in the South before the War, in Lippincott's Magazine for 1889.

[THE END.]

WITH MY MUSE.

FROM HORACE.

BY MICHAEL EARLS, A. M.

In the Muses' sweet friendship, I'm welcome to sing,
And now may the boisterous breeze,
Bear off all the fear and the sadness I bring,
And waft them o'er Crete's mighty seas.

I dread not the king who rules in his might,
Where Arctus o'erhangs the cold zone;
Nor heed I what pales Tiridates with fright,
I am safe in thy friendship alone.

O sweet Muse of Pimplea, thou whose delight
Is fountains with pure crystal streams,
O weave now my Lamia's coronet bright
Of flowers that drink sunny beams.

Without thee, fond Muse, what care I for praise,
And now, with thy loved sisters' choir,
His memory, pray you, enshrine in new lays,
Attuned to the Lesbian lyre.

QUESTIONS ON REQUIRED READING-JULY-AUGUST.

Farewell meetings of Circles will be the order of the month, and programs of a social character will, in the main, be arranged; consequently suggestive programs are not required in this number of the Review.

AMERICAN HISTORY.

- 1. How long after the explorations of Verrazano was it before France was again able to explore the New World?
- 2. Under whose command was the expedition placed?
 - 3. Give a sketch of Jacques Cartier.
- 4 Give an account of Cartier's expedition. What point did he first reach? How far did he continue on this first voyage?
- 5. On the whole, what was accomplished on this trip? Where was Mass celebrated on the Feast of the Assumption?
- 6. How was Cartier's report of the expedition received on his return to France?
- 7. Who secured the commission for Cartier's second expedition?
 - 8. Of what did this second outfit consist?
- 9. Where did this fleet first land? What famous gulf and river were here named by Cartier?
- 10. What is said of his sail up the river? Where did he anchor?
- 11. What is said of the natives and the chief of the tribes of this district?
- 12. Where did Cartier make a landing? What is said of his reception by the natives near Hochelago?
- 13. What name did he give to the mountains in this region?
 - 14. What did Cartier do for the natives?
- 15. Where did Cartier spend the winter. What was the fate of many of the crew during the winter?
- 16. What is said of the abduction of the chief of the natives of this region by Cartier?
- 17. What was the effect of this second expedition of Cartier's on the French? What time elapsed before another venture was made?
 - 18. What is said of this third expedition

- with Car ier as Capt-Gen'l and pilot of the fleet? What part did Robeval take in this venture?
- 19. What was the main object of this expedition, to explore or colonize?
- 20. How far did Cartier assist in this undertaking?
- 21. What is said of Cartier's life after this expedition?
- 22. In what light is Cartier's memory held by Canadians of the present day?

AMERICAN LITERATURE

- 1. What are the three classes of novelists of to-day? What is a Realist? A Novelist of the Soil? A Romantic Novelist?
- 2. Name some of the leading novelists of the different classes.
- 3. What is considered the most popular novel written in America in the last quarter of century?
- 4. What is said of the literature of the South in general?
- 5. Name some of the most prominent writers of the South.
- 6. Mention some of the leading women writers of the North and West. What is said of the writings of Helen Hunt Jackson?
- 7. What is said of Miss Starr as an art critic?
- 8. Name some of the most prominent in classified authors.
- 9. What is said of M. F. Egan's works? What of John B. O'Reilly?
- 10. What is said of oratory and orators of the last half century? Name some of the most prominent orators.
- 11. What is said of our author priests and prelates? Name some of them and give their principal works.
- 12. Who are our noted essayists? What of our literary critics?
- 13. What is said of our dialect poets? Name them.
- 14. Who in part compose the Young School of Catholic women writers? What promise does this school give?

STUDY CLASS EXAMINATION QUESTIONS IN THE STUDY OF AMERICAN LITERATURE—CON-DUCTED BY THOMAS O'HAGAN, PH. D., FOR THE YEAR ENDING JULY.

SET No. 1.

- 1. Contrast intellectually, morally and socially, the character of the New England Puritan with that of the Virginian Colonist.
- 2. Write brief notes on the life and literary labors of Jonathan Edwards, Cotton Mather and Benjamin Franklin.
- 3. Trace the rise of the New England Colleges, giving dates where possible, and characterize their educational work.
- 4. What part did the newspaper play in the early intellectual and political life of the American Colonies?
- 5. Briefly outline the liverary perspective of England during the Second Colonial Period from 1688 to 1765.
- 6. Explain what you mean by the Period of Reconstruction in American Literature? John Fiske calls this period "the critical period of American History." Why critical?
- 7. Write brief notes on the life and literary labors of George Washington, Thomas Jefferson, James Madison and Alexander Hamilton.
- 8. Criticise the orators and oratory of the Revolutionary Period.
- 9. What share did Catholics have in achieving the independence of the United States?
- 10. Trace the beginnings of the Catholic Church in the United States, giving dates where possible for the erection of the first sees.
- 11. Tell what you know of the poetry and fiction of the Revolutionary Period.
- 12. Give a list of works embodying the life spirit of the Revolutionary or Heroic Age in American Literature, indicating where you can the main incident in each.

SET No. 2.

- 1. Compare the poetic work—spirit and method—of William Cullen Bryant and Edgar Allen Poe.
- 2. Trace the rise of Transcendentalism in New England, and tell what you know of the Brook Farm.
- 3. Consider Emerson's limitations as a poet and philosopher.
- 4. Write a brief study of the works of Cooper, the novelist.

- 5. Designate Washington Irving's place in American literature and classify his chief works.
- 6. Sketch the life and work of Daniel Webster.
- 7. Briefly indicate the excellence of Hawthorne's work.
- Classify the work of Lowell, Longfellow, Holmes and Whittier.

SET No. 3.

- 1. What are the chief excellences in Longfellow's Hiawatha; Whittier's Barefoot Boy; Lowell's Vision of Sir Launfal, and Holmes' One Hoss Shay?
- 2. What is Walt Whitman's chief defect as a poet? How has he obtained such a strong hold upon the literary world? Discuss the work of Taylor, Stoddard and Stedman.
- 3. Indicate briefly the historical work of Parkman, Shea, Prescott and Bancroft, noting, where you can, the chief characteristics of their style.
- 4. Assign reasons why the Old South did not produce a literature. Note, critically, the work of Thomas Nelson Page, Richard Malcolm Johnston, Joel Chandler Harris, George W. Cable, Grace King, Alcee Fortier, James Lane Allen, Father Rouquette, Charles Etienne Gayarre, and Mary Noailles Murfree.
- 5. Discuss the work of Father Ryan, Paul Hamilton Hayne, Father Tabb, and Mary Ashley Townsend.
- 6. Tell what you know of the work of Dr. Brownson, Brother Azarias, Father Hewit, Biehop Spalding, Cardinal Gibbons, Father Finn, Archbiehop Ireland, Father Hecker, Rev. Dr. Zahm, Eliza Allen Starr, George Henry Miles, Mary A. Sadlier and Father Talbot Smith.
- 7. Assign the following novelists to their respective Schools of Fiction, and give the chief works of each: Marion C:awford, Henry James, William Dean Howells, and Edward Eggleston.
- 8. Indicate the particular literary strength of the following Catholic authors: John Boyle O'Reilly, Eleanor C. Donnelly, Conde B. Pallen, Maurice F. Egan, Walter Lecky, Jame: Jeffrey Roche, Louise Imojen Guiney, Katherine E. Conway, Charles J. O'Malley, Au-tin O'Malley, Charles Warren Stoddard and James Riley.

LOCAL CIRCLE CHRONICLE.

SECOND CRUISE OF THE SANTA MARIE—POUGH-KEEPSIE, N. Y.

Frail was the bark Santa Maria that first set sail from port, but seaworthy indeed she proved.

The second voyage was made with brighter hopes, under more skillful hands, for her course was directed by the good ship Champlain and under that direction we have connected as closely as possible historical and literary epochs in American history, and have acted on the suggestions given, viz: "that our standard in literature should not be that of England or France or any one country, but rather the permanent, absolute standard of the whole world set up through the ripening judgment of centuries. Our work, then, is to give a place in our list of studies to every American writer of note who has been a builder in the temple of American literature; and, while guarding against the propensity to galvanize mediocrity into greatness, we have sought an entrance to the temple of American literature by a front door, not by any side door."

Once only did we make a break in our study of American history and literature, and that was when our meeting came in Christmas week—While the air was filled with the echoes of the glori us season, we too stopped to read once more the story of the Babe of Bethlehem A royal night indeed it proved to one at least, who received a royal gift of gold and purple—the precious stones set in gold that, like the years of life, lead from a cross to a cross.

Looking back over the work, it is surprising to find how much has been accomplished—proof positive of the power of constant work.

In our study of history, we have considered m n as the makers of history, and wars as but incidents. We have tried to study the spirit of the age that evolved its literature, and in the literature to study the minds of the men that make history.

The history of our great institutions of learning was another phase of our work.

In our study of American authors, we were of necessity compelled to touch upon the distant past, as in the study of Irving and in the review of the Alhambra, we stood again in the Moorish stronghold and knew

"There was weeping in Grenada On that eventful day When one king in triumph entered in, One silent rode away. Down from Alhambra's minarets Was every crescent flung And the cry of "Santiago" Through the jeweled palace rung. And singing, singing, singing Were the nightingales of Spain: But the Moorish monarch louely The cadences heard only "They sadly sing," said he, "They sadly sing to me." And through the grove melodious He rode toward the sea.

Past the gardens of Grenada
Rode Isabella fair
As twilight's parting roses
Fell on the evening air
She heard the lisping fountain,
And not the Moslem's sighs,
She saw the sun crowned mountains,
And not the tear-wet eyes.
"Sing on," she said, "forever,
O nightingales of Spain."

These mountains and these valleys
Will he never see again.
"Ye sweetly sing to me,"
"Ye sweetly sing," said she.
She rode toward the palace,
He rode toward the sea."

In our study of Hawthorne and review of the Marble Faun, we touched upon the history and the art of Greece and Italy, and recall Hawthorne's sentence in speaking of St. Peter's as "the grandest edifice ever reared by man, painted against God's loveliest sky." In almost the same breath he tells us that "the Christian religion" is like a grand cathedral "with divinely painted windows; standing without, you see no beauty, nor can possibly imagine any; standing within, every ray reflects a harmony of unspeakable splendor."

Several American poets, not considered last year, were studied this year, and at our last meeting the study of Ben Hur led us to consider its author and his relation to our own age and time, as well as the sacred story of long ago. It brought us too in touch with the Turkey of to-day, and with the rise of Constantinople, that first city founded by a Christian monarch. The reference to Demetrius and Irene brings us to the fall of that first Christian city, to the time when the crescent replaced the cross on the dome of St. Sophia, the closing scene of the middle ages.

Crete and the Greeks, as part of the whole, made us almost wonder as we look at the scene today, whether the Great Powers do believe that "one with God is a majority."

Our current topic responses have kept us in touch with the events of the day.

The discussions have given all an opportunity to express themselves. These discussions would have done credit to even older and wiser heads than ours, and when women are elected as members of the State Legislature or of Congress, no doubt we shall hear from some who made their maiden peeches before that humble body, the Santa Maria of Poughkeepsie.

Our papers on art and music have been a great awakening; while our faithful orchestra has proved a constant source of pleasure, of recreation, and education.

As we enter port to-night, surely we can feel our name has a meaning—The "Star of the Sea" has been our guide. We are one year nearer Heaven—The good bark Santa Maria and her crew of '97.

ELLA M. BAIRD, Pres't. SECRETARY'S REPORT.

The second season of the existence of the Santa Maria has drawn to a close. We may count the year successful on the whole. Though we may have seemed to falter at times the work has been uniformly good and interest unflagging.

The necessary changes and additions in officers did not include our president, the captain who so ably guided our frail bark

on its first venturesome voyage. Under her guidance we have again come safely to land, while the subordinate officers have filled their respective duties capably. The establishment of a financial base of operations has proved entirely satisfactory, as we were thus enabled to carry on the work in a larger way than last year. We provided a home for the remnant of the old Sunday School Library, of which we are the rightful inheritors, and of which we shall be custodians until such time as it shall be devoted to its original purpose. The library was ready for use on the anniversary of the foundation of the Circle, and at the same time the president supplied magazines for circulation amongst the members. Through the kindness of Mrs. Baird and our pastor, Father Conroy, we were able to make our first bow to the public in a manner befitting our dignity as a Reading Cir-The occasion, the lecture by Mrs. Burke proved of interest and benefit and fully demonstrated our ability as entertainers. Soon after we sought and obtained official recognition from the State Board of Regents, becoming affiliated to that body, under the University Extension, as a Study Club, thus setting the stamp of official approval on the work which we have been doing.

The addition of honorary members to our forces has won us many kind friends, whose interest has been shown in a substantial manner. This is especially true in the case of Mrs. Wheaton, whose generosity enabled us to make some desired additions to the library. In active membership we number one or two less than at the close of last year. Some did not return to us after the vacation; others who joined at the beginning of the year failed to be interested and left us; but the majority have worked faithfully, have been regular in attendance and will, no doubt, realize the value of the Reading Circle work in the time to come, when the Santa Maria shall remain a pleasant memory.

HARRIETTE R. HORSFALL, Sec'y.

READING CIRCLE UNION, ARCHDIOCESE OF PHILADELPHIA.

The third season's work of the Archdiocesan Reading Circle Union terminated

pleasantly at Horticultural Hall, Philadelphia, on Thursday evening, May 27, when the circles assembled as the union to congratulate the Archbishop on the occasion of his jubilee.

On the stage with His Grace were Right Rev. Bishop Prendergrast, Rev. James F. Loughlin, D. D.; Rev. Father Lavelle, president of the Catholic Summer School; Rev. Denis McMahon, of New York; Rev. Father Doonan, of St. Joseph's College; Miss Katharine McMenamin and Miss Mary C. Clare, the president and secretary of the Union.

One hundred members of the various Circles sang the opening chorus, "Moses in Egypt," from Rossini. Miss McMenamin then read the president's address welcoming the guests and congratulating the Archbishop on the recent celebration of his jubilee. "We are yet in our infancy," said the president, "but we have the satisfaction of knowing that 'slow old Philadelphia' has reared the first cottage on the beautiful grounds of the Summer School."

After an exquisite rendition of Sullivan's "Lost Cord" by a quartette of young ladier, Miss Clare. the secretary, read her annual report, stating that the Union had been organized with seventeen Circles, which had since increased to twenty-three, with a membership of six hundred and tw-nty-five. The report contained a brief outline of the combined work of the Reading Circles during the past year, the majority following at least a part of the line of study prescribed by the Catholic Summer School. In conclusion, the secretary spoke of the debt which the Circles individually and collectively owed to Dr. Loughlin. "We would like to say how much we appreciate your devotion," said Miss Clare, addressing the reverend director, "but, Doctor, you know us, and words are need ess to express our gratitude." During the intermission, a quartette, composed of Mrs. Katharine D. Brennan and the Misses Baumann, Power and Byrnes, eang an old-time favorite, "The Kerry Dance."

Dr. Loughlin's appearance was the signal for a storm of applause, but he announced that he had no intention of making a peech, and made a humorous allusion to the six hundred toil-worn students before him. He then gave some practical information concerning the Summer School.

Dr. Loughlin then introduced Father Lavelle, President of the Summer School, who spoke of his deep humiliation, as a New Yorker, while he sat there and listened to the President of the Union as she 'rubbed it in on New York about the Philadelphia Cottage." "I would like to say," continued Father Lavelle, "that our work is in progress, and that when the session opens, on July 11, the Philadelphia Cottage will no longer stand a lonely orphan on the shores of Lake Champlain. You have gained one point, however, and what an unkind nature has denied you geographically, you there have literally-New York is at your feet."

Rev. Denis McMahon, of the Summer School Board, an earnest advocate in the cause of Catholic education, was the next speaker. He said that before the opening of the Summer School session of '98, Buffalo, Rochester, Albany, Boston and Brooklyn would join Philadelphia and New York in their own cottages. "Keep up your interest in education," continued the reverend speaker, "for education uplifts the Church, and everything that uplifts the Church uplifts the nation. Explain to your friends the advantages of spending your vacation at the Summer School, and tell them that while the best intellectual results are obtained, the best and most pleasant results of a summer vacation are also obtained."

Dr. Loughlin next introduced Father Doonan, of St. Joseph's College. "In regard to that much vaunted Lake Champlain," said Father Doonan, "I take this opportunity to remark that it is a body of water, and you who have never been outside of Philadelphia do not know what water is." Continuing, the reverend speaker said that there is no place where so much has been done for Catholic advancement by Reading Circles as in Philadelphia. "Study of your Faith and observance of its precepts will aid in the correction of popular errors concerning it and will assist you in becoming apostles of truth in the country, a great and noble influence for which to strive."

At the conclusion of Father Doonan's remarks, Mendelssohn's "The Maybells and the Flowers" was rendered by the chorus.

On account of the lateness of the hour and the fatiguing journey which the Archbishop had lately undergone, Dr. Loughlin begged the members to kiss the ring in spirit, and requested His Grace to impart his blessing.

The Archbishop arose and thanked the members for their addition to the jubilee celebration. "I did not know before that there were so many Circles," said His Grace. "I never knew until this evening that Dr. Loughlin had so many circles in his head." I rejoice that your good work is continuing and, as your Bishop, I am happy in its success. It only remains for me to say that I give my heartfelt blessing to your work and pray that God may pour His choicest blessings upon you and yours."

While the chorus sang "Joys of Spring," the Circles filed in regular order to the balconies, where refreshments were served.

Among the clergymen present in the audience were Revs. William F. Kieran, D. D., of St. Patrick's; Francis Car, of St. Francis Xavier's; William Clark, S. J., of Gesu; Daniel Morrissey, of St. Ann's; Walter P. Gough, of St. Columba's; Michael Gleeson, rector of St. Francis Xavier's, and many others.

ANNUAL REPORT READ AT THE RE-UNION.

A distinguished leader of public opinion who gave himself loyally to help such endeavors as were made by good people for the betterment of the world, used to say, wisely, that at the ar nual meeting of every society there should be some one to say, first of all, what the society is for. The faithful meet because they are faithful, but they know already what the society is doing, have, perhaps, done their share themselves. To them there have joined themselves a larger body of persons, newly interested in the object, and to this larger body is due some information as to the organization and workings of the association.

It is not a bad thing for the officers themselves once a year to look at their title deeds, so to speak, and find out the reason of their being.—

First-What the Society is for.

Secondly-What it has achieved.

Thirdly—What it wants to achieve in the next year.

The Reading Circle Union of the Archdiocese of Philadelphia closed to-night its third year of work. It began with seventeen Circles; it has increased to twenty-three, with a membership of six hundred and twenty-five. The Union has no rule over the Circles, each of which has its own constitution, its own officers, and may follow its own choice of work, though there is always an effort made to follow the line of study prescribed by the Catholic Summer School.

The object of the Union is that each one may not work feeling its way alone, but that we may all work together, conscious of each other's efforts, trying to help and to be helped, and so furthering on the lines we have chosen, God's Kingdom on Earth.

The work accomplished by our Circles this year has been as varied and as wide as it is poseible to be. American History and Literature were the leading subjects prescribed by the Summer School Committee, and several Circles have confined themselves strictly to them. The history was reviewed, chronologically, from the Discovery of America to the close of the Civil War. The literature embraced every writer or poet of merit in our country's annals-Emerson, Longfellow, Lowell, Bryant, Whittier, Holmes, James Whitcomb Riley, Walt Whitman, etc. Longfellow as poet and novelist and his influence on American thought, Lowell as poet and essayist, and Fr. Ryan's verses, were the most attractive studies.

Other Circles took up English History the 16th century being the general starting point—though some few reviewed Pre-Reformation times.

English Literature swept over a wider field, beginning with Chaucer and his erafollowed by Spenser and his times; a Critique of the Fairie Queen; The Birth of the
English Sonnet; Sir Thomas More in his
public and private life and in his writings;
Sir Thomas Mallory for the source of the
Arthurian Legends; the writings of Fr.
Southwell, S.J.; Shakespeare and his times;
some characteristics of Shakespeare, with

a study of several of his plays,—Moulton's Dramatic Art, Ruskin on Shakespeare's heroines, and Irving on Macbeth were read as a help to this. In conjunction with the literature, essays were written on the principal characters of this time—Marie Stuart; Mary Tudor; Queen Elizabeth; Roger Ascham; Ben Jonson; Francis Bacon, &c.

Church History, which is the universal study in the Circles, began from St. Peter's sermon on Mount Zion down to the death of Pius VII. The title of a few of the essays will show the range of work: The O igin of Arianism; The Nestorian and Eutychian Heresies; Julian the Apostate; The Greek Schism; The Crusades; The Popes at Avignon; The Western Schism; The Spanish Inquisition; Savonarola; The Massacre on St. Bartholomew's Day; The Ecumenical Councils from the I. to the VII.; The Times of Pius VI. and VII. special study being given to the French History of the period and the Popes relations with Napoleon.

Bible Studies included essays on several books of the Old Testament, on the Pre-Reformation Bible, and a study of the Gradual Psalms.

Biography embraced Aristotle and his Philosophy, Plato, Cicero; the great historians of the 18th century; on four famous women of the world, and in religion.

The miscellaneous contained a series of papers on the Ideal Woman; on the origin of Church Music; on Rhetoric; on Voice Culture; and on the religions of the East, including Brahminism, Buddhism, the religion of Confucius, the Fire Worshippers of Persia, Mahomet and the Koran.

In poetry one Circle is reading Tasso, two are studying Dante, with contemporaneous history. Our Dante Circle of last year has left Paradiso and have gone back to Dante's guide Virgil, and has read the Æneid to the death of Dido. Shakespeare is occupying the attention of several Circles; Wordsworth another, and the "Deserted Village," another.

The Current Literature Department comprised, chiefly, gleanings from the magazines, with a criticism of Rudyard Kipling, Coventry Patmore's Principles of Art, and Dr. Pallen's Philosophy of Literature.

Current Events have embraced the difficulties in Crete, in Cuba, the Jubilee of Queen Victoria, the Arbitration Treaty,—in short every question of current interest, from the many wars and rumors of wars to the case of Mr. Bailey, of Texas, who achieved notoriety by his refusal to wear a dress coat.

The Question Box held a very strange mixture of questions this year, showing the curiosity, or rather the spirit of investigation that is in the Union. It would take entirely too much of your time to tell you even one-fourth of them. As it is, this is but a sketch of the Union's work. It is with much regret that we cannot chronicle our usual monthly meetings, but next year circumstances may permit us to resume them.

We had only two Union lectures last year-the first by Rev. Hugh T. Henry, of St. Charles Seminary, who opened the " The course, and the second on Greek Schism," by Rev. James F. Laughlin, D. D. The Circles, though, were more favored. The St. Cecilia Circle had talks on a visit to the Tomb of Virgil, by Rev Fr. McHale, and a visit to Italy, by its Rev. Director. The Chrysostom Circle had a lecture on the Golden Era of English Literature, by Rev. Wm. F. Clark, S. J., and on the Religion of Shake peare, by Rev. James A. Doonan, S. J. The Du Guerin had the pleasure of hearing of Camping in the Rocky Mountains, by Rev. James P. Turner, of St. Patrick's, a visit to Lourdes, by the Rev. Philip R. McDevitt, and English Balladry, by the Rev. Hugh T. Henry, of Overbrook. Loyola had a charmingly informal chat on Shakespeare and Dramatic Poetry, by the Rev President of St. Joseph's College.

So closes the work of '96 and '97. But before we part, what are we to do for the next year? We know that it is essential in every living association that the Officers shall be enthusiasts in the cause. They must be the first to see its deficiencies; they must be the first to find out its new duties; they must show all men that they themselves believe in the work they have in hand. One thing is to be noticed which is sometimes forgotten. No Circle is of any worth or weight because it is a Circle. Its

power is simply the combined power of the members who compose it. If they be active, earnest workers, the Circle, though numerically small, will be strong. As the Officers are, so will the Circle be. Each member brings some gift, some local culture, some partial thought into her Circle. If the Officers be tactful, sympathetic, encouraging and developing this, the year's work will amount to something. There is a power in sympathy to divine another's destiny better than that other can, and by encouragement to hold her to the task. Whether you will it or not, the power of the intellect and heart will go out and profit one whom you never thought of. Education is always the result of personal influence.

The Circles that will do the best work are those that are well enough to work along the lines of the least resistance. Every one can do the work he likes best easiest. The very attraction is the pledge that it is within his reach.

Before closing our Report we wish to thank our Most Reverend Archbishop for his presence with us to-night. The Union as a body has not yet congratulated him on his Silver Jubilee; to-night the opportunity will be given us.

We thank the Rev. Directors of the various Circles for their assistance in this Reading Circle movement. We know the self-sacrifice it entails and are grateful to them for it.

We thank the young men of the Archdiocesan Union for their unfaltering interest in our spiritual welfare and their kindness this evening.

To our own Director, I never know how to express your thanks to him. Out of respect to his presence, we cannot say what we would wish. This year, independently of all his work, we owe our thanks for the Philadelphia Cottage at Cliff Haven. It was his enterprise that gave Philadelphia the honor of being the first on the ground. Last year we said the language of affection never said many things, it only repeats. All we can say, is: Doctor, you know us; you know we are grateful, and we thank you.

M. C. CLARE.

SEDES SAPIENTIAE CIRCLE—MT. ST. JOSEPH'S
ACADEMY, CHESTNUT HILL, PHILADELPHIA, PA.

The tide in the affairs of the Sedes Sapientiae Circle of Mt. St. Joseph, Chestnut Hill, was taken at its flood, May twenty-first, in the form of the annual examination. Examination in a Reading Circle! Yes, think of the imposition we poor Convent Girls suffer! This probing after knowledge is the "one touch of nature that makes the whole Cloistral World kin;" the wise nuns, like Mr. Gradgrind, do not take your capacity on faith, they must have "facts" to demonstrate its existence.

To an earnest member, these yearly ordeals are not difficult; on her entrance to the Circle, she is given a good sized note book, in which she is requested to faithfully note her various readings, and, if she be a wise and prudent virgin, as all the members have proved themselves, a careful reading of the notes, from time to time. will save her from being "to dum forgetfulness a prey," when the fruit of much study is demanded. Our reading during the past quarter has been mainly about the various Religious Orders, male and female. The theme has beautifully unfolded to us the wise and loving Providence of God; the birth, the progress and present position of these communities would indeed convince the most stubborn Atheist, if he were open to conviction, that a Supreme Omnipresent Power rules, at least, the conventional world. The essays particularly claiming attention, since our last account' "Snap Shots from the Æneid;', "Wagner's Trilogy;" "Master Pieces in Art;" "Noted Churches of Modern France," and "Famous Scenes from the Niebelungen Lied." It may possibly be of interest to the other Circles to learn that the various essays written during the year are illustrated by Soule Photographs, prettily bound by the author, and exhibited at the closing of the Circle, as a souvenir of her work.

Through the kindness of Mr. P. J. Brankin, of Philadelphia, who brings many good things our way, Prof. Conway lectured on Ireland, the evening of June eighth. The subject gave the lecturer an admirable chance for many a beautiful selection from



SEDES SAPIENTIAE CIRCLE,
MT. ST. JOSEPH'S ACADEMY, CHESTNUT HILL, PHILADELPHIA, PA.

Tom Moore's poems, an opportunity which the Professor ably embraced. Innumerable anecdotes of O'Connel, Curran and Dean Swift, gave the audience a chance for a good laugh, while the Professor's beautiful and feeling vocal rendition of the most noted Irish melodies was a rare treat indeed.

On Easter Monday a Masque Party was given by the Circle, the members themselves personating the characters in a play, which was the prelude to the evening's festivities. About seventy gifts, a goodly share, the handiwork of the Circle, were distributed to the masqueraders by the Easter Fairies, who were winged and gowned in the class colors of each department.

Alumnæ Day, May sixth, was a double class feast, being the Fiftieth Anniversary of the Srs. of St. Joseph in Philadelphia, and the annual "gathering of the clans." To the Circle this yearly meeting of exgraduates is of interest and importance, for, on that occasion, some of its members "go higher;" the graduates of the year are

admitted into the "Mount's Alumnæ," a distinction which is coveted and appreciated.

And now, the goal is reached; the goal of sweet vacation, and we, like "Jack." not wishing to become dull by too much application, leave our work with glad hearts, for well we know that, as members of the "Sedes Sapientiae Circle," we have well earned our reward. To all Sister Circles, the "Sedes Sapientiae" sends warm wishes for a happy, restful and instructive vacation upon beautiful Lake Champlain.

MARY V. JOHNSTON, Sec. S. S. L. C.

ST. REGIS CIRCLE, PITTSBURG, PA.

The St. Regis Reading Circle gave an intellectual treat Thursday evening, June 3rd, that was heartily enjoyed by all present. There was a large and appreciative audience, the majority being women. Conpicuously marked was the absence of the young men. We presume the Circle has young men members, and further presume their intense gallantry and abso-

lute chivalry caused them to resign places on the program for the talented young women who addressed the audience. Some of the auditors would have liked very much to have heard an expression from the males on the social problems of the day. Certainly they are interested in these matters. A recitation, delivered with fine elecutionary effect by a bright girl, described the maids as carrying off the bachelors on their shoulders. The maids of St. Regis Circle have not even this pleasure. We don't know but what they are in exceeding good luck. They are bright, winsome girls, and they are intellectually high. They spoke well, with freedom, grace and ease, and with a sweet modesty of manner that was a delicious charm. They advanced sound reasons, made a forcible argument, and displayed a knowledge of their theme that made all present very proud of them. But where were the young men? or are there any young men? We cannot say that they were missed, or that the program would have been the more enriched, but where were they, or what were they doing?—Pitteburg Catholic.

NEWMAN READING CIRCLE, ALTOONA, PA.

The Newman Reading Circle, on Tuesday evening, June 15th, closed its third year of successful work by giving an open meeting in St. John's hall. An excellent literary and musical program was rendered. A large and refined audience was present, and, judging from the applause which was given after the rendition of the several numbers, the efforts of the members were received with appreciation.

Miss Maude Fiske read a paper on the "Advantage of Education." Miss Fiske is a young lady of high literary attainments and her paper, which was strongly to the point, gave some valuable suggestions in getting an education, and pointed out its inestimable value in every walk of life.

A humorous recitation, by Miss Katharine McGrath, most excellent and faultless in its rendition, was a pleasing break in the literary program.

A paper, entitled "The Young Man of To-day," by Mr. George J.Leix followed. Mr. Leix pointed out the increasing neglect and inactivity among young men as regards the cultivation of the intellectual faculties, and said that the prevailing belief that the degeneration of man was apparent was due to this neglect.

Miss Margaret McGrath's book review, "The Marble Faun," was one of the most interesting and pleasing features of the program. The delicate and beautiful scenes of Hawthorne's popular story were delineated in a thorough manner.

The exercises were brought to a fitting close by an address by Rev. Morgan M. Sheedy. Rev. Father Sheedy referred to the lack of interest in self-culture and development of the mind and powerfully portrayed the tendency of the times in the direction of the pursuit of material things and the increase of the stock of dollars.

The following musical program was also rendered between the different literary numbers:

Piano Solo Miss Matthews
Song Miss Stella Quinn
Violin Solo Miss Vaughn
Song Miss Edna Lynch
Vocal Quartette

The music was excellent and to speak of any selection individually would be derogatory to all the others.

The Reading Circle movement has gained a strong hold upon the minds of the people who are desirous of cultivating their minds, and the propects for still more successful work next year are encouraging.

NOTRE DAME READING CIRCLE, BOSTON, MASS. Not long ago one of our eminent Summer School orators, in a lecture delivered before the Catholic Club of Providence, R. I., voiced the following sentiment: "Do not be afraid of intellectuality. Do not be afraid of anything that attacks your religion. Walk right up to the difficulty, no matter who proposes it, and if you are grounded in the knowledge of your faith, you will find that what you took to be a ghost in the dark was only a sheet flapping in the wind. Be faithful in your vocation. Remember you are standing against a wall two thousand years thick, and who can dislodge you from your position?"

This advice seems appropriate as well as timely in its application to Reading Circles, founded under Catholic auspices, whose individual members have for their primary aim, the acqui-ition of a thorough knowledge of their religion, in order that they may be able to explain, should occasion require, the why and wherefore of their convictions. The tendency of a non-Oatholic world to find all that is wicked, nothing that is good in the history of the Middle Ages, seems a crying evil that must find a remedy. We know

"It is not hard to dogmatize
And preach of superstitious lies:
To mock at priestcraft and to search

For some pet text to curse the Church: But it is hard to bear the jeer,"

as we have each found by experience, as well as that he

"Who fights the Cross beneath
Must fight unto the very death."

Investigation truly puts to flight the bugbears, which, wrapped in a romantic tissueare periodically resurrected for the avowed purpose of frightening an over-credulous public, since the lifting of the pall which each succeeding century has laid on the bier of the Middle Ages, discovers, instead of the ashes of a dead past, the glorious, living body of that Faith which endureth forever.

The line of work traced out for the first two years of the Notre Dame Reading Circle, showed in its judicious selection a thorough appreciation of the truth that "Knowledge is as food and needs no less Her temperance over appetite to know In measure what the mind may well contain."

That the third year was not more deficient than its predecessors, a summary of what has been accomplished during the months of April, May and June, 1897, will show. From the valuable mine of knowledge which the Crusades contain we extracted, at will, the jewels of chivalry and romance clustering around the names of

"The hosts that over land and sea

The Hermit marshall'd on their way."
Guided by the baton of numerous authors, we followed in the wake of inspiring music—sometimes rising in the tremulous treble of the children Crusaders and then again pealing in clarion tones as the

Knights of Malta took up the strain, and the Turkish cry,—"For Allah and his prophet" was submerged in the volume of sound proceeding from the Christian ranks.

The regular course was divided into sections, successively arranged, as follows: Church History, Special History of the Epoch, Fiction and Biography dealing with Contemporary Life, Poetry, and Magazine articles; selections from the inspired pens of Darras, Tasso, Montalembert, Archbishop Spalding, Ratisbonne, Wordsworth and Mrs. Hope.

From this bouquet of authors whose literary merit may be readily recognized, we selected at leisure blossoms of thought-cultivation from the farthest parts of that boundless garden, the mediæval world of chivalry and romance,—our springtime contribution to the harvest of the year.

During the '50's the Eclectic Review published an article in which it quotes that "wittiest of reviewers," Sydney Smith, as remarking, "Who reads an American book?" The answer to his query may be found in the writings of one of his learned contemporaries, a contributor to an English magazine. In an article written in February, 1852, the latter says: "We are thankful that the present age is graced by such a poet as Mr. Longfellow, whose extraordinary accomplishment, and research, and devotion to his high calling, can hardly be overrated. His productions must always command our deep attention, for in them we are certain to meet with great beauty of thought and very elegant diction." This recognition of an American was not confined to England alone, the whole world of letters recognized his claims to distinction, since, unconfined by the boundary lines which quite often define the limits of the poetic muse, he rambled at will from the Indian wig-wam to the home of the Norseman, from the land of Evangeline to the Rome which awakened the dormant Catholicity of his nature.

The Golden Legend, composed of
"Tales that have the rime of age
And chronicles of eld,"
was chosen for our second course of read-

was chosen for our second course of reading.

A feeling of kinship in our creed, as well as nationality, beset us when we read the

author's glowing tribute to Our Lady in the verses:—

"And if our Faith had given us nothing more

Than this example of all womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loving, pure, This were enough to prove it higher and

Than all the creeds the world had known before."

What pen-picture formed by a litany of praises could be more graphically portrayed on the pages of the century's literature than this glowing, eulogistic picture of the Mother of God. The yearning of the poet to rest 'neath the "Shadow of the Rock" is most pronounced in the despairing lines:—

"I see but cannot reach the height, That lies forever in the light."

That he loved the Middle Ages is clearly shown by the tenderness and depth of feeling displayed in his treatment of the subject; his admiration of Elsie, and pity for Prince Henry are ample proofs that "out of the fulness of the heart the mouth speaketh."

The inborn aspirations and longings of the Sultan's daughter find an equal only in the utter fearlessness and strength of purpose which cause Prince Henry to cry aloud:—

"O Elsie, what a lesson thou dost teach me The life which is,—and that which is to come—

Suspended hang in such nice equipoise,

A breath disturbs the balance; and that
scale

In which we throw our hearts preponderates,

And the other, like an empty one, flies up And is accounted vanity and air!
To me the thought of death is terrible,
Having such hold on life. To thee it is not
So much as the lifting of a latch;
Only a step into the open air,
Out of a tent already luminous

With light that shines through its transparent walls!

O pure in heart! from thy sweet dust shall grow

Lilies, upon whose petals will be written 'Ave Maria' in characters of gold."

It has been said: "No very great man ever reached the standard of his greatness in the crowd of his contemporaries Bad judges (and how few are not so!) desire in composition the concise and obscure, not knowing that the one most frequently arises from paucity of materials, and the other from inability to manage and dispose them." Such being the case, small wonder that Longfellow had to suffer from the application of the general rule. The adverse criticism of a Poe, who cherished no love for the Northern bard, is outweighed by the praises of more generous critics and reviewers. The "old saw" of the Golden Legend owing its being to Goethe's Faust argues in favor of the miner who could still find gold in a seemingly exhausted claim.

His eulogy may be summed up in the following words: "He expresses what all feel, but all cannot say, and his sayings pass into proverbs among his people, and his phrases become household words and idioms of their daily speech, which is tessellated with the rich fragments of his language, as we see in foreign lands the marbles of Roman grandeur worked into the walls and pavements of modern palaces."

We have closed the Golden:Legend, realizing it is indeed "the precious life blood of a master spirit, embalmed and treasured upon purpose to a life beyond life" and convinced of the truth of the saying: "Evil is only good perverted."

In this retrospective glance over the ever flowering field of knowledge through which we have strayed on our pleasant journey through the mediæval world, we have endeavored to place before you the boquet of the year, trusting it will meet with your commendation, urging you to judge with "a judgment of charity" rather than "a judgment of severity," since we have not forgotten the advice of Thomas à Kempis: "When thou shalt have read and shalt know many things thou must always turn to one beginning because I within am the Searcher of the heart, the Understander of thoughts, the Promoter of actions; distributing to every one as I judge fitting."

MARY M. C. BONNER.

The Azarian Reading Circle was organized October 12th, 1894, when a gathering of twenty Catholic young women of Holy Angels Parish, Buffalo, N. Y., met and expressed a desire to form a branch of the Co-

AZARIAN READING CIRCLE, BUFFALO, N. Y.

lumbian Reading Union, so that a course of study that would be at once instructive and entertaining might be systematically

pursued.

The Rev. J. H. Quinn, O. M. I., was named Director, and Miss B. A. McNamara, President, Miss Kate Nisell, Vice President, Miss Frances Stanton, Secretary, and Miss May Kent, Treasurer, with Miss Christina Riley, Substitute Secretary. The meetings were held monthly and the first was made interesting by a talk on "Books and Reading," by the Rev. Director. Papers were read, and criticism and questions on the subject invited. It was decided that we study "The Catholic Church in England," and the following instructive papers were read: "Roman and Anglo Saxon Rule," "Early Churches and Schools," "Norman Conquest to Crusades," "Pope Gregory," "Lanfranc and Anselm," "St. Thomas à Becket," "Crusades," "Purpose and Result of Third Crusade," "Magna Charta," "Roger Bacon and Mendicant Friars," "Establishment of Protestantism to Protectorate," "Henry VIII.," "Catharine of Aragon," "Mary Tudor," "The Church under the Stuarts, and Protectorate," "Popish Plot and its Results," "Stuart Reign to the House of Brunswick," "Gunpowder Plot," "Daniel O'Connell," "Catholic Emancipation," with a lecture by Rev. John Reynolds, O. M. I., "Newman and the Oxford Movement," and a lecture by Rev. James McGrath, O. M. I., "The Reformation and Reformers," rounded out a very interesting year.

We were "At Home" to our friends on the occasion of Rev. Father McGrath's lecture, and music, flowers, oratory and refreshments ma'e this June evening a pleasant memory of our first year.

The second year it was decided to study the "Church in America," and after electing officers, who proved to be Miss McNamara again as President, Mrs. Robert Nevins, Vice President, Miss Charlotte Meagher, Treasurer, and Miss Christina Riley, Secretary, we organized for work, and during the year had the pleasure of listening to the following papers:

"Isabella the Catholic," "Columbus the First Missionary," "Las Casas," "Lucas Vasquez de Ayllon," and The Mission of San Miguel," "Fernando de Soto, and the Missiona: ies," "Founding of St. Augustine," "The Franciscans in Florida," "St. Francis Borgia and the Jesuits," "Pope St. Pius VII.," "Martyrdon of Jesuits, and Failure of Missions in Florida," "Spanish Missions in New Mexico," "Destruction of the Missions," "Fr. Padilla," "Rise and Decline of the Missions in New Mexico," "Founding of Santa Fe," "Founding of San Diego and Monterey," "Dominicans in Lower California," "California Missions and the Mission System," "Padre Junipe o Serra," "The Settlements in Acadia, and Maine," with extracts from "Evangeline;" "The Jesuits in New York," "Father Lemoyne," "Kateri Tegawitha," "Father Jogues," "The Illinois and Louisiana Missions," "Father Marquette," "Prince Gallitzin," with a lecture by Rev. Thomas Donahoe, D. D., on "The Iroquois and Jesuits,"being extracts from his book; and a lecture by Rev. James McGrath, O. M. I., on "Oblates of Mary Immaculate in North America." This closed our second year's work, and was as thoroughly enjoyable as the first. We closed our season, as we did the previous year, with an "open meeting," having issued invitations to Father Mc-Grath's lecture, and having the pleasure of a social hour with light refreshments, after the "feast of reason."

Our third year opened very auspiciously with a determination to continue the study of the "Church in America," supplemented by Brother Azarias' "Books and Reading" as a text-book, to be read and discussed at each meeting. Last year's officers were reelected with the exception of a new Treasurer, Miss Isabel Murray, and we started our work with a paper on "Chev. La Salle," followed by "Fr. Hennepin," "English Missions and Catholicity in Maryland," "Lord Baltimore and the Maryland Charter," "Penal Legislation and Apostasy of House of Baltimore," "Bishop Carroll and George Washington," "Bishop England," "Bishop Cheverus" "Charles Carroll of

Carrollton," "St. Francis Assisi," with a lecture by Mr. Frank Severance, Editor Buffalo Illustrated Express, on "Early Missions of the Niagara Region," and the closing of our season with a lecture by Rev. John Dacey, O. M. I., on "Catholicity of Some Popular Novelists." The reverend lecturer charmed his listeners with his keen analysis of the heroes and heroines of Dickens and Thackeray.

Besides the papers and lectures, the Circle is indebted to two of our members, who are talented readers, Mrs. Robert Nevins and Miss Philomena Cavanagh, who have favored us since the beginning at almost every meeting with some appropriate selection. I append some from addresses delivered at the Memorial meeting, held at Washington, D. C., in honor of Bro. Azarias; "The Truth about Pontius Pilate," from the "Reading Circle Review;" "The Unexpected Guests," by Wm. D. Howells; "The Second Spring," by Card. Newman. "Last Indian Council on the Genesee," by David Gray, a Buffalo poet; Extracts from Fr. Faber's works and Card. Newman's "Callista;" "The Nativity," by Milton; "The Angelus heard at the Mission Dolores," by Bret Harte; "Vision of Sir Launfal," James Russell Lowell; "Shakespeare's Heroines versus the New Woman," from the "Catholic World;" Poems on "Mary, Queen of May," by Wordsworth, Dante and Newman; "The Chippewa Legend," by James Russell Loweil; Goldsmith's "She Stoops to Conquer;" and Newman's "Loss and Gain," show the variety and scope of our "extra" reading.

We separated in May with renewed hope of meeting in October to continue the work so pleasantly and interestingly carried on for the past three years.

CHRISTINA RILEY, Sec.

HORSTMANN READING CIRCLE, CLEVELAND, O.

The Horstmann Reading Circle closed a year of very satisfactory work, Monday evening, May 31. The main lines followed during the year were American Literature and Church History with incidental discussion of current topics.

The want of a competent leader in such work as Reading Circles elect to do, has impeded the progress of many such organizations. This difficulty has been obviated by adopting the course of The Catholic Reading Circle Review in American Literature, and Father Klute's excellent "Outlines in Church History" in Church work.

The Review articles furnish the material necessary to make every meeting a working meeting for each member, "a consummation devoutly to be wished for" in all literary societies. In addition, numerous works of reference are noted for those desiring more extensive study than the text supplies.

A review of the leading points in Church History has been kept up constantly to the end that a firm foundation may be laid for more elaborate study along this line in the future. The following program concluded the work which is to be resumed in October: "Margaret Fuller," "Transcendentalism," "The Brooke Farm Community," "Louise Alcott," readings from Whittier and William Ellery Channing, followed by an interesting talk on "Heresies," in which the most conspicuous of these were reviewed.

ST. GREGORY BEADING CIRCLE, HAVERHILL,
MASS.

In the summer of 1892, Rev. James O'Doherty, P. R., of St. James' church, Haverhill, Mass., attended the Summer School and was greatly impressed with its good work. In September of that year he called a meeting of the young women of his parish and explained to them the work of Reading Circles. He concluded by urging those present to form a Circle.

This first meeting, which was largely attended, was held September 19, 1892, and all present were much interested. At a meeting held the following week it was decided to form a Circle, and Anna P. Roche was elected president, Mary E. Desmond was chosen secretary and treasurer. An executive and literary committee was also chosen, consisting of the president and secretary, and Margaret E. Winn, Mary L. Roche, Katherine E. O'Brien, Anna M. Brady, Margaret J. O'Brien and Teresa G. Roche. It was voted to meet every two weeks on Thursday evening in one of the ante-rooms of the St. James' Church.

The next meeting was held October 17. At the last meeting held that month, which was the fourth meeting, it was voted to name the Circle, St. Gregory, on account of the many associations of that name, as under the patronage of St. Gregory the old church on Harrison street, (now the St. Joseph parochial school), where the Catholics of Haverhill worshipped for thirty-fouryears, had been placed. At the fifth mesting a constitution and by-laws were adopted and the Circle began to work in earnest. At these five preliminary meetings there had been some literary exercises as well as business, in order to accustom the members to the new work.

At the meeting held November 29, 1892, it was voted to follow out the couse outlined by the Catholic Educational Union. The first year's work was the study of the history of the United States, particularly the Catholic history A study taken up our country. connection with this was American citizenship. The book studied was entitled "The American Citizen." It was written by Charles F. Dole, who is a resident of Jamaica Plain, Mass Mr. Dole is a public speaker as well as an author and he at one time lectured before the Haverhill Board of Trade.

The study of American citizenship was found to be very interesting and instructive and the concise manner in which it was presented in the text book made it doubly so. In connection with the early history of our country much attention was paid to the early explorations of the Spaniards and the French explorers, the Catholic settlement of Maryland and the explorations made and missions founded by the fearless Jesuits whose motive was not earthly gain but to win souls for God's honor and glory. Never before had the members so fully realized the great part Catholics took in the early settlement of America, which in school text books is so meagre and credit given to Catholics apparently very grudgingly.

The early literature of America was also studied, and short sketches of the life and work of many later American authors were given. As far as practical the work of the authors of each period was followed up, while the same period of history was studied and this was found to make the study more interesting.

From these three studies the members occasionally turned aside to give a whole evening to one author as on the "Whittier evening," held in December, 1892, shortly after the death of the poet whom Haverhill is proud to call her own. His life, literary work, especially the poems connected with local historical events, were presented, each member of the Circle contributing something toward the evening's entertainment. Rev. Father O'Doherty was present that evening and addressed the Circle in a few well-chosen remarks.

March 1, 1893, was "Longfellow night," and the members learned much about the gentle poet whose poems read like music; and the Catholic tone pervading many of them, more especially in "Evangeline," makes his work and memory doubly dear to Catholics. It was also learned that evening that Longfellow was a personal friend of Rev. Frederick Faber, or Father Faber as he is more generally known, and was a warm admirer of the beautiful writings of this gifted divine whose written words have brought comfort and rest to many a weary, heart-sick soul.

June 7th, of this year, was a red-letter day in the history of the Circle. On the evening of that day Katherine E. Conway of Boston, who is well known as an author and also assistant editor of the Boston Pilot. read a paper before the Circle and invited guests at the Young Men's Sodality hall. It was entitled "The Christian Gentlewoman and the Social Apostolate." Miss Conway was introduced by Rev. James O'Doherty, who presided, and her paper was greatly enjoyed by all present, as was also the pleasant remarks on Reading Circle work given afterward by this talented woman, who is deeply interested in the work of the Catholic Educational Union. During her stay in Haverhill, Miss Conway was the guest of the president of the Circle.

The time being most appropriate the Circle held a "Katherine E. Conway evening" June 14th. The members found much to admire in Miss Conway's poems, and her prose work was extensively reviewed. Much attention was also paid to

her editorial work, often tinged with wit and satire, both of which are keen weapons when placed in skillful hands. The evening was a most profitable one and was much enjoyed.

Oliver Wendell Holmes, the genial autocrat, claimed the attention of the Circle one evening this first year. In the reviews of his scientific novels "Elsie Vennor" and the "The Guardian Angel," the doctor as well as the novelist was seen, and in his poems the humorist was plainly visible. The members concluded that Whittier's wish: "Long may he live, dear Dr. Holmes, to make broad the faces of our care-ridden humanity;" written shortly before the Quaker poet's death, was re-echoed by all who have enjoyed the writings of this gifted man whose death was a loss to literature.

So pleasant was this first year's work of the St. Gregory Reading Circle that occasional meetings were held even into the summer. The last meeting held that year was an outing on the shores of Lake Kenoza, whose beauty Whittier has immortalized in verse:

"Kenoza! o'er no sweeter lake Shall morning break or noon-cloud sail, No fairer face than thine shall take The sunset's golden veil."

This meeting, which was held July 16th. 1893, was a "Hawthorne morning." Here with "murmuring pines and the hemlocks" everhead, the sweet-scented pine needles beneath and the lovely sheet of water before them with its background of hills, the story of the life of the gentle Salem novelist was told. Although Hawthorne's surroundings were Puritanical his broad sympathies and grand intellect would not countenance bigotry or prejudice, and it was shown that through his novels are scattered many beautiful Catholic thoughts. In "The Blithdale Romance" he says: I have always envied Catholics their faith in that sweet Virgin Mother who stands between them and the deity, intercepting somewhat of His awful splendor but permitting His love to stream upon the worshipper more intelligibly through the medium of a woman's tenderness. Such a beautiful sentiment and also his descriptions of Catholic shrines in Italy in "The Marble Faun" and his reference in the same novel to confession, which he calls "a balm for wounded souls," proves that Hawthorne may have belonged to that large class known as the "soul" of the Catholic church.

In all, there were twenty-five meetings the first year and the remembrance of that initial year will always be most pleasant to the twenty seven original members. They were: Anna P. Roche, Mary L. Wilson, Teresa G. Roche, Elizabeth D. Kelley, Mary A. Roche, Minnie F. Furber, Margaret E. Winn, Katherine F. O'Brien, Margaret J. O'Brien Elizabeth T. O'Brien, Margaret L. Kelley, Charlotte H. Tuck, Mary L. Roche, Annie F. McKenna, Katherine E. O'Brien, Elizabeth F. O'Neill, Margaret E. Ryan, Bridget L. Quinlan, Margaret L. Murphy, Anna M. Brady, Annie L. Mckenna, Nellie V. Hurley, Margaret H. Murphy, Elizabeth E. Condon, Catherine F. Callahan, Ellen L. Callahan and Mary E. Desmond.

In October, 1893, meetings were again resumed. At the first meeting Anna M. Brady was elected president, and Margaret J. O'Brien, secretary and treasurer, and a literary committee of five was chosen. The first study taken up was Catholic Science and Catholic Scientists and the text book followed was by the eminent divine, Rev. J. A. Zahm, who was a professor in the University of Notre Dame. In following this study, which was presented in a most clear and simple manner by Father Zahm, it was seen that the imputation often made that the Catholic Church is opposed to the development and advancement of the sciences is utterly false. That, on the contrary, the world owes much to the deep study and patient labor of the monks of the early ages of Christianity for their development of the sciences in many ways; while in our day Catholics have been foremost in advancing science, and the Church has been found to be ever ready and most anxious to diffuse and spread such knowledge. Ancient history was also studied, beginning with ancient Egypt, and the histories of Greece and Rome in the early ages wers reviewed. Many lessons are taught in the study of the early histories of these countries, the main one being that no form of government can exist for any

prolonged time without religion and the guiding star of Christianity. The study of oriental and classical literature was pursued, and time given to reviewing the history of Egyptian, Chinese, Hindoo, Persian, Hebrew, Greek and Roman literature. The literature contemporaneous with the history lessons was followed as far as possible and this made it more interesting. Greek mythology and the Greek legends were read, and many historical novels pertaining to ancient history were discussed at the different meetings. The work of the four great Latin fathers, Sts. Augustine, Ambrose, Jerome and Gregory, was briefly reviewed, and many other writers of that age were noted. Several evenings were given to the discussion of historical novels, among them "Zorosster," and the poem which tells the story of Virginius, and several other novels and poems which aided in the study and at the same time relieved the monotony of the reading were reviewed.

During this year a very pleasant evening was spent at the home of the president in Merrimac, where an excellent program was presented and a social time enjoyed. The closing evening of this year, June 29, 1894, was a very pleasant one. Special exercises were held in the meeting room in the church, which was tastefully decorated for the occasion. Rev. J. O'Doherty was present and spoke highly of the work of the Circle during its two years' existence. The following was the program presented before a number of invited guests:

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PART I.
AddressRev. James O'Doherty
History of Circle, its object and work, Anna M. Brady.
Quotations—Education Circle
Paper—Prominent Catholic Educators and Their Work in America Teresa G. Roche.
Reading-SelectedKatherine O'Brien
Violin Solo Margaret H. Murphy
Paper-Catholic Scientists and Their

Margaret J. O'Brien.
Reading—Selected....Katherine E. O'Brien

PART II.

Achievements.....

Quotations—Rome......Circle

Paper—The Influence of Rome on the Civilization of the World......

Mary L. Roche.

Vocal Solo......Margaret E. Winn Symposium—Famous characters in Ro-

Cæsar, general.......Margaret H. Murphy Cicero, orator......Nellie V. Hurley Senaca, philosopher......Mary L. Wilson Famous Roman Women..Mary E. Desmond

The third year's work was begun in October, 1894. Teresa G. Roche was elected precident for '94-'95 year, Elizabeth T. O'Brien, secretary and treasurer, and five members were chosen as a literary committee. Church history was the first study taken up this year, the text book followed being the work of Rev. B. J. Spalding. Beginning with the birth of Christ, the history of the Church to the dawn of the fifteenth century was briefly reviewed, the study extending over the entire year's work. In connection with this study several evenings were given to the discussion of historical novels which deal with the early history of the Church. Among them were "Fabiola," "Callista" and "Ben Hur," and several others were read and reviewed at the different meetings. Physics as defined and taught by Professor Balfour Stewart was the last study taken up this year, and during a pleasant evening apent at the home of the president several interesting experiments were made.

Among the special evenings this year were, a "Christmas night," which was held at the Young Men's Sodality hall, now the A. O. H. hall; a "George Washington night," spent at the home of a Bradford member in a very pleasant manner; a "St. Patrick night," and an evening in the vicinity of Memorial Day which was devoted to patriotic papers, readings, music, etc. These evenings made a most pleasant change from the routine of study.

At the closing meeting in June, 1895, Mr. Ropert T. Burke, superintendent of the Lawrence public schools, read a very interesting and instructive paper before the Circle and invited guests at Grand Army hall. The subject of the paper was "The Life and Literary Work of Oliver Wendell

Holmes." Mr. Burke handled his subject in an admirable manner, showing a thorough study of the genial, witty doctor, author and poet, and the paper was excellent throughout.

The meetings of the '95-'96 year's work were begun in October, 1895. Margaret J. O'Brien was chosen president and Margaret E. Ryan, secretary and treasurer. As in previous years, a literary committee of five was elected. The study of Church history was continued, from the fifteenth century, which marked the rise of Protestantism, to the middle of the seventeenth century. The many persecutions of the Church during that time were noted, and also her triumphs over her enemies and her rapid growth despite persecution and heresies. Roman and medieval art was studied in connection with the Church history this year, and the architecture of many of the beautiful cathedrals in the Old World, erected centuries ago, was seen to befar in advance of that of modern churches. It was also learned that the sculpture and painting encouraged by the Church in the early ages is still the model for the modern painters of to-day, who must turn to the old Catholic masters to study the art.

Another topic which is at present attracting much attention was discussed this year, and the text book used was from the pen of a German Jesuit, translated by Rev-James Conway, S. J. It was entitled "Socialism Exposed and Refuted." The learned author went to the true scource of Socialism and considered it as a scientific economic theory and also as a living social and political movement. The theories of Marx, Bebel, Liebnecht and other prominent German socialists were given and their fallacies exposed. The state ownership of railroads, telegraph, telephone and steamship lines were discussed, and it was shown that the Church does not condemn the advocacy of such ownership, when practicable. But it was proven that Socialism has a tendency toward infidelity, liberalism and atheism and other evils, which would cause an upheaval of society and would have a most detrimental effect on religion and the morals of the people. The study was very interesting, and a clear idea of the doctrine of the Church on this much-discussed matter was gleaned.

In connection with the discussion of Socialism much attenion was given to the study of political economy from a special text book in which it was clearly defined. This was the closing study of the year. There were several evenings devoted to authors this year, and among them was a very enjoyable "Thomas Moore Evening," at the home of the president.

At the close of this year's work the Circle invited Hon. Thomas J. Gargan, of Boston, to deliver a lecture which was given in City Hall before a large audience. The stage was decorated with potted plants, palms and cut flowers, and the invited guests who sat with the speaker wore the colors of the Circle-violet and white. The speaker was introduced by Rev. J. O'Doherty, who paid a high tribute to the four years' work of the Circle. Mr. Gargan was unfortunate in the selection of his subject, which was "Men and Memorials," and his paper was more suited to be given before a Reading Circle than read before a general audience. But it is a well-known fact that Mr. Gargan is a most eloquent speaker and lecturer. During his stay in Haverhill he was the guest of Father O'Doherty.

The lecture was a financial success, the net proceeds being \$53, and at the concluding meeting of that year, which was a business meeting, it was voted to contribute \$50 toward the completion of the St. James Church, and that amount was presented to Rev. J. O'Doherty by the president.

The studies of the present season, which has just closed, were begun in October, 1896. Elizabeth T. O'Brien was chosen president at the first meeting and Mary L. Roche, secretary and treasurer. The literary committee consists of the president and secretary, and Katherine E. O'Brien, Teresa G. Roche, Margaret J. O'Brien and Mary E. Desmond. The study of Church History has been continued during this fifth year, the time reviewed being from the middle of the seventeenth to the beginning of the present century. Much time has been given to the study of the French revolution, its causes and its effects, and the progress and growth of the Church in France despite the plots of those who

sought to overthrow it during that reign of terror. Many English and American authors have been studied and a special study was made of Tennyson's "Idylls of the King." The American authors studied were mostly of the present century and special attention was given to prominent Catholic authors of to-day. Among the latter were Christian Reid, Maurice Francis Egan, Walter Lecky, Mary A. Sadlier, Anna T. Sadlier, Anna Hanson Dorsey and several other Catholic authors of prominence. The year's study was a most pleasant one, the variety of the work of the different authors suiting all tastes, and the members have profited much by the work done.

At the closing meeting, which was held at the home of the president, Mr. Albert L. Bartlett, Superintendent of Schools, read a most learned and interesting paper on "The Holy Grail." Mr. Bartlett has made a special study of the "Idylls of the King" and his presentation of the story of the search for the Holy Grail, or cup used by our Lord when he instituted the Blessed Sacrament at the last supper, showed deep study and a thorough familiarity with the subject treated. The paper was very much appreciated by all present and was a most pleasant ending to the study of the year of 1896-'97.

None of the members of the Circle have much leisure time, as all are engaged in daily occupations, and to keep up the required reading has required an effort on their part. But those who joined the first year, and have continued, have been amply repaid for the time spent, and realize that they have profited by the studies followed and have also learned much from each other. All the members are interested in the work, and the sociability which is promoted at the meetings is a very pleasant feature. It is also in accordance with the primary object of establishing Reading Circles, which was to bind Catholics together socially, as well as to improve their minds by study and to diffuse sound Catholic literature.

The St. Gregory Reading Circle has sought to follow the lines laid down in the course mapped out by the Catholic Educational Union of America, with which it has been affiliated since its organization, and it has fairly succeeded in doing so. Catholics

in general are not as yet fully awake to the good which these Circles are doing in a quiet way to prepare their members to meet the slanderers of the Catholic Church with facts from authentic history of which many Catholics are not aware until they have carefully studied the history of our Church and its wonderful growth and stability amid the storms and tempests of heresy and error which have swept over her, and the dangers she has encountered from the enemies within her fold as well as without. If Catholics were to study carefully the history of their religion and become familiar with what the Church has been and done through almost nineteen centuries, they would be able easily to refute the many calumnies cast upon her instead of being obliged to keep silent through ignorance of the reasons for the faith they believe and profess. Let it not be inferred, however, that the Reading Circles aim at reading and studying nothing but the Catholic side of every question discussed or study entered upon; but they do aim at finding out the whole truth regarding questions discussed in the studies and giving credit to Catholics and the Catholic Church when it is justly due, and they leave to the candid consideration of all Catholics if such a purpose is not a commendable one.

During its five years of existence, the St. Gregory Reading Circle has aimed at doing this, and if it has not succeeded in doing as much work as some other Circles, where the members have more leisure time, it has accomplished at least some good, and has ever endeavored to live up to its motto, which is:

"Let knowledge grow; let truth prevail."

MARY E. DESMOND,

CATHOLIC STUDY CLUB, DETROIT, MICH.

The Catholic Study Club of the this city, of which Mrs. J. H. Donovan is president, closed its work for the year on the 10th of

May.
On the evening of April the 28th, the Club gave a delightful evening, With Washington Irving, to their friends, in the drawing rooms of the Hotel Cadillac. The program consisted of vocal and instrumental music, essays on Irving, readings from his works, and an address by the president. Many of the reverend clergy of the city were present.

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THE MOUNTAIN CHAPEL.

BY ELIZABETH A. TULLY.

Nestled within the mountain's heart, A tiny chapel stands; Made all of logs from forest won By loving, reverent hands.

No sound from out the busy mart, Breaks on its silence deep; But near, within a rocky gorge, The rushing waters leap.

And all about the mountains rise, A guard around their King; And to his service day and night, They love and homage bring.

And stately pines like courtiers tall, Forever at their posts, Their changeless banners wave in awe, Before the Lord of Hosts. The altar, plain, but dainty, meet;
No hot-house blossoms there;
Some sweet wood flowers, boughs of green,
Their fragrant tributes bear.

For music, singing of the birds,
Low murmurs of the pine,
And melody of water's flow,
Sweet are the woodland chimes.

Oh! good it is our summer days,
Far from the world to steal,
And in this humble chapel's walls,
At holy Mass to kneel.

Forgotten all life's care and din, Peace brooding everywhere; The while The Sacrifice goes on, And Nature bows in prayer.

TRINITY COLLEGE FOR CATHOLIC WOMEN.

As reports have been prematurely circulated of late in the daily press, it was deemed advisable by those immediately concerned to publish the following authoritative statement:

Since the establishment of the Catholic University of America at Washington, enquiries have been repeatedly made as to what the Catholic Church is prepared to do for the higher education of women. An important step in that direction is announced today, for it has been decided to establish in Washington a Woman's College, of the same grade as Vassar, thus giving young women an opportunity for the highest collegiate instruction. The institution is to be known as Trinity College, and will be under the direction and control of the Sisters of Notre Dame, whose mother-house is in Namur, Belgium. This congregation of religious women is devoted exclusively to teaching; their colleges in Belgium, England, and Scotland, and their academies and parochial schools in the United States, have won for them high distinction in educational work. Trinity College will offer to its students all the advantages of the best American colleges, and will have, in addition, those benefits that come from education given under the direction of experienced, religious teachers.

The Sisters of Notre Dame have purchased twenty acres of land near the gateway of the Catholic University, at the junction of Michigan and Lincoln avenues, and plans will be at once prepared for a suitable college building. The establishment of this college in the City of Washington offers opportunities to the student, which can be found in no other city of our country: the libraries and museums, as well as many of the educational institutes; the scientific collections of the government, etc., present opportunities for intellectual development that cannot be equalled elsewhere in America; while its close proximity to the Catholic University will give to the students of this college the rare privilege of following regularly the public lecture courses, private courses by specialists, and it is hoped of one day enjoying the honors of the University degrees.

The College will have the benefit of direction from the University, and regards it as a boon to establish itself under its protection. This college idea has been under consideration for some time, and has met with the cordial approbation of his Eminence the Cardinal Archbishop of Baltimore and Chancellor of the University, who welcomes its establishment in his diocese and near the University as a providential step in the higher education of Catholic women. It is to be a post-graduate school, and no preparatory department is to be connected with it. It is intended to be the complement of the academies and high schools of good standing throughout our land; and the candidates for admission must have certificates of graduation from such school, or pass an examination before entering, equivalent to such graduation.

It will offer three courses of study, each extending through four years: the classical course, leading to the degree of Bachelor of Arts; the scientific course, leading to the degree of Bachelor of Science; and the course of letters, leading to the degree of Bachelor of Letters. All the courses will ultimately lead to the degree of Ph.D. The age required for admission is seventeen years.

Endowments for scholarships will be gratefully received, as well as donations and bequests of any amount, to help in building up and establishing this great work.

CARDINAL GIBBONS' ENDORSEMENT.

CARDINAL'S RESIDENCE, 408 North Charles Street, BALTIMORE, June 21, 1897.

SISTER JULIA, Provincial of the Sisters of Notre
Dame of Namur:

DEAR MOTHER:—I heartily congratulate you on the good news you send me,—that you are about to erect a college for the higher education of Catholic young women, in our National Capital, and near by the grounds of the Catholic University of America.

I am pleased to know that the institution which you propose to establish, is intended exclusively for post-graduate work, and therefore will not come in conflict with existing academies for Catholic young ladies, but will be to them what the University is to our colleges.

I hereby give my endorsement, approval, and blessing to your noble work, and I pray that it may succeed beyond your most san-

guine expectations.

Such an institution under your able and experienced direction, and in the shadow of our great University, will, I am convinced, offer educational advantages to our young women, which cannot be found elsewhere in our country. It will relieve the University authorities from the embarrassment of refusing

women admission, many of whom have already applied for the privilege of following our courses, and will be a light and a protection in faith and morals to that class of students, while pursuing the highest branches of knowledge. Your work with that of the University will complete and crown our whole system of Catholic education; will be a blessing to our country and a glory to our Church.

Praying God's blessing most abundantly on you and all your works, I am, dear Mother, Faithfully yours in Xto.,

JAMES CARDINAL GIBBONS.

OPINION OF THE VERY REV. DOCTOR CON-ATY, RECTOR OF THE CATHOLIC UNIVERSITY.

Very Rev. Dr. Conaty, Rector of the Catholic University, when questioned about this matter, expressed himself as delighted with the prospect of a first class college for our Catholic women, and said that he welcomed it as a great step in higher education, supplying as it does a great want for the collegiate instruction of women.

He said while the University, as such, was not prepared to pledge itsself for anything, yet he was satisfied that everything that could be done consistent with the interests of the University, would be freely rendered for the encouragement of those, who have so generously undertaken this great enterprise. He expressed himself as confident of the ability of the Sisters of Notre Dame to establish a first-class college, as he has had experience with them as teachers during the whole period of his ministry, and could certify to the thoroughness of their instruction and to the evident determination of being satisfied with nothing less than the best, in all the departments of education in which they were engaged. He feels confident that great success awaits the enterprise of the Sisters, and is pleased to see their college seeking the friendship of the University; for in so doing they desire to be in close touch with the wishes of the Bishops of the Church, under whose direction the University is placed. At least one answer is given to the enquiries constantly repeated, of our Catholic women with regard to higher education; for the University frequently receives letters from all parts of the United States making enquiries concerning it.

For further particulars, application should be made to Sister Julia, Provincial Superior of the Sisters of Notre Dame, K and North Capitol streets, Washington, D. C.

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No. 5-6.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

PROCEEDINGS OF THE SIXTH SESSION OF THE CATHOLIC SUMMER SCHOOL OF AMERICA—CHAMPLAIN ASSEMBLY—AT CLIFF HAVEN, ON LAKE CHAMPLAIN, N. Y., JULY 11, TO AUGUST 28, 1897.

RELIGIOUS OPENING.

The religious opening of the Catholic Summer School at Cliff Haven, N. Y., took place on the morning of Sunday, July 11, the Very Rev. Thomas E. Walsh, D. D., V. G., rector of St. John's Church, Plattsburg, having kindly given his church for the public Sunday morning services.

A Pontifical High Mass was celebrated at 10:30 A. M. by the Rt. Rev. Henry Gabriels, D. D., Bishop of Ogdensburg, with the Rev. James F. Loughlin, D. D., Chancellor of the Archdiocese of Philadelphia, assistant priest; the Revs. John S. Jones, of San Francisco, and J. R. Kennedy, O. P., of New York, deacons of honor; Father Gilmartin and the Rev. Dr. Smith, deacon and subdeacon, respectively; and the Rev. M. J. Lavelle, president of the Summer School, master of ceremonies.

The Rev. James T. O'Reilly, O. S. A., rector of St. Mary's, Lawrence, Mass., preached the sermon from this text—"Unless the Lord build the house, they labor in vain who build it. Unless the Lord keep the city, he watcheth in vain who keepeth it."—Psalm 126-1.

After defining the Church and her universal mission, Father O'Reilly continued:

"Need it be asked, what are the duties of lay Catholics in this great army? What are the duties of rank and file in any army? Do they discharge their obligations simply by wearing the uniform of the soldier, or cheering for their flag? No. The lay Catholic must do the fighting. He must advance the outposts of the Church in every field held by the enemy. In the literary, scientific, commercial and social field it is the duty of the lay Catholic to plant the standard of the Cross and to defend it.

"Priests have their own portion of the work. It is theirs to lead, to preach, to exhort, aye, even threaten at times, to offer sacrifice, to dispense the mysteries of God's grace; but there is a great struggle going on, and the questions of the day, affecting man's social and religious life, are being discussed in the forum of the shop, the street, the club, the steamboat, and the railway train. There the lay Catholic must uphold his honor and the honor of the Church. In the arena of every day life the voice of the layman alone is heard. Religion is the one great question that is argued everywhere and by everyone.

"Whence is to come the remedy? The Catholic Church alone has the power. She has the message of peace to the world in the Divine law of universal brotherhood in Christ Jesus. The lay Catholic must teach it to his non-Catholic neighbor.

"The first duty than of the lay Catholic mission is to carry the teachings of our holy religion into the everyday life of the world. This means loyalty to the standard of the

Cross, obedience to divinely-constituted authority, generous use of the Sacraments, and a deep sense of responsibility arising from membership in the Church of God."

LECTURE COURSES OF FIRST WEEK.

The lecturers of the week were the Rev. Hugh T. Henry, of St. Charles' Seminary, Overbrook, Pa.; the Rev. Mortimer E. Twomey, of Malden, Mass.; Dr. C. M. O'Leary, of New York, and the Rev. James F. Loughlin, D. D., Chancellor of the Archdiocese of Philadelphia.

The Rev. M. J. Lavelle, rector of St. Patrick's Cathedral, New York, and president of the Summer School, presided at the opening of the lecture courses, at 10 A. M., Monday, July 12.

The Rt. Rev. H. Gabriels, D. D., Bishop of Ogdensburg, spoke briefly of the success already attained by the school, of the interest it has excited abroad, and of the promotion of its late president, Mgr. Thomas J. Conaty, to the rectorship of the Catholic University.

Brother Justin, Manhattan College, New York, Provincial of the Christian Brothers, after an interesting account of the recent Convention of Charities and Correction, in Toronto, Ont., introduced the Rev. Hugh T. Henry for the first lecture of the Shakspere course.

PHASES OF SHAKSPERIAN STUDY.

Five Lectures, July 12-16, at 10 a.m.:

BY THE REV. HUGH T. HENRY,

Professor of English Literature at St. Charles

Seminary, Overbrook.

The reverend lecturer began by saying that the commentators of Shakspere have been endless in numbers and unflagging in zeal. Every year brings forth new lecturers and new books illustrating the poet, of all grades of merit and prominence. Nevertheless, the vast multitudes for whose benefit this prodigious energy professes to expend itself, have in truth little enough familiarity with the poet. This seems to be an age that loves rather to read books about books than the original books themselves. It is the purpose of the present course of lectures, to attempt to show how the study of Shakspere may be

undertaken without the postulate of a long array of critical impedimenta. Proceeding on the assumption that in many artistic respects the poet does indeed repeat himself, the lecturer took as the text of his discourse the tragedy of Macbeth, and in elaboration of it purposes to study all of the plays in some fashion by means of intelligible allusions to the other plays, indications of similarities and contrasts in their plan and execution.

This first lecture dealt with the first act. Having read the first scene, he adverted to the opinion of Seymour, who found no reasonable motive for it and therefore considered it spurious. There are two weighty reasons for differing with this critic, a poetic and a dramatic one. The poetic reason is that Shakspere wished to draw us away from the actual world with its prosy weights and measures of motive and action into a preternatural world, unembarrassed by any of the ordinary subjective clauses of our own personal environment. The scene of the weird sisters is the key-note of the play. The second reason is a dramatic one—the scene sounding the dramatic key-note of the whole action. The lecturer then illustrated the principle of the key-note in other plays of the poet.

He next made the same scene serve as a text for a discourse on the other preternatural creations of Shakspere. The contrasted characters of Macbeth and Banquo in the third scene formed another text for illustrations of the principle of the dramatic foil.

The method of Shaksperian study in the schools is faulty because undue stress is laid on the critical and not sufficient on the artistic phases of the study.

Tuesday, 13.

The second lecture in the study of Shakspere was largely devoted to a study of Shaksperian psychology, the second act of Macbeth forming the text. Hallucinations of



sight ("the air-drawn dagger," and of hearing, "Sleep no more!") were discussed, and the poet's startling but not exaggerated picture of psychic operation commented on. The needless subtlety of the critics and commentators in this matter has brought forth a mass or rather maze of interpretation of Shaksperian characters, self-contradictory when intelligible, and nearly always subjective. The lecturer attacked the thesis of Mr. Hall Caine, who holds that Shakspere was a novelist rather than a dramatist.

The second scene served as a text for illustrations from the various plays of the fine estimate which the poet possessed of the limitations and possibilities of the histrionic art.

Wednesday, 14.

In the third lecture the third act of Macbeth offered an opportunity for an interesting study of the poet's manner of treating the sources of his plays. The lecturer next spoke of the art of Dramatic Analysis. The Banquet scene served as a text for a discussion of the ghosts in the Shaksperian plays. By the many illustrations of his subject matter taken from the other plays of the poet, the lecturer demonstrated how thoroughly one masterpiece may be used as a text for a large study of the peculiar excellences and defects of the artistic genius The slight sketch given of Shakspere. in the synopsis of the Syllabus of Lectures is suggestive, but does not hint at the wholly interesting manner of presentation.

For more than an hour Father Henry ably discussed different points and made them more forcible by readings from different plays.

Thursday, 15.

In the fourth lecture, Father Henry, in his easy and off-hand way, as though he were before a class of students, and not delivering a formal lecture, discussed the "breathing-spaces" in tragedy, dramatic unities, and unity of similarity.

The lecturer selected the fourth act as the text. The second scene suggested the artistic use made by the poet of the device of "breathing-spaces" in his tragedies. The third scene afforded a typical illustration of

Shakspere's disregard of the dramatic unities. The subject was discussed at length, and the poet vindicated, the romantic drama being very different in its scope and methods from either the classical Greek or the French drama. The dramatic works of Shakspere were drawn on for significant proofs of the thesis.

The Porter's scene suggested many amusing illustrations of the comedy phase of Shakspere.

Friday, 16.

The Fifth Act formed the text of the fifth lecture. The synopsis, which will give some idea of the topics discussed, is as follows: Fifth act—"Misreading," "Actual Performances," "Exercise," etc. Catachreses. Endings of Shakspere's plays. Morality, Christianity, Catholicity of Shakspere. "Baconian" authorship. How to choose a novel!

A very interesting portion of the lecture dealt with the question of Shaksperian morality. The coarseness of language often indulged in by the poet renders his unexpurgated plays very objectionable. Nevertheless, he sins in this respect less than his contemporaries. Compared with the "realistic" vogue of our own times, he is very pure. He does not render vice amiable by delicacy of suggestion and he always vindicates, either in set phraseology or by clearly indicating the nemesis that follows on vice and the beautiful sanctions of virtue, the saying of the Scripture that "the praise of the wicked is short." A notable aspect of Shakspere is the reverence with which he treats sacred things; and although he lived in an age when it was a passport to royal favor to ridicule the doctrines and discipline of the Catholic Church, he speaks very reverently of religious men and women-monks and nuns-and not in lines offensive either to the ascetic or æsthetic eye. The lecturer referred to a recent article in a quarterly review, written by a professor of Philosophy in one of our universities, which attempted to prove the absence of religion in the Shaksperian plays. The thesis cannot be proved. This was shown by many references to the plays. Indeed, it is within the limits of a very probable demonstration, from the plays, that Shakspere was a Cath-

Father Henry's lectures drew steadily in-

creasing audiences, and will be remembered as among the most popular features of the session.

Evening Lectures of the First Week, at Eight o'clock.

DEVELOPMENT OF GREEK LITERATURE.

Monday Evening, July 12. One Lecture, BY DR. C. M. O'LEARY,

Manhattan College, New York City.

Dr. C. M. O'Leary, gave an instructive lecture on "The Development of Greek Literature," of which we append a synopsis:—

"Greek literature differed in its development from that of other nations inasmuch as it was steadily progressive and marked by no period of decay. One reason of this is to be found in the physical aspects of the country, which favored the growth of the sentiment of the beautiful. This love of the beautiful is the keynote of Grecian character, and accounts for the superiority of all that Greece produced, both in literature and art. It strengthened and purified their imagination and enabled them to reach the loftiest realms of thought. We see this above all in the writings of Homer. It was from Homer that Æschylus learned the wonderful story of Agamemnon. also, he found the materials of the greatest of his plays, Prometheus Bound. The plays of Euripides, while lacking the vehemence and sublimity of those of Æschylus, surpassed them in the quality of humanity. But it is Sophocles, especially, who represents the dramatic genius of Greece at its best. In philosophy Plato is the grandest exponent of Greek genius. In comedy Aristophanes was the legitimate predecessor of Moliere. In oratory Demosthenes has never been surpassed, while in the lighter orders of poetry the names of Pindar, Theocritus and Simonides will never be forgotten."

"THE SUN OF HISTORY"—"LITER-ARY AMBITIONS."

Two Lectures, July 13 and 14, at 8 p. m. BY REV. MORTIMER E. TWOMEY, MALDEN, MASS. FIRST LECTURE—THE SUN OF HISTORY.

That power which dominates the world is Christ. He is the light, the interpretation, the revelation of history. To the one page that is the Christ, all the pages of ancient times lead on; to the one page that is the Christ, all the pages of modern times recur. He is the central figure of the world, the cause and explanation of all events and all times. The student of history who recognizes this fact is on safe and sure ground. He runs through all the succession of events without hindrance or delay.

History is a useful and desirable study to us, as we are a social being. Next to the study of God, nothing can be more attractive or useful than the study of our fellow-man. In all history stand three central facts, man's creation, fall and redemption. These introduce the Christ, and without Him as the Promised One, and then the One who has come, there is no explanation of history. Israel kept the promise, and nations punished her, falling away from her mission. Nations rose and fell, Israel ceased to be a nation only when she proved so false to her mission as not to recognize or receive, but to reject the Promised One.

Rome, the last of the great empires, had her special mission to prepare for the Messiah. This mission accomplished, the material Rome of the Cæsars yielded to the spiritual Rome of Cæsar.

Every age is worth our study, every nation in its special mission. But each nation, as each individual has its share in the general mission of the manifestation of God's glory. Prejudices of race and blood, and the peculiar trainings of time and climate are taught to yield to a fixed eternal law of human brotherhood, of divine paternity.

Paganism was selfish, and therefore cruel, and so had no conception of universal love. This the Christ has taught. His coming is like to a new creation. He has transformed Paganism into Christianity, by asting upon the intelligence and the will of man. This transformation has been operated through the living organism of His church, and its main lines have been in the abolition of slavery, the elevation of woman, and the reverencing of childhood.

What a sad picture is afforded Pagan civilization and Pagan homes. How beautiful the results of Christian civilization! how beautiful the Christian home!

The individual, the family and society as they exist to-day, owe all their independence, harmony and advancement to the Christ operating through the Catholic Church. It is a grievous mistake to attribute to science, to mechanism, and the practical arts, our vast progress.

The best progress has been along the ways of the supernatural, which is never in conflict with the natural, and the remedy of the evils of to-day must be in the supernatural, the only remedy applicable to all the evils. The evils of to-day should not frighten us, as we know the Christ, the light and the life of the world has left in His church the means to bring about and to cherish the brotherhood of man.

Wednesday Evening, July 14.

SECOND LECTURE—LITERARY AMBITIONS.

"Man is a striving, struggling entity. There is outside him what he would make his own. There is within him an increasing ambition to be the master of the dominions which he contemplates. Man is naturally ambitious for the acquisition of truth. Few have the leisure, the taste and the extra ambition to investigate the varied realms of knowledge. The multitudes depend on these few, in science, in history, in poetry, as well as in all departments of learning.

"The literary worker is like all other investigators, a benefactor to humanity. Past, present and future are the fields wherein he works, and his labors yield good to himself and to all the world. But to succeed in literature, the ambition must be a high one. The standard has been set for the ages of ages, and planted high and firm, it waves forever from the hills of Parnassus. And the results are such as to incite to great la-Dynasties totter, peoples disappear, bors. but recorded thoughts endure. They endure when tested not by critics, as the applause of the multitude, but by the crucible of time.

"The sluggard has no place in literature. The devotion, the enthusiasm, the strong energies of a Milton or a Prescott are the titles to success. But in addition to, and commanding every other quality, there must be the essential of truth. And to the glory of literature, the excelling and enduring works are on the side of truth, and its kindred, morality. The immoral book is an untrue book, with no appeal to reason, but to imagination and to passion.

"The writer of the immoral books are conscious of their fatal position, and try to hide their degradation under the plea of "Art for Art's Sake." The reading public should pursue one course with these pretenders. Make the writers themselves know that they are the prodigals, feeding on the husks of swine, with which they would regale their readers. Every book is to be examined on its merits before its author is applauded and lifted on high. Acquaintance with the best authors will enable us to estimate the value of new productions. Talent, industry, genius should be encouraged, while mediocrity should be assigned its place. The people are capable of forming correct judgments, if only their taste be rightly cultivated. Then, begin with the children, giving to them the best models in literature. Continue this work in the Reading Circle and in the Summer School. In all your readings, choose by preference the works that present truth in the beauty and adornment of letters."

Father Twomey's lectures made a very favorable impression.

CONFERENCE ON CHURCH HISTORY.

CONDUCTED BY REV. JAMES F. LOUGHLIN, D.D.

Chancellor, Archdiocese of Philadelphia.

The Rev. James F. Loughlin, D. D., of Philadelphia, gave four conferences on Church History at 11:30 A. M. Tuesday, Wednesday, Thursday and Friday. He considered the early and middle ages in a clear, dispassionate and interesting way.

Dr. Loughlin is a former president of the Summer School, and one of its veritable pillars. The success of the Reading Circle and Summer School in Philadelphia is chiefly due to him. His historical conferences were one of the most instructive and thoroughly appreciated features of the first week.

LANGUAGE LESSONS—FRENCH AND SPANISH.

Seven Weeks' Course.

BY MARC F. VALLETTE, LL.D.

The plan proposed for beginners was the natural simultaneous method. No books were required for some little time, as the work was confined to the blackboard of the instructor and the note-book of the pupil.

Rules of grammar were not insisted upon, but in their place *reasons* were assigned for changes in the forms of words and constructions.

The leading idea was to enable pupils to make *immediate use* of the vocabulary given them through *conversation* among themselves from the very start.

It was not proposed to teach the language in five, ten or fifty lessons. Languages are not acquired in that way. What was proposed was to give pupils a *practical* knowledge of so much of the language as they might be able to acquire, and to put them in the way of helping themselves later on, and thus paving the way for the study of grammatical constructions under the guidance of a teacher, or alone, if so deemed possible. Children learn to speak their own language without the use of books, especially grammars—why may not adults do the same! Dr. Vallette is a most practical and successful teacher as the results from his class work will testify.

INCIDENTS AND SOCIAL EVENTS OF FIRST WEEK.

Notable incidents of the first week's session have been the visit of the Most Rev. Archbishop Martinelli, Apostolic Delegate, and the fifteenth annual convention of the New York Council of the Catholic Benevolent Legion.

THE COLLEGE CAMPUS.

The Summer School camp, under the directorship of the Rev. John Talbot Smith, has begun to materialize. About a dozen tents are ready for occupants. In the curve of the bay, situated on a pretty plateau fifteen or twenty feet above the water, where the tender breezes of the lake mingle with the delicate odors of the cedars, spruces, and pines, is the camp. A wooded cliff, twenty feet hight, makes a magnificent background for the scene. To the left Cumberland Head, clad in green and dotted with groups of trees, stretches far out into the lake, and to the right, Crab Island rears its head. In the immediate vicinity of the camp, all the sport on lake or land, fishing, bathing, rowing, or tennis, croquet, base ball, that young men may desire, can be had.

The tents are put up over a platform, and are covered overhead with double canvas, which serves as a complete protection in stormy weather. Father Smith, the prime mover in this phase of the Summer School enterprise, has camped on Lake Champlain for the last ten or twelve summers, and observation and experience have taught him how to get from this manner of life the most real comfort, health and pleasure. In addition to his knowledge of out-door life and sports, Father Smith is a man of culture, re-

finement and broad knowledge. He is withall affable and genial, and the young men who are fortunate enough to be for any length of time under his personal influence and guidance will be benefited in more ways than one. The camp is called College Campus because it has been started under the patronage of the Catholic colleges of this country.

CONVENTION CATHOLIC BENEVOLENT LEGION.

Three hundred delegates to the Convention of the New York Council of the Catholic Benevolent Legion arrived in Plattsburg on the evening of July 12. They came from the larger places of the State—Troy, Albany, Syracuse, Rochester, Buffalo, New York and Brooklyn. The territory comprising Greater New York was especially well represented.

The following day they attended mass in St. John's church, Plattsburg.

The rector, the Very Rev. T. E. Walsh, D. D., V. G., was the celebrant; the Rev. T. E. Gilmartin, New Brighton, N. Y., deacon; the Rev. Thomas P. Fitzgerald, Keeseville, sub-deacon; master of ceremonies, the Rev. J. H. O'Rourke, Port Henry. An eloquent sermon was preached by the Rev. M. J. Lavelle. "Did you ever," said Father Lavelle, "stop to calculate all the virtues that are implied in the word 'thrift' and all the vices that flow from prodigality? Thrift means industry. Thrift means temperance. There are no drunken fellows among the thrifty-they cannot afford it; it costs too much money. Thrift means health and strength. Thrift means happiness in the home. Thrift means good clothing and a

comfortable home for the wife and children. Thrift means education for the little one. Thrift means the ability to give a dollar, and sometimes many dollars, to those who are in need, and to the works of the Church and to everything that has a claim upon the sympathetic human heart. Thrift means self-control. Why, all virtue is self-control -the ability to bridle and to restrain the demon, the wild beast, that is within us. That is virtue, and in the practice of the virtue of thrift every one of these qualities is brought out, and yet how many of us fall down before the shrine of Bacchus! I do not mean merely in the bibulous sense, but in the sense of his being hail fellow, well met! with the ivy wreath above his brow and a smile upon his lip-"come day; go day; God send Sunday-without regard for anything on earth. Why, gentlemen, there is no selfishness that can be imagined to compare with that which is practiced by him who from laziness or through intemperate habits, or from a cowardly, careless way of living thrusts away the means of doing so much good, and, for the foolish applause of the moment from people like himself gives up the opportunity of practicing all the virtues that are included under that beautiful English word 'thrift.' Love that virtue. It is the spirit of your organization. It is the one that is inculcated by the practices which it puts upon you as a matter of obligation and necessity."

At the opening of the business sessions, which were held in the Plattsburg Opera House, the Very Rev. Dr. Walsh warmly welcomed the delegates to Plattsburg.

Father Lavelle also made a brief address. The report of President Hutchinson showed that the membership June 20, 1896, was 23,312, that 2,263 had been initiated during the term, and that the membership June 15, 1897, was 24,581.

The reports of State Secretary, Thomas B. Lee, and State Treasurer, James B. Reid, each showed the financial operations of the year, and that the balance on hand June 20, 1897, was \$3,932.75.

The following officers were elected and in stalled by comrade Harding, supreme marshal, of New Jersey:

President, Richard J. Hutchinson; vicepresident, Joseph B. Henry, Rochester; sec-

retary, Thomas B. Lee, New York; treasurer, James, J. Reid; orator, George M. Mullin, Buffalo; spiritual adviser, the Rev. John D. Roach, New York; marshal, Adelbert M. Woods, Brooklyn; guard, Thomas, Fitzpatrick, Brooklyn; besides supreme representatives, alternates and trustees. The next convention will be held at Saratoga, N. Y.

On Thursday evening the delegates had an informal reception from the Catholic Summer School.

On the evening of Thursday, July 15, the Philadelphians celebrated the clearing of their cottage from debt, accomplished by the signing of the last check, which was paid by the Rev. James F. Loughlin, D. D., Chancellor of the Archdiocese of Philadelphia, to Messrs. Prescott, Buckley & Callanan, of Plattsburg.

A formal transfer of the title was publicly made by Dr. Loughlin to the Most Rev. P. J. Ryan, Archbishop of Philadelphia, amid the plaudits of all the well-wishers of the School.

A musical was a feature of the occasion of which the following was the program:

"Tannhæuser Overture"..Rev. Dr. Loughlin Piano Selection—"Cuban Dance".......

Solo—"Two Grenadiers".....Rev. H. Henry Readings......Rev. Dr. Loughlin Solo—"For All Eternity"....Miss Naughton Duet—"Giorno d'Orrore"......

......Rev. H. Henry and Dr. C. Henry
Solo—"Bedouin Love Song".....Miss Hayes
Solo—"To Sevilla"......Miss Power
Recitation.......Miss Taylor
Solo—"Die Gelbe Rose"...Rev. Thos. Barry
Duet.......Miss Power and Mr. Chambers
"The Chapel"......

Miss Power, Miss McIntyre, Rev. H. Henry, Dr. C. Henry.

The attendance was large, and everyone rejoiced in the deserved success of the Philadelphians.

An informal reception was tendered to the Most Rev. Dr. Martinelli, Apostolic Delegate, at the Champlain Club House on the evening of July 17. The Rev. Hugh T. Henry, Dr. Henry, Misses Powers and Hayes, Messrs. Chambers and Oliver participating in the program.

SECOND WEEK.

Sunday, July 18.

An unusually large number of persons were attracted to St. John's Church, the attendants including many non-Catholic citizens of Plattsburg and many from out of town. The steamer Vermont brought a large party from Burlington. All were anxious to see Archbishop Martinelli, Pope Leo's representative, and hear the eloquent Bishop Watterson.

The celebrant of the pontifical mass was the Most Rev. Archbishop Martinelli, Apostolic Delegate; assistant priest, Very Rev. T. E. Walsh, V. G., Plattsburg; deacons, Mgr. Sbaretti, auditor of the Apostolic Delegation, and Rev. M. J. Lavelle, president of the Summer School; deacon of the mass, Father Currier, of Baltimore; sub-deacon, Rev. Dr. Smith, Plattsburg; master of ceremonies, Rev. Joseph H. McMahon, New York.

THE POETRY OF RELIGION.

The sermon which was preached by the Rt. Rev. Bishop Watterson, of Columbus, on the Poetry of Religion, was one of the most powerful, eloquent and scholarly yet heard by a Summer School audience. The subject was so vast that, as the Rt. Rev. Bishop said, he could only treat it in a suggestive manner.

This he did in a masterly manner, giving many beautiful portrayals of the beauty of the Church in her history and liturgy. The bishop has a noble presence and a splendid delivery. The congregation listened with rapt attention, and with such absorbing interest and appreciation that the hour consumed by the discourse, appeared as but a few moments.

The following abstract will give but a faint idea of the strength, eloquence and beauty of the discourse:

"While as students in general and members of this Catholic Summer School in particular we are devoting ourselves to what, by way of antithesis, we may call the prose of religion in the application of its principles to our own wants and to the intellectual and moral needs of modern society, we should not lose sight of the poetic aspect of our holy faith, and of the many forms of beauty in which it is ever appealing to the æsthetic as well as to the intellectual side of our nature; for beauty commands as well as truth; as where should we look for highest beauty but in the highest truth."

The bishop then developed the proposition that the truth, the beauty and the good in their last analysis are one. "What is true is good both in the metaphysical and the moral sense, and what is true and good is beautiful, and in God these three are one. Whatever, therefore, in the moral or religious world reflects most faithfully the divine perfections, must combine within itself the true, the beautiful and the good in the highest degree. If, then, the true and the beautiful are one, religion which deals with the highest truth must have the highest beauty;" and religion from the standpoint of beauty was thus the subject of the discourse. The poetry of religion was illustrated from the Old and the New Testaments, and the history of the Church was outlined with careful touch as a great epic poem. The Bishop also showed how the Church has adopted and utilized the spirit of poetry in her magnificent organization, the harmony of laws, and in all that concerns her mission to mankind, and especially in her homage to the Blessed Sacrament, the central mystery of Christian worship, round which the rest all cluster and to which they all do deference, for it is the mystery of the Emmanuel, the man-god perpetually dwelling among man in the tabernacle of His love.

The liturgy of the Church from the beginning to the end of the ecclesiastical year was next presented as a great dramatic poem, in which through her offices and festivals the Church sets before us, scene by scene, the glorious drama of her history, presenting vividly to our view the beginning, the progress, the accomplishment, the continuation and the application of the wondrous work of our re-

demption. This was one of the most effective parts of the discourse, giving the key to the purpose and the meaning of the various ceremonies of religion and exhibiting the ritual of the Church in all its beauty and impressiveness.

The Bishop next showed how the Church not only addresses the sight, the hearing and the imagination by calling all their activity into play through the grandeur of her architecture, the magnificence of her painting, the glory of her sculpture, and the sublimity of her music, but by her teachings provides also for the wants of the understanding, and through it appeals to the will and the heart, and rouses the holiest affections. Music is one of the voicings of the poetic spirit of religion, and owes its preservation and advancement to the Church.

The admiration of the beauty of religion has never been merely sentimental, but always been practical in the Church, and has had its constant outcome in works of benevolence and beneficence to mankind. This was illustrated from the institutions of education and charity that have sprung up everywhere under its influence for the relief of every want of society. The poor, the sick, the orphan, the outcast, all are cared for and comforted; the education of the ig-

norant is provided for. There are vocations for the solace of every class of sufferers. Men and women, filled with love of God and zeal for the good of their fellow-men have shown themselves everywhere the heroes and heroines of the poetry of religion, even amid the dull prose of the very poverty and misery of life. Thus through her truth and beauty the Church satisfies the whole nature of man, the æsthetic as well as the intellectual. And the coming time is hailed, when her voice will be more widely heard, her truths more widely known, her goodness more widely loved, and her beauty more widely felt, and truth and beauty and goodness will walk the world together once again, and fervent hearts rejoice in the beauty and poetry of religion.

When Bishop Watterson had finished, Bishop Gabriels called attention to Sanitarium Gabriels at Paul Smith's station, pointing to this as an exemplification of the beautiful work pointed out by Bishop Watterson. He said that the formal dedication of the Sanitarium would take place on August 21st. He did not wish persons to wait for that event, however, but invited attendants at the Summer School and citizens of Plattsburg to go there at any time and see the beautiful work being done by the Sisters.

LECTURES OF SECOND WEEK.

LITURGY OF THE CHURCH.

Five Lectures, July 19-26, at 10 a.m.

BY THE REV. JOSEPH H.M'MAHON, A. M., PH. D., Director of Cathedral Library, New York City.

There are few things more painfully surprising to the well-instructed heredi-Catholic and to the educated convert than the indifference of a host of fairly good Catholics to the beauties of the liturgy of the Church. How comparatively few use the Missal and Vesperal; can follow intelligently the dedication or consecration of a church, the ordination of a priest or the consecration of a bishop! What a gain in intelligent piety would follow from a clean sweep of all the "Keys of Heaven" and "Gems of Paradise," and the substitution of their "Methods of Hearing Mass" by the actual words which the Church herself puts on the lips of the priest at the altar!

Father McMahon has evidently realized all this. Several years ago, through the Cathedral Library, he has issued his English and Latin versions of the ritual of a priest's ordination and a bishop's consecration, and still more recently, his beautiful booklet on the burial of the dead.

In the course of lectures before the summer students, he has sought further to stimulate interest in the Liturgy. The first lecture was on "The History and Mystery of Liturgy," and considered these points: Ritual an Ordinance of God; the Ritual of the New Testament; Doctrine of the Catholic Church; Diverse Liturgies; the Liturgical Languages; Development of Ceremonial; the Testimony of the Stones; the Liturgical Books; the Book of Gospels; the Sacramentary; the Missal; the Ritual; the Symbolism of Ceremonies.

In the second lecture, "Unity of Doctrine

AMID VARIETY OF LITURGY," he described the Liturgies of St. James the Apostle, St. Clement, Saints Cyril and Basil, St. John Chrysostom; and the Maronites and other Eastern Rites; the Roman Liturgy; the Ambrosian, the Gallican, the Mozarabic. He spoke on the influence of liturgy on unity of doctrine, and explained and the essential agreement of Eastern and Western rites.

In the third lecture, on "Some RITES, FAMILIAR AND UNFAMILIAR," he touched on ceremonies become obsolete by reason of changing times and conditions; on ordinations and degradations, consecrations, blessings, exorcisms, fasts, processions.

"THE RITUAL OF THE DEAD," was the subject of the fourth lecture, and covered these points: Curious customs in connection with funeral rites; the order of burial; the burial of children; the wish of the Church; modern abuses; the right of Christian burial; cremation; reasons for its prohibition.

The interest of the course culminated in the concluding lecture on the Mass, a most eloquent exposition of the Great Sacrifice, the chief act of Christian worship; a detailed explanation of all the accessories, vestments, music, etc., and the archæological history of the mass.

We trust that these lectures will soon be collected in book form. They would, undoubtedly, appeal to a large body of Catholics, and to a not inconsiderable number outside of the Church.

Evening Lectures of Second Week, at Eight o'clock.

HELLENES VERSUS ASIATICS—RISE AND DECLINE OF OTTOMAN EMPIRE—THE EASTERN QUESTION.

Three Lectures, July 19 to 21, at 8 p. m.

BY THE REV. CHARLES WARREN CURRIER, BALTIMORE, MD.

Monday, July 19. HELLENES VERSUS ASIATICS.

First came a brief review of the early history of Greece. Then her part in the history of Christendom for twelve centuries.

The early history of Greece is found in obscurity. When the dawn begins to break it is obscured by the fables of mythology, and when the sun of Grecian history arises we find Hellas or Greece split up into a number of small states.

In the beginning of the fifth century be-

fore Christ they first came into conflict with Eastern despotism. Persia was then the ruling power of the Orient. The invasion of Macedonia was unsuccessful, and when the enemy again landed on the shores of Greece the Athenians under Miltiades gained the immortal victory of Marathon. Ten years passed and Greece was again invaded by the forces of Xerxes, at the battle of Thermopylæ. Leonidas and his heroic band shed their last drop of blood for Grecian liberties, leaving an immortal memory to posterity.

The battles of Salamis, Platæa and Mycale decided the fate of Greece and drove the Persians forever from its shores. greater enemy presented itself in intestine divisions, and the Peloponnesian war paved the way for Macedonian supremacy. Under Alexander the Great, Greece conquered Asia, Persia fell, and Grecian culture and language were imposed upon the civilized Two centuries later Greece was merged into the Roman Empire, with which its history until the downfall of the latter is united. In the middle of the eleventh century of our era, began the conflict with the Seljukian Turks which resulted in the crusades to curb the power of Mohammedanism in the East. The Ottoman Turks appear first in the thirteenth century. Pushing their conquests farther westward, they crossed the Hellespont and threatened Constantinople, while the nations of Christendom remained almost inactive. Constantinople fell, and the Byzantine empire passed into history.

The speaker gave here an extract of an article written by him in the Catholic World in 1894, in which the Prince of India, by Lew Wallace, is severely criticised. He also read extracts from his own work entitled "Demetrius and Irene," or the conquest of Constantinople. He thus contin-Four centuries have passed since then and still the Turk holds in his grasp the venerable Empire of the East. In the beginning of the present century, the inhabitants of Greece proper, under the influence of the society of the Hetairia, and relying on Russia, began an uprising against Turkey. Ypsilanti was defeated, successes and reverses followed, and the battle of Navarino finally re-liberated Greece.

The Rev. Father Currier then spoke enthusiastically of the English poet Byron, citing his translation of the famous war song.

Referring to the trouble in Crete, Father Currier said that Greece, acting upon the broad principles of humanity, deserves the admiration of mankind. The war with Turkey was a necessary result of the occupation of Crete. He highly praised King George, and showed that he could not have acted differently under the circumstances. The cause of the failure, he thinks, is to be found in the better equipment of the Turkish army, its better discipline, as well as in the want of generalship on the part of Prince Constantine. The individuality of the Greek character, which is ill adapted for the iron discipline of a modern army, may also be regarded as one of the causes of failure.

In ending, Father Currier, in a passionate outburst, spoke in fiery words against the action of the powers who, he said, are animated by selfish and sordid interests. He invoked the spirits of the Crusaders to blush for their degenerated descendants who uphold the Crescent against which they fight.

Tuesday, July 20th.

THE RISE AND DECLINE OF THE OTTOMAN EMPIRE.

The Turks first appear in history in the fifth century in the reign of the Emperor Justinian. An insignificant tribe at first, descending from their homes in the Altai Mountains, they founded an empire which, having lasted two hundred years, passed into history. Remaining masters of the Asiatic Steppes, they again come forth from their obscurity in the eleventh century, when the sons of Seljuk founded the dynasty that bears his name. His successors established and consolidated an empire that stretched from Persia to the shores of the Bosphorus. Sohman established the kingdom of Roum from territory that had once belonged to the Byzantine Empire. The conquest of Jerusalem precipitated the Crusades. In the thirteenth century the great Mongol invasion swept over the East to part of Europe, but the Seljukian line survived.

It is now that the Ottoman Turks first come into notice. From a corner of Asia Minor where Othman began his reign an empire was founded which, gradually encroaching upon the Roman Empire, finally gave it its death blow, when Mahomet II. conquered Constantinople. The two great figures that loom up above the darkness of that awful day, in striking contrast to each other, are Mahomet II. and Constantine Pallologus. We form a different estimate of the character of the former when reading Gibbon, from that we conceive from the Prince of India, Gibbon being less favorable than Lew Wallace. Constantine appears as the most heroic, yet the most unfortunate, figure of the last days of the Byzantine Empire.

The echo of Constantinople's fall was heard all over Europe, yet it did not rouse Christendom from its lethargy. In vain did the Popes Nicholas V. and Calixtus III. appeal to the powers of Christendom. The days of the Crusades had passed forever. One nation only stood up in defence of the Cross—Hungary. Three men in that country shine as lights in an age of declining chivalry—Cardinal Carrajal, St. John Capistran, and the immortal Hunyady. Through their efforts the battle of Belgrade was won and the power of Mahomet II. broken.

In the reign of Soliman the Magnificent the Ottoman Empire reached the height of its power. Belgrade was captured, Rhodes fell, and the Turkish army stood before Vienna. Here Providence intervened. Solimon retreated and the long decline began. After the victory of Lepanto, gained by Don Juan, a series of wars began with Austria. Finally Russia comes upon the scene and the struggle commences, which at intervals is repeated.

Mahomet II. endeavored to bring about great reforms. The massacre of the Janizaries is perhaps the most important event of his reign. In 1841 the three great powers assumed a species of protectorate over Turkey. In the reign of Abdul Medjid, Lord Thetford de Redcliffe, is the greatest figure in Turkish history by his efforts for reform and his influence over the Turks. The Crimean war followed with great loss of blood, but few lasting results.

Here Father Currier recited Tennyson's famous Charge of the Light Brigade, a poem which has immortalized the battle of Balaclava.

Abdul Aziz succeeded Abdul Medjid and

his reign was entirely reactionary. Deposed in 1876, he was followed by Murad V., after whose brief reign and deposition the present reigning Sultan ascended the throne.

The reign of Abdul Hamid has been troubled by rebellion in the Danubian Provinces and by the war with Russia. The Armenian massacres and those of Constantinople have left an indelible stain upon his character.

Father Currier ended his lecture with a brief view of the present political and military state of Turkey.

Wednesday, July 21.

THE EASTERN QUESTION.

Upon the ruins of the Roman Empire the states of Europe have been founded. After the downfall of the Empire of the West, that of the East continued its existence for several centuries while the new power arose in Mohammedanism. The Christian nations of the West were brought into closer relationship by the Empire of Charlemagne. During the greater part of the Middle Ages the Feudal system prevailed and the King's power was limited by that of the great barons.

The Pope became the central figure in international politics. In the twelfth century, the movement began which drew the nations of Western Europe closer together, namely the Crusades. The feudal system began also at that time to decline, and toward the end of the Middle Ages it fell, while a wave of absolutism swept over Europe. Contemporary with the fall of Constantinople we have to record the intellectual awakening, known as the Renaissance. The invention of the printing press and the discovery of America were two events which, together with the Renaissance, brought nations into closer relationship.

Diplomacy now became a science. We begin at this period to hear of the balance of power. This was greatly disturbed at the French Revolution, but the Congress of Vienna remodeled the nations of Europe, and added new features to international law. We may date from this period the enormous increase of the money power. The Rothschilds were already in the ascendency, and the financial system had begun which was to exercise such wide spread influence. The

Eastern question began to hang like a black cloud over Europe. Two great factors in this question are England and Russia.

The Crimean war brought the two powers into conflict, the result of which was the treaty of Paris, which really amounted to nothing. Shortly after the disintegration of the Turkish Empire began. The Congress of Berlin served to hasten this dismemberment. At this period we find the same opinions which now divide the statesmen of England. Some with Disraeli, favoring Turkey, others with Gladstone, opposing it with all their might. England assumed a protectorate over the Asiatic dominions of the Sultan.

Father Currier now entered into details regarding Turkish atrocities in the present century. For the Armenian massacres he greatly blamed England and the Powers. He believes that the Eastern question will not be settled until Russia holds Constantinople—a fact which will disturb the balance of power, and threaten to revolutionize the commercial and political history of the world.

Thursday Evening, July 22.
THE VOYAGES OF THE CABOTS.

BY HON. JOHN BOYD THACHER,

Mayor of Albany, N. Y.

A short musical program preceded this lecture. Miss Beatrice Hayes, of New York, rendered the initial number, a piano solo. The solo entitled, O Ma Maitresse, from the opera "Lala Rookh," was sung by Mr. Stuart Chambers. "My Native Land," by Mattei, was rendered by Miss Hellen M. Ryan, of Elmira, N. Y.

The fourth number was a recital of the Courtship of Henry the V., by Miss Jean T. Gilligan, of Albany.

At the conclusion of the opening program, Rev. Dr. Lavelle, in a few well chosen and very complimentary words, introduced the lecturer of the evening, Hon. John Boyd Thacher, mayor of Albany.

Mayor Thacher said that on June 24, the people of Canada, at Halifax, and the people of Great Britain, at Bristol, celebrated with appropriate ceremonies the four hundredth anniversary of the alleged landfall of John Cabot, on the northeast coast of America, under the auspices of Henry VII. of England. Mr. Thacher showed the sig-

nificance of the title to territory which we hold in this country, as affected by discovery. Title by discovery, he said, is original title, and is stronger in the court of nations than title by conquest or title by purchase. We hold our title deeds through the first two voyages made by John Cabot in 1497 and 1498. While Cabot was a Genoese by birth and a Venetian by adoption, the voyage was made under the auspices of an English king. The Latin races represented by Columbus and by Vespucius and Verrazano, natives of Florence, have made the actual discoveries, but in the end the usufruct has been enjoyed by Anglo-Saxon people.

Mr. Thacher places the landfall very far north on the east coast. He recognizes the topographical difficulties and the difficulty of landing upon the coast of Labrador as early as June 24, but such landings have been made, and a southern landfall on Cape Breton or on New Foundland seems to him much more difficult of explanation since the purpose of Cabots and the authority of the king were both concerned with finding Cathay by means of a far northern route and by sailing on a short circle. Moreover, upon his return the immediate contemporaneous accounts given of his voyage described a course north of Ireland for a few days and then west, and at no time did he take a course to the southward. The variation of the magnetic needle after passing the agonic line must have been known to Cabot and is not available as an argument of Cabot's ignorance of his course. Columbus had observed the erratic course of the needle upon his first voyage several years before.

Mr. Thacher then proceeded to show that while Cabot and King Henry VII. were seeking Cathay or the Indies for the sake of the spices and precious stones, the land of Providence gave them a new world in which to solve the gross problem of the civilization of mankind and the advancement of the human race.

Mayor Thacher expressed his appreciation of the work of the Catholic Summer School and augured a large measure of success for the movement. It was, he said, like the Chautauqua Assembly, of an interest and importance transcending sectarian lines, but it would certainly have the effect of drawing many to a more candid estimate of the great mother Church of Christian civilization.

CONFERENCES ON AMERICAN HISTORY.

CONDUCTED BY MARC F. VALLETTE, LL. D.

Dr. Marc F. Vallette, of Brooklyn, N. Y., one of the most valuable friends of the Summer School movement, gave during the second and third weeks, at 11:30 A. M., a series of nine conferences on American History. These, as he explained at the outset, were not intended to form a sole basis of historical study, but simply to supplement the matter found in ordinary histories, and to correct the common inaccuracies regarding the part taken by Catholic explorers and discoverers.

The full text of the matter upon which these conferences were based was published in a series of ten articles in the Catholic Reading Circle Review from October '96 to July '97, inclusive.

The most interesting event of this series was the exhibition of a small reliquary containing some of the ashes of the body of Columbus. This valuable relic is the property of Mr. Thacher, mayor of Albany, who delivered the lecture on the "Cabotian Discoveries."

INCIDENTS AND SOCIAL EVENTS OF SECOND WEEK.

The Most Rev. Archbishop Martinelli, the Apostolic Delegate, remained at Cliff Haven for the whole of the second week of the session, and the presence of His Excellency was the occasion of many interesting social incidents.

Archbishop Martinelli, with Bishop Gabriels, of Ogdensburg, N. Y.; Bishop Watterson, of Columbus, O.; the Auditor of the

Legation, Mgr. Sbaretti; the Very Rev. T. E. Walsh, D. D., V. G., Plattsburg; the Rev. M. J. Lavelle, President of the Summer School; Warren E. Mosher, Secretary, and the Rev. Joseph H. McMahon and others, were on the 19th inst., the guest of Lieut.-Colonel Chambers McKibbin, the commanding officer of the Plattsburg Barracks, witnessed the dress parade of the

Twenty-first Regiment, and was hospitably entertained at the Officers' Club.

The officers and ladies of the receiving party were: Capt. and Mrs. Charles H. Bonesteel, Lieut. and Mrs. C. M. Truitt, Lieut. and Mrs. L. J. Hearn, Lieut. and Mrs. Parmerter, Lieut. and Mrs. McCaskey, Lieut. and Mrs. Mullay, Lieut. Francis J. Kernan.

On the following day, his Excellency was taken through the Ausable Chasm.

During the rest of the week, he was a faithful attendant at the lectures, visited the various cottages, and proved himself in every way the gentlest and kindliest of guests; interested in everything, and full of confidence in the future of this enterprise.

Among the entertainments in honor of Archbishop Martinelli, was a reception at the Hotel Champlain, by the manager, Mr. O. D. Seavey; and a luncheon at the Champlain Club, by Mrs. C. L. Ashman, of Buffalo, N. Y. His Excellency left Cliff Haven, for New York, on Friday, July 23, with Mgr. Sbaretti and Father Lavelle.

Saturday afternoon an inpromptu gathering was held at the New York Cottage. Father Currier again showed his versatility of talent by a clever, witty eulogy on the cigar—calling on the imagination in the manner worthy of the oddities of genius in the days of Thackeray, Prout, Dickens and Cruikshank. To speculate on what might have been the changed features of the Illiad of Odyssey had the inspiring, soothing weed been known to Homer and Virgil.

Miss Ryan, of Elmira, N. Y., sang "Believe Me if All Those Endearing Young Charms" in deep, full tones that would have delighted the soul of Moore. Miss Sullivan called forth screams of laughter by her impersonation of "The effect of a mouse on a husband and wife, when this Lord of creation left his gentle helpmate completely in the back-ground of absurdity, by his uncontrollable terror.

Rev. John Talbot Smith, the great Folk-Lore litterateur, then read from his book "Saranac." He held his audience with "a smile on the lip and a tear in the eye" while he pictured the very pronounced exhibition of human nature in the persons of Dear Old Mrs. Sullivan, and pedagogic eloquence of Mr. Tim Grady, and closing with a true artist's coloring of the loving pastor

walking in the church yard, gazing on the living and thinking of the dead of his flock.

The dissatisfaction experienced at other summer resorts on account of the long-drawn-out rainy spell, the absence of sunshine, and the decided fall in temperature, was an unknown quantity at Cliff Haven. Everything went merrily on in spite of the unpleasant state of the atmosphere. New arrivals were daily announced at all the cottages, and teas, receptions, socials, concerts, and all sorts of pleasure gatherings follow one another so closely as to keep from ennui or lonesomeness any individual with a prelisposition to these weaknesses.

The lectures were attended by larger audiences than any that assembled in the audicorium since the opening of the session. The program each day was enlivened with musical and vocal selections contributed by some of the students. This was a pleasing feature.

The demands for additional bathing facilities resulted in the construction of fifteen new booths.

The steam launch, Iroquois, donated to the president of the School, the Rev. Dr. Lavelle, by the late Joseph J. O'Donohue, for the use of the members of the Summer School, is a pretty craft, forty-five feet in length, of five tons burden, and draws five feet of water. She was anchored in Cliff Haven bay, and was used by the students for excursions upon the lake.

In the afternoon of Sunday, July 18, a reception was given in honor of His Excellency Archbishop Martinelli and Bishop Watterson, D. D., of Columbus. After a charming vocal solo by Miss Power, President Lavelle gave the address of welcome, and said in substance: idea embodied in the Catholic Summer School of America is one which has spread throughout our whole land, and which has met with a very large share of approbation and encouragement, and is an institution which is very dear to those who have been struggling to build up the work which is so We appreciate every word far-reaching. and every act that has been done to forward the movement, but the greatest encouragement has come to-day from the representative of Christ, our Holy Father, Pope Leo

XIII., in the person of the Apostolic Delegate, Archbishop Martinelli.

He then gave the idea and aim of the School which may be summed up in a word—to make better citizens in this grand republic and to make better members of the Catholic Church.

In conclusion he said that it would be a great pleasure to hear just a word, from the voice of Mgr. Martinelli.

Amid great applause, the Apostolic Delegate arose and said: "It gives me great pleasure to be at the Catholic Summer School of America as representative of the Holy Father, Leo the XIII. You all know what interest he takes in education. think I am not mistaken in saving that the Catholic Summer School of America is one of the greatest institutions of the country and I was very glad to be welcomed to it, and to be invited to say a word. Surely you will meet with difficulties, but you must remember that every good thing in the beginning meets with difficulties. And such things as meet with difficulties in the beginning, we may be sure has come from good-I hope that you will continue in the good work and that God will protect you in this your very good work. And as the representative of our Holy Father, I give you, with all my heart, the blessing."

Father Lavelle next called upon Bishop Watterson, who said:

"Ladies and gentlemen, I will just let you hear my voice and nothing more, because I said all this morning that I have to say, except that it gives me a great deal of pleasure to be here and to see the great progress the Summer School has made since my last visit. Then the meetings were held in the theatre building. But now I am glad to see that they are held on grounds of your own. You have made great progress in the year, and it

is always a good sign to see great progress and earnestness. And I hope that the Summer School will meet with great success."

Bishop Gabriels responded to the president's call. He said he had come here today to tender the respects of the diocese of Ogdensburg to the representative of the Holy Father, whose presence honored the School and the diocese as well. He said the diocese was honored and brought into prominence by the School. He hoped Mgr. Martinelli would visit the School and diocese frequently.

Mr. C. V. Fornes was the next to speak. He gave an impromptu yet spirited talk. Among other good things he said that it was the duty of all to follow their leaders, and that "we ought to follow willingly the orders which are given to us and to do it in a very agreeable manner." He hoped to see the idea of the Summer School carried out, and education more widely diffused.

Hon. John B. Riley, of Plattsburg, at the conclusion of Mr. Fornes' remarks, added a few very appropriate words. After a brief introduction, he talked at some length upon the fitness of Cliff Haven, upon historic Champlain, as the location of the Catholic Summer School of America. He spoke of the many great men, both of the intellectual and religious world, called to this valley because of the Summer School, and of the great honor to-day in having in our midst the representative of the Pope, the Most Rev. Archbishop Martinelli.

A vocal solo by Mr. Chambers ended the program, after which a hymn was sung and the blessing of the Apostolic delegate received.

After the reception, Pontifical Vespers were celebrated in the Cliff Haven chapel, Our Lady of the Lake, the Apostolic Delegate being the celebrant.

THIRD WEEK.

Sunday, July 25.

A solemn High Mass was celebrated at St. John's Church, Plattsburg, Sunday, July 25, with the Rev. John F. Mullany, of Syracuse, celebrant; the Rev. Patrick Daly, of the Cathedral, New York, deacon; the Rev. John J. Tierney, of Mt. St. Mary's College, Maryland, sub-deacon, and the Rev. Joseph

H. McMahon, of New York, master of ceremonies.

The Rev. D. J. O'Sullivan, of St. Albans, Vt., preached on "The Nature, the Dignity, and the Obligations of Our Divine Adoption." To the inanimate and lower creatures God gave a destiny in keeping with their nature. For angels and men God's

love and mercy chose an end immeasurably beyond the rights or requirements of their natures, namely, the adoption as sons of God by grace and glory. Man has no native right to Heaven. He can not merit it by mere natural virtue or perfection, for Heaven is the participation in God's own life and happiness. This divine adoption cost a great price; it was purchased by the Incarnation and Redemption of the Son of God. Called and raised to the supernatural order, man needs a new mode of existence and action to work out his divine destiny.

This new life is the life of divine grace. Grace has been purchased by Jesus Christ. The treasurer, the vehicle, the dispenser of grace to the world is the Church established by the Saviour of the world. The ordinary condition, then, of reaching our supernatural end, which is our salvation, is communion with Christ's Church. Men must choose between being her critics or her children. They cannot be both. He who has not the Church for his mother, has not God for his father. If we have lost God's grace, we should hasten to recover it in order to make sure of our vocation and our calling. We should apply supernatural standards to the most important concerns of life-to government, to education, to talent, virtue, literature; their excellence and perfection should be estimated according to their aptitude, or less direct and proximate, in enabling man to fit himself for union with God by the temporal life of grace and the everlasting life of glory.

ETHICAL PROBLEMS.

Five Lectures, July 26 to 30, at 10 a.m.

BY THE REV. P. A. HALPIN, S. J., St. Francis Xavier's College, New York City.

The Rev. P. A. Halpin, S. J., of St. Francis Xavier's College, New York, had the first hour every day of the third week for his course on Ethics, and it is safe to say that nobody at the School missed a single lecture.

Father Halpin's Ethical courses at St. Francis Xavier's during the winter season have been a great feature in New York's Catholic intellectual activities. Men only are eligible to the classes, but they have come in hundreds and have brought their non-Catholic friends numerously.

Father Halpin has been a devoted friend of the Summer School since its inception. His ethical courses at the sessions of '92, '93 and '94 are most pleasantly remembered, and he received a warm welcome on his return during the present session. His course considered the general principles and fundamental notions of Moral Philosophy as follows:

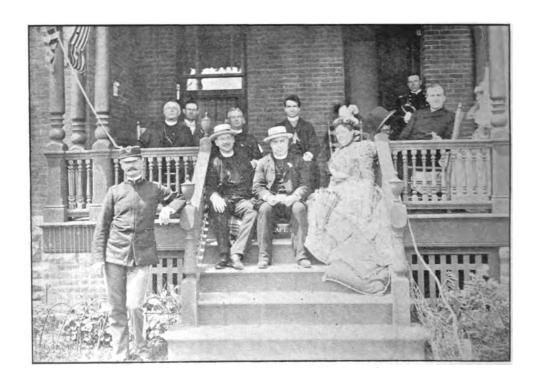
Monday, July 26.

THE SCIENCE OF MORALITY—ELEMENTARY NO-TIONS—RISE—PROGRESS—DIVISIONS OF THE SCIENCE—CONSTITUENTS AND CONDITIONS OF HUMAN ACTION—THE END OF HUMAN ACTION —THE NATURE AND PURSUIT OF HAPPINESS.

Father Halpin introduced the subject by a definition of Ethics, and assigned to it the place it holds in the domain of General Philosophy. General Philosophy begins with logic, which is the science of using reason rightly in all the mental processes. After the art of reasoning is acquired comes the investigation of the divisions and qualities of Being in general. This branch is called Ontology, which signifies the science of Being. Philosophy then proceeds to consider the great entity which presents itself to the mind of man, namely: the whole visible creation. Next follows Psychology, which treats of life in all its aspects, and especially of the highest kind of life, which is spiritual life or the essence of the soul. At the last, Philosophy introduces the inquirer to the meditation of the Author of all creation and of all life, that is the Deity. The science which deals with the Divinity, his attributes in his external works, is called natural Theology. We are led at last to the place occupied by Moral Philosophy. Moral Philosophy or Ethics or Natural Law or Natural Right was defined to be a science practical in its nature, deriving its principles from the light of reason and directing the responsible acts of man toward righteousness. Summarily it might be called the science of right conduct. Ethics is a science because it is not any kind of knowledge, but is knowledge not looking down on the subject nor walking around it, but lifting up the subject so that the mind can go beneath taking in all its bearings, in a word, "standing under" it and viewing it in all its possible features. It is practical, because its object is not merely the contemplation of

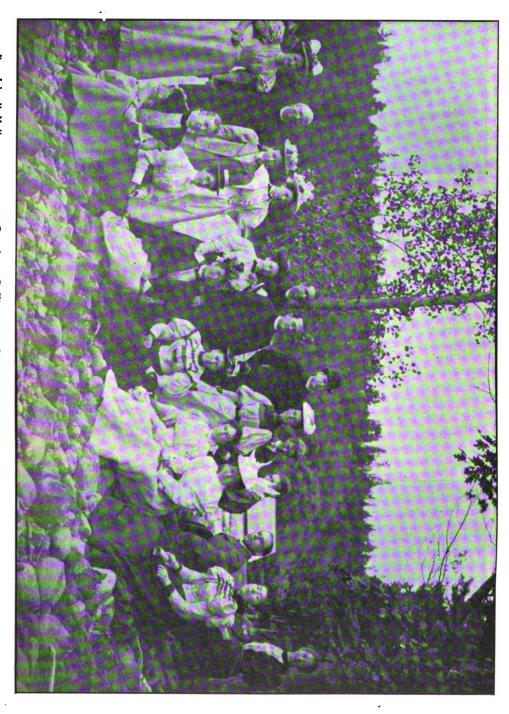


Rt. Rev. Henry Gabriels, D. D. Rt. Rev. John A. Watterson, D. D. Most Rev. Michael A. Corrigan, D. D. Rt. Rev. John M. Farley, D. D. Rt. Rev. John J. Monaghan, D. D.





The 21st U. S. Infantry Passing in Review Before Archbishop Martinelli, Bishop Watterson, Bishop Gabriels, Vicar General Walsh, and Father Lavelle, President of Summer School.











Hon. W. T. Harris, A. M., LL. D.

Very Rev. T. E. Walsh, D. D.

Hon. John T. McDonough.



Hon. John Boyd Thacher.
Rev. T. E. Walsh, D. D.
Augustus S. Downing, A. M.

the idea that underlies it, but the investigation of the subject with the view of applying its principles to man's conduct in all his deliberate actions on his road through this world to his destiny. It is derived from rational principles, that is, it is not Catechism, nor preaching. It builds with the aid of the light of reason alone. The use it makes of revelation is to test all its conclusions by that greater light which proceeds from no earthly luminary, but from the substantial truth of God himself. It directs human acts, which is to say, acts which a man performs with the utmost deliberation and for the production of which is necessary the concurrence both of intellect and will. He unfolded the scope of the science which treats first of responsible acts, their origin, their end, and everything that qualifies or modifies them. Having discovered the nature of this responsible act, it applies the results thereof to man as an individual, to man as a member of the family, to man as a citizen or subject of the State, to the State in its intercourse with other states. The province of Ethics therefore is to erect a standard through the agency of unaided reason, wherewith man, whether an individual or a member of the family or a citizen, wherewith also the State as an individual in its attitudes toward other states may follow the straight line in all deliberate performances.

Tuesday, July 27.

THE HUMAN WILL AND MAN'S ACTIVITY—CHARACTERISTICS OF FREE ACTION—HUMAN ACTION AND ITS MODIFIERS—THE PASSIONS, MORALITY: ITS CONSEPT AND FOUNDATION—RIGHT AND WRONG SYSTEMS.

In his treatment of the rise and progress of Moral Philosophy, which formed the theme of his second lecture, Father Halpin said that he had leisure to summarize only. In the beginning Moral Philosophy was merely a code of laws, afterwards, in Greece especially, it became systematized. Aristotle and Plato were its chief exponents. Christ came. He in His own authoritative and Divine way simply reiterated, with some additions, the mandates of Sinai. The Apostles followed in His footsteps. Then came the Fathers of the Church, who corroborated by arguments derived from either Aristotle or Plato, the law laid down by the Heaven-

sent Teacher. The schoolmen appeared and systematized, following, some Plato, some Aristotle, the formost principles of Ethics. The Reformation cut away from all the past and laid down as a principle that the reason of each individual man was independent and in it, as he understood it, was contained the solution of all practical matters. This principle has been at work for over 200 years. Its disastrous consequences the world is reaping in the innumerable Ethical systems of the day. The lecturer proceeded according to the plan indicated by the definition of Moral Philosophy. Since Moral Philosophy was to direct human or responsible acts, it became necessary to investigate the nature of this human act. Essentially it proceeds from the will, illuminated, of course, by the intelligence. How does this human act come into being? It is aroused by the presentation of some good. Nobody has ever deliberately intended evil as evil. Take the case of suicide in which man works himself so much harm, he is induced thereunto by the expectation of some good, negative or positive, which is to ensue from his suicidal action.

Everybody is engaged in the attainment of happiness. Not any kind of happiness. Since time began and everywhere, with everybody, it is an ascertained fact that there is an unceasing longing for happiness which is perfect in its nature. It shall be our task to answer three questions: First. Is there anywhere perfect happiness? Second. Where is it? Third. What is it? Is there perfect happiness? We think that such a state exists.

In every human breast there incontestably exists a desire for boundless beatitude: that desire is a natural one. Being a natural one it is implanted in the heart of man by the Author of nature. Hence we infer that since to Him we have to trace the origin of this sleepless hunger and thirst, He is obligated by the very perfection of His nature to hold that happiness ready for the reaching out of man, if man struggles for it, along the paths indicated to him by unprejudiced reason. If the deity is the cause of this incessant yearning and does not satisfy it when pursued legitimately by His creature, then blasphemous though the inference may be, we must proclaim Him a deceiver of men, a crucifier of the human heart and a relentless persecutor of the beings His creative power has called into existence. Are we right, then, in assuming that somewhere or other there is reachable by man a condition of things in which man will be rendered completely happy? Undoubtedly. The lecturer ended by an apt quotation from Shelly.

Wednesday, July 28.

LAW IN GENERAL—THE ETERNAL, THE NAT-URAL LAW. CHIEF CHARACTERISTICS OF NATURAL LAW.

In alluding to the systems of Moral Philosophy introduced by the school of expediency, Father Halpin said that though the originators thereof may not have intended the last consequences of their principles, unfortunately, the masses worked out those views, and translated them into action along logical lines. These theorists, said the lecturer, proclaimed themselves the saviours of the race. What kind of salvation do they bring? "There was a young lady went down to the beach, she swam so far she swam out of reach; up came a shark, allured by the sound, and saved the young lady from being drowned." That there must be and is somewhere perfect happiness was proven yesterday; to-day the question comes where is that perfect happiness? It is either here or there. Is it here? Is there anything in this whole world which can make a man perfectly happy? Man is made up of body and soul, and there are things that are good for the body and good for the soul. One good of the will is virtue. Can virtue in its highest degree completely beautify a man? What is virtue? It is a struggle against what is lowest in man to reach what is highest, and because a struggle it implies uncertainty, unrest, and therefore, no matter how noble it may be, precludes perfect happiness. Knowledge is a perfection of the mind. Does it fill a man with happiness? What is the outcome of the most perfect knowledge? Discontent, because the science acquired is very limited, and dissatisfaction, because of the vastness of the fields yet unexplored. Take fame, is it perfect happiness? It is something outside the man, and has not in its power of itself the charm to smooth a pillow or remove a cloud. Pleasure? Pleasure satisfies only one part of man, his sensual nature, besides every indulgence in pleasure takes away from the keenness for enjoyment of the faculties, and finally renders them dull and impotent. Gold is only a means to procure pleasure—is not pleasure itself, and is not by any means a guarantee of perfect contentment. What we have said of these things we may say of health and even of life itself. Whence we may infer that nothing under the stars can bestow perfect happiness. Where then are we to look for it? Evidently since it is somewhere, and not here, evidently beyond the stars. seems to be an unimpeachable consequence of all that we have been saying. Nothing created can satisfy because everything that is created is limited, and nothing limited can bring satisfaction to the boundless yearnings of man. So the infinite only can appease this ceaseless hunger of men for perfect happiness. Where is perfect happiness? Beyond. What is perfect happiness? The Deity. So we have come under the impulse of these elementary principles to the recognition:

First. Of the hereafter.

Secondly. Of the Deity.

Thirdly. Of the eternity of the duration beyond the grave.

Having found the cause of the human or responsible act we may say that there are three things that can modify, that is lessen or intensify its responsibility. They are ignorance, fear, violence. Having shown the end of all human action, the task is incumbent upon Moral Philosophy of pointing out unmistakably the path. The only happiness here below is the happiness that is found in traveling on the road which leads to the goal and the cause of all deliberate activity that is perfect happiness. The mission of Ethics is to indicate that road.

Thursday, July 29.

POSITIVE LAW—WHENCE IT DERIVES ITS ORIGIN AND FORCE. CONSCIENCE—VIRTUE—VICE.

Father Halpin said that the last lecture pointed out the goal. The next task of Ethics is to show the road. Our journey toward perfect happiness may be accomplished by ourselves only. No earthly transportation company can bring us there. Our responsible acts are steps that lead there.

Some acts accelerate, others retard our progress, which is the same thing as saying some acts are good, some bad, some moral, some immoral. What is the morality of the act? It certainly is not the physical entity of the act, because the same physical act affected by circumstances may now be good and now be bad. The killing of a man, for instance, in legitimate self-defense is moral, without any reason, is murder. Neither is this morality of acts a mental fiction, since this quality of immorality or morality produces effects in the esteem, approval, condemnation or censure of mankind which are unquestionably real. It, therefore, can be nothing else but a relation which the act bears toward some rule or standard. It is incumbent upon us now to discover this standard. Pantheism, which asserts that everything is divine, makes immorality an impossibility. Agnosticism, which affirms the unknowable of everything, professes no standard. Positivism says morality is a special cerebral function. Rationalism advocates that reason makes its own standard. We affirm that reason is an eye which does not create but only perceives its object. And so for some of the other systems. Pleasure and pain evidently, in spite of the votaries of the system, is inadmissible as a standard. So, too, utilitarianism, whether individual or collective, cannot satisfy the loftier demands of morality. We further say that after this fashion do we discriminate between the goodness and evil of an act. We hold that reason judges an act to be good, not because reason can make that act good or bad but because in pronouncing its judgment it sees a conformity with or a deformity from a standard, which standard is to be found in the relations which individual things and persons bear to each other, which relations express the eternal fitness of things, and is ultimately founded on the wisdom and goodness of the Deity. This is our standard. The morality of an act is, moreover, tested by the object which that act has in view, by the intention of the doer, and by the attendant circumstances. If there be a flaw in the circumstances or in the end of the doer, or in the end of the deed, the whole act is vitiated, and therefore the act is wrong. The Jesuites have been accused of teaching the doctrine that the end justifies the means, which doctrine must mean that no matter how bad the means, they take on the morality of the end. This accusation is a thousand times exploded calumny. Our teaching is this, deducible from all we have said, that the end never could and never will be able to make means that are immoral, moral.

Friday, July 30.

NATURE OF RIGHT—DOMESTIC SOCIETY—MAR-RIAGE—FAMILY. RIGHTS AND DUTIES OF PARENTS.

Father Halpin's concluding lecture was on the natural law. He said that it was impossible for him to complete his program, as it would take five or six lectures more to travel over the ground indicated by the syllabus. Talking of agnosticism, he stated, that on its foundation no moral superstructure could be built. We have proven, he said, the discriminating standard of morality. Is their any law compelling us to adopt that standard? There must be. It is impossible for us to conceive of the Deity devising such magnificent order as is expressed by the eternal fitness of things, without a determination on His part to compel the conservation of it in every deliberate act of man. There is too much at stake, His own dignity, His own perfections, man's destiny. The beautiful order itself forces this conclusion upon us. We must logically therefore infer that there is a law ordaining the preservation of this order and forbidding its disturbance. That law resides in the conscience. It is the light illuming every man that cometh into the world; it is a special function of the mind, by which the intellect makes it known to the free will of man that such measures may be or may not be taken. The history of mankind from the beginning testifies to the existence of this unwritten law. Its leading principle is that order must be conserved, that right must be adhered to and that wrong must be repudiated. Its first and general principle cannot be invincibly ignored. The immediate consequences of it are just as patent, with some exceptions, to the human mind. Ultimate inferences may fall under discussion. This law must have a sanction. Were there no sanction we might conclude, as we have a right to do in the case of every sanctionless law, that the legislature had no regard for

this law. Moreover, the sanction must be perfect, that is, sufficient when brought to the attention of every thinking man, it should be of a nature to deter him from the violation of order. That sanction does not exist here is evident. We do not quarrel with remunerative, but without retributive sanction. What its nature is or its duration hereafter, Moral Philosophy does not undertake to say. It does, however, assert that if the punitive sanction is eternal nothing in reason can prove that such a punishment necessarily antagonizes the perfections of the Deity. God is good, but not goody goody. To say that man, reckless of the observance of the law in this world will have another trial in the next, is to affirm that God cares very little about this world and the order he has established. The nineteenth century is dying. It began with a declaration of the rights of man; would that it would end with the rights of God! There are duties as well as rights. The only safeguard for rights is the fulfillment of duties. Let us hope that as the nineteenth century expires it will breathe a sigh of contrition for the past and render testimony to the legitimate authority and glory of the Maker, by whom it has been privileged so largely and so manifoldly.

Evening Lectures of Third Week.
THE STAGE AS AN EDUCATOR—OLI-VER GOLDSMITH.

Two Lectures, July 26 and 27, at 8 p. m. BY MICHAEL J. DWYER.

The lecture on Monday evening was given by Mr. Michael J. Dwyer, of Boston, his subject being "The Stage as an Educator." Before the lecture Miss Ada Mosher, of Baltimore, Md., gave a reading, and Mr. Joseph Stanton, of Buffalo, sang "Calvary," to an accompaniment played by Miss Ryan, of Elmira. Mr. Dwyer said in part:

The present conditions and tendencies of the stage are such as to shake in many minds the weight of testimony in history, literature, and experience in favor of the stage as a factor of improvement in the life of an individual or a nation.

If we look back to the theatre of the Greeks, the foremost people of antiquity in the cultivation of the highest drama, and the founders of tragedy, we find the stage the

most powerful and most ennobling influence of their national life. Their attendance at the drama was for the spectators an act of religious worship. They there not only came in contact with the lofty thoughts of their master dramatists, Æschylus, Sophocles, Euripides and the rest, but assisted at an act of homage and veneration to their deities. They purified themselves in the emotions roused by the art of the dramatist, who thus made the stage a pulpit whence to preach the greatest and most impressive sermons the people ever knew.

Of Shakspere's influence upon the drama the lecturer said: "The genius of Shakspere first gave the people of England a literature they could call their own and he made the home of that literature the stage. During the twenty-five years of his literary career the theatre rose from its rough, uncouth beginnings to the highest and noblest position it has ever occupied in Christian times.

He brought truth and simplicity into the sphere where every kind of exaggeration had held sway, and he did this so completely and absolutely that it has been impossible, since his work was consummated, to add a single element, essential to the perfection of English dramatic literature.

The lecturer dwelt upon the subject of the morality of the stage, saying in part: I am not of those who believe that the theatre is worse in this respect than it ever was, or that it is suffering more than can naturally be expected in a period immediately succeeding the eclipse of many of the brightest stars in the dramatic firmament. Within the past ten years the American stage has lost by death or retirement, the chaste and classic intellectuality of Edwin Booth, the broad and vigorous impersonations of Mc-Cullough, the honest studies of Lawrence Barrett, the wonderful clear characterizations of Florence, the graceful, winsome charms of Modjeska, the refined if cold and statuesque art of Mary Anderson, the hearty and wholesome portraits of John Gilbert, and the fine and sure touches of William Warren. The grass has not turned many times on the graves of the dead in this galaxy and yet how wide is the dramatic hiatus between their day and this, between the stage of 1897 and that of even ten years ago.

It will be a terrible mistake if the good people, the educated people, the religious people, abandon the theatre to current corrupt influences and the unworthy managers anxious to subvert it to ignoble and improper ends. Preserve, therefore, and cultivate such remains of a better day in the field of the intellectual dramas as are left to us in the work of Irving, of Daily, of Willard, of Julia Marlow and others, and encourage as far as we can individually and collectively every attempt to found the National drama.

Tuesday, July \$7.

OLIVER GOLDSMITH.

The program which preceded the lecture on Tuesday evening gave much pleasure to the audience. Prof. John Haaren, of Brooklyn, sang, and Miss Collins gave some recitations, which demonstrated her ability as an elocutionist. Prof. Haaren's singing has on many occasions been a delightful feature of the School programs. "Oliver Goldsmith" was the subject of Mr. Dwyer's second lecture. He said in part:

In any study of Goldsmith we are compelled to ask ourselves at the outset wherein exists the secret of his predominance over other authors of his time; wherein lies that unique individuality that brings his into bold relief in an age that produced such diverse and strongly marked literary characters as Wycherley, Defoe, Pope, Swift, Fielding, Richardson, Johnson, Chatterton, Gibbon and Boswell. The answer to our question will be clearly and unequivocally given if we in fancy separate Oliver Goldsmith from this group of eighteenth century writers, and unite his personality with the associations his works conjure up in our minds.

Whether we depict our author, remote and lonely on a barren Alpine acclivity, studying the nations of Europe as they pass in review before him, or imagine him surrounded by the characters his genius has created, who now excite us to hearty and uncontrollable laughter, and now melt us into tears or unrestrained pity; whether we see him pensively strolling over scenes which breathe but the melancholy atmosphere of decay, a gentle satiric smile playing around his lips, and a sparkle of good natured humor in his kindly eyes, we recognize one underlying principle in all his

work, viz.: a genuine, sincere, and unspoiled human sympathy, which finds its object in transcribing from his own observation and experience the conditions necessary for the existence of human happiness upon earth. This identification of his character and life with his writings, the unmistakable reflex of the one in the other is pointed out by every biographer and critic of Goldsmith.

The year 1761 may be said to form the turning point in Goldsmith's life. It was in this year, at the age of 33, that he met Dr. Samuel Johnson, and the day on which this interesting event occurred in his lodgings at Wine Office Court, has been rightly called "the birthday of his life." It was through his acquaintance with Johnson that Goldsmith began to rise among the authors of the day and in the estimation of the public.

The lecturer discussed and quoted from "The Traveler" and Goldsmith's other works, and analyzed the motive and underlying principles of the Vicar of Wakefield.

I believe on the whole that "The Deserted Village" is Goldsmith's sweetest message to posterity, not because its imaginative power is loftier, its thoughts more sublime, or its language more graceful than that of the Traveler, nor that its basis rests upon a truer principle of political economy, but because its pictures appeal more strongly and directly to our individual feelings, and because its pastoral images strike the mind with such direct beauty and truth.

It is a poem which has made him as beloved as his other works made his genius appreciated. Its human interest is greater than that of the Traveler, and though its range is circumscribed, its charm within that range is unsurpassed, and the impression it leaves is most enduring. How could Johnson have thought it inferior to "The Traveler."

The text for a final estimate of Goldsmith's writings may be well taken from the epitaph Johnson wrote for his memorial tablet, "He touched nothing that he did not adorn." What he learned in misfortune he gave to the world in comfort and instruction, and this it is which makes Goldsmith so beloved and will keep him so for all ages. His message of human kindness and tender feeling is identical to-day with what it was when it sprang clear, force-

ful and glowing from his own soul to the souls of his contemporaries. Human nature is as fixed in its general characteristics as the universe man inhabits, therefore the word of general human love and truth and sympathy has changed but little, by whomsoever spoken, from the beginning of the world. Therefore, again, while the human heart has the same essence, Goldsmith's thoughts will ever speak and convey the same tender sentiments. And I venture to say that even though his works disappear entirely from general circulation, which is hardly credible, the impress of their greatness has been so profoundly left upon our English literature, and their thoughts have been so engrafted upon our stock of ideas, that their influence is bound to appear again and again in the works of others, reviving from time to time, as in the case of our own Washington Irving, examples of that literary simplicity and elemental beauty for which Goldsmith was renowned, which will always be a delight, and often the means of salutary lessons to mankind.

THE GREEK SCHISM.

Two Lectures, July 28-29, at 8 p. m.

BY THE REV. JAMES H. MITCHELL, BROOKLYN, NEW YORK.

The Rev. James H. Mitchell, LL. D., Chancellor of the Diocese of Brooklyn, lectured on the Greek Schism on the evenings of Wednesday and Thursday. He was introduced on the former evening by the Rev. D. J. McMahon, D. D., of New York.

Father Mitchell considered his subject under three divisions, the geographical, the numerical and the political.

In the first of these divisions the localities in which the schismatics are most numerous were considered. Afterwards their strength and influence numerically engaged the attention of the lecturer. In the last division the history of the many political intrigues and national ambitions of the Greeks as rivals of the Romans were examined and shown to be the leading causes of the schism, and continues as follows:

"To epitomize the historical facts that lead up to the Greek Schism and which explain its continued existence, I think we can

safely say it was the result of a struggle on the part of the State to supersede the Church. The result of such struggle as well on the State itself as on the Church as represented by those who encouraged it is manifest in the East to-day. Of course many reasons may be assigned for the backwardness of the civilization of the Eastern world as compared with that of the Western world, including in the Western world what is west of the Adriatic Sea, the earliest boundary of the divided Roman Empire. Erudite scholars and poets who proclaim from the heights of Parnassus that 'westward the Star of Empire takes its way,' may not consider it the effect of separation from the centre of Christian life; but it is well to remember in our maintenance of the world's belief in a supernatural order, that separation from Rome means separation from the Church of Christ, for wherever Peter is there the Church is, and as the Church is the magnificent work of God, not alone considered as the Creator but as the God-Man, it follows that separation from Rome means separation from the God-Man and weakened faith in his Incarnation. They may be 'gathering' in their own estimation, but as they are 'gathering' without Christ they are only 'scattering.' To localize this condition of the State against the Church, we may say it has been Constantinople against Rome, the East against the West, the world against God! And as in every such struggle the issue is similiar, we find it typified in the two men that personify those places today, the assassin Shah and saintly Pope; the synonyms respectively of degradation and of elevation."

In his second lecture Father Mitchell enumerated and refuted the errors of the Greek church as at present maintained and recently published in an official document of the Patriarch of Constantinople. He also stated the bitterness of national prejudice which, in the opinion of many writers of weight, seems every day to make religious reunion more difficult.

"But, there is a brighter side to the case. The wise and fatherly appeal of our Holy Father had already had effect in many parts affected by the blight of schism. There are many illustrious writers in the Roman Church who take a far more hopeful view of the present condition of this long and

bitterly contested discussion. Years ago our great American philosopher, Orestes A. Brownson, wrote in his own peculiarly strong and eloquent style in behalf of continued effort at reunion, and among other things said: 'We prefer the Greek Schism to any form of Protestantism. The nonunited Greek Church is not a Church under excommunication, and none in its communion are to be accounted schismatics, except by their own voluntary act or adhesion to the schism. The communion itself, since the Council of Florence (1459), is not, unless we are misinformed, schismatic, and only those members of it who personally reject the supremacy of the Holy See incur the guilt of schism. We can easily believe,' continues Dr. Brownson, 'that great numbers in that communion may be saved as they have the priesthood and the sacraments.'

"It is this more hopeful view I am inclined to take of the great Greek Schism which we have been studying. The exigencies of the age seem to demand special effort in the direction of union and reconciliation. And in order that this may become more probable it is expedient to remove all prejudice and candidly admit the fact that even though the Easterns are bitter in their animosity, which is national as well as religious, we on the other hand have been unjust enough to look upon them as apostates from the Catholic faith who are half in malice and wholly in error. In theory, if not in practice, they do as well as we, desire the union of Christendom, so that the desirable consummation is simply this, that they 'should realize in fact what they profess in words.'

"No doubt one of the greatest obstacles in the way of such a consummation will continue to be as we have seen was the case from the beginning—that wretched national ambition and desire for worldly aggrandizement which, when allied to religion, invariably seek to make the latter subservient to temporal purposes."

INCIDENTS AND SOCIAL EVENTS OF THE THIRD WEEK.

READING CIRCLES OF BROOKLYN.

The meeting of the Reading Circles of Brooklyn occurred at 11:30 a.m. Friday, July 30. The conference was called to order by the President of the School, Rev. Father Lavelle, who introduced the chairman of the meeting, Rev. Dr. Mitchell, chancellor of the diocese of Brooklyn, N. Y. The principal topic of discussion was the ways and means of carrying on the cottage project.

Preliminary measures for the formation of a diocesan union were also considered. A committee was appointed to develop the idea.

SONG AND PIANOFORTE RECITAL.

The song and piano recital given on the evening of Friday, July 30, by Messrs. Michael J. Dwyer and James T. Whelan, was the musical event of the session. The hall was crowded and the audience listened breathlessly to an interpretation of the masters of music that none of them had ever heard surpassed. "The Flower Song," from Carmen, by Mr. Dwyer, is, perhaps, especially to be noted, as is also Mr. Whelan's

rendition of Beethoven's "Moonlight Sonata." One of Mr. Dwyer's responses to his repeated recalls was "The Meeting of the Waters," sung as only he can sing it, and moving many of his auditors to tears. Mr. Dwyer sang also one of Mr. Whelan's compositions, "The Thought of You," which was very well received. This entertainment was generously given for the benefit of the Chapel Fund. Father Lavelle endeavored to express his appreciation, but declared the benefit and the pleasure were greatly beyond adequate thanks. Mr. Dwyer has won all hearts at the Summer School. Following is the program as rendered:

Sonata. C sharp Minor. L. Van Beethoven
Adagio Sostenuto. Allegretto.
Presto Agitato.

i i coo iigitato.
Air. Ingemisco Verdi
Gavotte. B Minor Bach-St. Saens
Fantasie. Impromptu
Hexentanz Macdowell
Mazurka Godard
Fire Charm, (Die Walkure). Wagner-Brassin
A Toi Lebrun
Winds in the Trees Goring-Thomas
A Dream

Eyes of Heaven Maude	Valerie White
The Thought of You	Whelan
Scherzo. B flat Minor	Chopin
Du Bist die Ruh	Schubert
Mavourneen	Ruthven Lang
Ye Banks and Braes	Scotch Air
Flower Song. ("Carmen.")	Bizet
Polonaise in E	

Some of the social attractions at "the New York" were an afternoon delightfully passed in listening to Father J. Talbot Smith reading from his own talented books, and a sacred concert on Sunday evening after Benediction at "Our Lady of the Lake, which each week receives something additional to its simple but devotional decorations. The little chapel has now three rustic altars, and from 6:30 until 9 each morning the holy sacrifice of the Mass is continuously offered up by the many priests who are visiting Cliff Haven, a sight which must strike the least thoughtful even in the midst of the

social and recreative hours of the deep and divine mission of the Catholic School, which has for its object the strengthening and spiritualizing of all progress.

The "Philadelphia" gave an enjoyable progressive euchre party, and the "Washington," a small, informal card party of "Hearts." Here also the talented Miss Marie Collins entertained some appreciative evening visitors by her inimitable description of the impression made on inhabitants of various nations on their first sight of Bartholdi's statute of "Liberty" in the New York bay.

One evening, Miss Ada A. Mosher, of Baltimore, whose many poems are so well known to readers of the Cosmopolitan and the "Mirror," opened the program at the "Auditorium" by a spirited recitation of Frank Dupre's touching Texan story of "Lashs" and generously answered the warm encore by the character sketch of "Aunt Sylvie's Lesson in Geography."

FOURTH WEEK.

Sunday, August 1.

The Solemn High Mass at St. John's Church, Plattsburg, on Sunday, August 1, had for celebrant, the Rev. D. J. McMahon, D. D., of New York; deacon, the Rev. Dr. Mitchell, Chancellor of Brooklyn; sub-deacon, the Rev. J. F. Mullany, LL. D., of Syracuse; master of ceremonies, the Rev. Dr. Lavelle, of New York. Father Healy, of New York, and Father Beacham, of Syracuse, were in the sanctuary. The sermon was by the Rev. T. J. McCluskey, S. J., of New York, on "St. Ignatius Loyola and Education." "St. Ignatius," he said, "was the first man to place education as a peculiar and special work of a religious order. Since his time very many teaching congregations of religious men and women have been organized in the Church. St. Ignatius had devised this as the great remedy for the evil of the times. Teaching was to be a lifework, not a means of livelihood until something more lucrative might be obtained. He aimed at forming the leaders of the people, the men who could receive college and university training. To make the colleges most effective, he would have everything in order and according to method, for he had

experienced sadly the baneful result of illordered study. He would have youth educated, not merely instructed. Every faculty of the mind is to be developed by courses co-ordinated and arranged. Grading was to be introduced. Precepts, authors and exercises must be fitted for each grade. Nothing is more familiar to us now than these methods. nothing was more unfamiliar to the world then. The famous Ratio Studiorum was to be gradually developed; it was to be the result of ripened experience. The Jesuit method was to be formed slowly and deliberately. It was to be elaborated and discussed and determined and then followed without being subject to the whim of every rash innovator, as are many of our school methods in this era of pedagogical confusion."

THE DISTRIBUTION OF WEALTH.

Five Lectures, August 2-6, at 10 a.m.

BY THE REV. FRANCIS W. HOWARD, OF COLUMBUS, OHIO.

The Rev. Francis W. Howard, of Columbus, O., resuming the course on Economics, which gave so much satisfaction last year, took for his topic "The Distribution of Wealth." He said, among other things:—

"The topic of the production of wealth precedes that of the distribution of wealth, but the latter topic may be treated as an independent problem. The problem of distribution is to study the laws according to which the produce is apportioned out to those factors which co-operate in its production.

"The portion of the land owner is called rent, the portion obtained by the owner of capital is called interest, that obtained by the laborer is called wages, while the residuum left for the one who organizes and conducts the business thus specialized is called profits. When the ownership of the factors of production is vested in a single individual we cannot say how much of the produce has been furnished by land, by labor, or by cap-We cannot study distribution by wealth in this case, but when there is a division or separation by ownership of the means of production then the produce is distributed as rent, interest, wages and profits. The problem of distribution is to study the laws governing rent, wages, interest and profits."

On the subject of RENT, Father Howard said in part:—

"An article of wealth has two qualities. desirability and difficulty of attainment, The difficulty of attainment may be due to the necessity of labor, or to scarcity. Rent by some writers is regarded as the scarcity element of price, but more usually the term rent is used to designate the revenue which a man obtains from a natural agent of production. There are many kinds of natural agents of production, and rent originates in natural inequality of natural advantage. The main species of rent today is derived from inequalities of advantage of situation. The ethical justification of receipt of rent is found in benefits conferred on the one who pays rent and sacrifices incurred by the one who receives rent."

An outline was given of the main points of the Ricardian theory of rents and the Malthusian theory of population. The lecturer showed that these were based upon a series of hypotheses, and that many of these assumptions had not been warranted by the facts of industrial progress. The maximum and minimum of rent were discussed and the law of supply and demand, custom, in-

stitutions and other influences in their relation to rent were described.

It was shown that an understanding of the principles of the theory of rent is needed in order to obtain a just comprehension of many of the more important problems of social philosophy of the present day.

The talk on Interest may be summarized as follows:—

"The most important phaze of the problem of interest is the discussion of its ethical justification. Interest as we understand the word to-day does not stand for the same group of ideas that it stood for in past ages. Many writers look at the economic facts of past ages as they would appear in our environment. Condemnation of interest is found in the early legal books of every nation. The justification of the receipt of interest is to be found in some form of abstinence either an abstinence from enjoyment or an abstinence from using an opportunity of gain. Interest is composed of several elements. Interest, properly socalled, is a compensation for the use of capital, but often it also includes risk; a compensation for the depreciation of capital caused by the using up of the capital or caused by the loss of capital consequent on the use of new and important methods of production.

"The opening of the Suez Canal, in 1869, rendered useless sailing vessels estimated to amount to about two million tons. Wherever possible, a compensation for these kinds is included in interest. The rate of interest on fixed capital is governed by laws similar to those which regulate the amount of rent. Capital seeking investment has its rate determined by the amount of prospective gain which may be derived from its use.

"The maximum and the minimum limits of the rate of interest are governed by such a variety of circumstances that they cannot be brought under any general laws."

The interesting subject of Wages was considered by Father Howard in the light of history and as a present day question. This naturally brought out the theory of labor unions and the wisdom and foresight required in their government, as also the lecturer's strong sympathy with the working classes.

The justice of the high rewards of risk and special skill were considered in the closing lecture, and, most eloquently, the pursuit of wealth in relation to the higher ends of life.

Father Howard had the first morning hour, and a steady and intelligent following.

Evening Lectures of Fourth Week, at Eight o'clock.

MADAME SCHWETCHINE.

One Lecture, Monday, August 2.

BY MRS. MARY L. MITCHELL, UTICA, N. Y.

The Rev. J. F. Mullany, LL. D., presented Mrs. M. L. Mitchell for her lecture on Madame Schwetchine. He spoke of Mrs. Mitchell's work for literature and for other noble objects.

She has given the English-speaking world several translations from the French and German, her latest being a reproduction in English of Janssen's History of Germany.

The lecturer began by giving a brief sketch of the history of Russia in the eighteenth century, that her hearers might better comprehend the public policy and events which necessarily influenced the character of Madame Schwetchine, "a knowledge of whose life," says William Rousseville Alger, a Protestant, "would dispel the narrow prejudices which exist in many circles against the Roman Catholic religion."

Through the reigns of Elizabeth, Peter, the two Catherines, and Paul, she reviewed the state of government in Russia, which was a tissue of tyranny and corruption. During the reign of Paul the French emigres, banished from their home by the French Revolution, sought a refuge in Russia and brought with them the seeds of cultivation which took rapid growth. This was the turning point in the life of Madame Schwetchine, whose life had, as much as her high social position would allow, been devoted to deep study. She took much interest in philosophical and controversial subjects, reading the works of many German rationalists. Early acquaintance with the great De Maistre brought the doctrines of the Catholic Church to her attention and she became a convert to that Church of which she remained a devoted member for the rest of her life.

Madame Schwetchine went to Paris in 1816, and immediately became the centre of a most cultivated circle. In after years, after travels in Italy, descriptions of which are intensely interesting in her "Life and Letters," she returned to Paris and was among the last of the leaders of that unique feature of the old regime, the hospitable and brilliant salons.

Madame Schwetchine's intimacy with such men as the saintly Abbe Desjardins, the glorious Lacordaire, Montalembert and the misguided De Lamennais, lend deep historic interest to her memory.

The lecturer finished by referring to the heroine of her sketch as a happy solution of the woman question, inasmuch as she was independent, intellectual, strong-minded, without being mannish.

THE MELODIES OF MOTHER CHURCH.
—SONGS OF IRELAND.

Two Lectures, August 3 and 4, at 8 p. m.

BY THE REV. THOMAS P. McLOUGHLIN, S.T.L., NEW

YORK CITY.

The Rev. T. P. McLoughlin, S. T. L., of New York, on "The Melodies of Mother Church," said, in outline: "Sacred music is a subject that transcends all questions of national or race prejudice. It is of greatest interest to all, for unlike the love songs and the battle songs of the world, that make men at times forget the Author of love and the God of battles, it is capable of raising men's souls and aspirations away from this earth to thoughts of God and of immortality. This should be the object and end of all sacred Nature itself is filled with harmonies, and long before man's appearance on this globe we are told that 'the morning stars sang to one another the praises of the Lord.'

"The inspiration of all Christian music is the hymn of the Angels at Bethlehem, 'Gloria in Excelsis.' The music of the Church has kept pace with its architecture, the solemn plain chant being consonant with the Roman basilica, the conceptions of Palestrina, and Mozart and Haydn expressing the triumphs of Christianity, as do the wondrous cathedrals of Milan and Cologne. The early chant of the Church being an admixture of Jewish and Pagan music, is amongst the most beautiful and effective music of the world. The Pater Noster of St. Ambrose is so wondrous in its simplicity

and sublimity that Mozart said it was the grandest composition he had ever heard. As specimens of the beauty of plain chant we have the Exultet, the Passion Music of Holy Week, and the Vesper Psalms.

"The music of the Palestrina School which is closely followed by the Catholic School, is to my mind the ideal music for Christian worship. The grand compositions of Haydn, Mozart and Beethoven are at times theatrical and make men think of the world and its spirit rather than of God. Nevertheless they are wonderful works that shall last as long as the Church. But while our choirs rehearse and sing these masterpieces, it should not be forgotten that the people have rights, and therefore it is a re. sult greatly to be desired that the decrees of the Council of Baltimore be observed, and that the people be instructed in congregational singing in the vernacular, so that thereby they may take part in the grand song of praise that is going on everywhere and at all times in the Church."

Wednesday Evening, August 4. SONGS OF IRELAND.

In his second lecture, Father McLoughlin said, among other things:

" If we trace the history of profane music in Europe, the love songs, the folk songs, and the romantic ballads, we find that there is no trace of these songs on the continent prior to the middle of the twelfth century. Music had its home in the British Isles; and we read in the History of Ireland that colleges were established for those who wished to join the Order of the Bards-long before Christianity was known in the Island. The Bards were the poets and musicians of the country, and in royal assemblages they ranked next to the throne. They were privileged as were no other citizens because of their high position, and their skill in the playing of the harp was such that Giraldus Cambrensis, a hostile English historian, tells us that after making a tour of Europe and of the British Isles with Henry II. in the twelfth century, he found no nation that could begin to compare with the Irish in the perfection to which they brought the playing of the harp.

"The principal nations that claim antiquity for their music, and would dispute Ire-

land's supremacy in this matter are Scotland and Wales, but as a matter of history the golden age of Scotland's music was the fifteenth century, whereas Ireland was the acknowledged mistress of the art from the sixth to the ninth century.

"Columbkille and his monks taught the Scotch, not only music, but taught them also how to make roads and ditches, and how to cultivate all the arts of peace. Quotations from many Scotch and Welsh authors prove conclusively that they received their knowledge of the harp from Ireland. Even to-day, she still shows she needs but the all-healing hand of time to right her wrongs, when she will again merit the title of the 'Home of Song.' The names of Kelly, Balfe, Sullivan, Molloy and others who have delighted English audiences during the past hundred years, is evident that the genius has not yet died out from among the people, despite the laws under which they have lived and suffered for centuries."

THE CHURCH AND CIVIL LIBERTY.

One Lecture, Thursday Evening, August 5.
BY THE HON. JOHN T. MCDONOUGH.

Hon. John T. McDonough, of Albany, N. Y., gave the evening lecture on Thursday, August 5, on "The Church and Civil Liberty." He developed these points:

"The Church subdued the barbarians and transformed them from a savage to a civilized state. She was the custodian and expounder of the Roman law, and transplanted it in England. She made and enforced just laws in that kingdom. She created, through her clergy, equity, jurisprudence. She wrung from King John the great charter of English liberties. She substituted trial by jury for the ordeal. She is the author of parliamentary or popular government. New York is enjoying the blessings of these laws. The Church is the friend of American liberty."

CONFERENCES ON SUNDAY-SCHOOL WORK.

UNDER THE DIRECTION OF THE REV. D. J. McMAHON, D. D., NEW YORK CITY.

The aim of the Conferences this year was to call earnest attention to the great importance of systematic grading in the Sundayschool. That this may be thoroughly and effectually accomplished, it would seem needful to have quasi-diocesan examinations with regular inspection at proper periods. It will necessitate several grades, which will be clearly distinguished by their various duties even to the monthly or quarterly tasks; it will mean the study of the Bible History in more than the highest class. In short, it means a methodical treatment of the studies of the smaller as well as the larger children, besides close attention to the requirements of teachers.

The papers for the conferences were presented by those who have been very deeply interested in this all-important matter, and contained fruitful lessons to all interested in the lambs of the flock. After the paper each day, general discussion upon the topic followed. The desired was to gain and diffuse the knowledge of the best method of conducting the Sunday-school, and leave some room for the play of individual desires and local circumstances.

All have felt the need of some general system which would mark out and classify the children according to their wants. It is true a step has been taken by the general adoption of the two numbers of the Baltimore catechism. But text-books, even if these were complete for all classes, are not sufficient. To call attention to the want in this respect, to show the need and the method of proper grading these conferences were given at the Catholic Summer School during the first week in August, and these mportant matters called together a very large number of priests and teachers. The establishment of a system even with graded text-books is not enough. For system is only the line upon which knowledge is to be gained. To obtain the best results from the execution of the system, there must be periodical examinations by others than the local authorities.

A synopsis only of the work of these conferences can be given here. The full text of the subject discussed will be published in the Review, in serial form.

Monday, August 2, 11:30 a.m.
DIOCESAN GRADING AND INSPEC-TION.

BY REV. M. J. CONSIDINE,

Inspector of Parochial Schools in New York City.

Importance of this question for the child, teacher and pastor.—Advantages for disci-

pline and emulation.—Regular examinations between the Schools.—Need of more than Sunday classes.

Tuesday, August 3, 11:30 a. m.
BIBLE HISTORY IN THE SUNDAY
SCHOOL.

BY REV. J. T. MULLEN, D. C. L., BOSTON, MASS.

Need of the study to-day.—In lower classes by stories; also by small and well-graded text books.—Bibliography of the subject.

Wednesday, August 4, 11:30 a.m.
INSTRUCTION OF SMALL CHILDREN.

BY REV. THOMAS L. KINKEAD, PEEKSKILL, N. Y.,

Author of the "Explanation of the Baltimore

Catechism"

Various classes from Kindergarten to First Communion.—System of catechisms.—Methods of marking.—Home lessons.

Thursday, August 5, 11:30 a.m.
INSTRUCTION OF LARGER CHILDREN.
BY THE REV. W. I. SIMMONS, PROVIDENCE, R. I.

Grading after First Communion.—How to secure attendance.—System of merits and rewards.—Preparation of teachers.

Friday, August 6, 11:30 a. m. TEACHERS' UNIONS.

BY THE REV. W. P. GOUGH, PHILADELPHIA, PA.

The advantages and the organization of Societies for the teachers of Sunday-schools.

THE PUBLIC ASPECTS OF CATHOLIC CHARITIES.

Conference, Thursday, August 5, at 4 p. m., Friday, August 6, at 11:30 a. m.

UNDER THE DIRECTION OF THOMAS A. MULRY, NEW YORK CITY.

There is need of more accurate study of the Catholic Church in her relations to society as manifested in organized works of charity. In European countries the charitable work of the Church has been well studied, and many books of excellence describing this work have appeared.

The development of the charitable work under the care of the Church in the United States offers an inviting field for historical study of special interest; and it is a field to which the attention of students has not thus far been directed. The problems which the Church has had to deal with were practical in their nature.

The need and importance of such a study will be obvious on slight consideration. It will show how thoroughly practical the work of the Church has been, and it will afford an admirable illustration of how the Church responds to the needs of each locality brought under her influence. Each diocese in the United States has developed these local works of charity.

At present the material available for this kind of study concerning the Church in this country is not abundant, but by following some plan and by means of organized effort the Catholic charities of each diocese could be ascertained, together with a collection of valuable accessory data.

At the first conference, Thursday, August 5th, papers were read by Mr. Thomas M. Mulry, of New York; Mr. James Dougherty, of New York, on the Mission of the Immaculate Virgin, Father Drumgoole's great work; Father Kinkead, of Peekskill, N. Y.; Father Howard; Hon. J. T. McDonough;

Mr. George Robinson, of the New York Protectory.

Mr. George Robinson presided at the second conference. Miss Elizabeth A. Cronyn explained the Italian charities of Buffalo; Mr. M. J. Lindon, of Mt. Vernon, N. Y., spoke on "The Society of St. Vincent de Paul;" Father Howard, Mr. Robinson, Father Kinkead, Father Hickey, of Rochester, Mr. David McClure, of New York, made brief addresses. Mr. George G. Gillespie read, among other letters, one from Mr. Thomas F. Ring, president of the St. Vincent de Paul Society of Boston.

A committee of five with Mr. Thomas M. Mulry, chairman, was appointed to confer with the Trustees of the Summer School as to permanent organization. A paper was presented by Mr. John Gorman, president of the St. Vincent de Paul Society of Ottawa.

The papers read at these conferences will be published in the REVIEW.

INCIDENTS OF THE THIRD WEEK.

KNIGHTS OF COLUMBUS.

OBGANIZATION OF A NEW COUNCIL AT PLATTS-BURG, N. Y.

The Plattsburg, N. Y., Council was instituted on Sunday, August 8. Four hundred and ten delegates arived by a special train from all over New York State, and others came from Vermont and other states in New England.

The minor ceremonies were held on the grounds of the Catholic Summer School-Warren E. Mosher, secretary of the School, presented every member of the order an official Summer School badge.

Glens Falls Council received the neophytes with these officers: C. W. Minahan, G. K.; Addison Bosnet, D. G. K.; H. F. Lee, W., and William Kiley, C.

In the evening Masonic Hall, Plattsburg, was the scene of action, the third degree being worked by Hon. John J. Delaney, P. S. D., of New York. Michael Hogan, of Cohoes, was warden, and E. F. Barnes, of Rochester, C. of G. Dr. T. J. McManus, of New York, national physician, the Rev. D.

J. Croyon of Albany, and the Rev. F. E. Healey, of New York, were present, besides a score of priests from all over the state.

Hon. John B. Riley was chosen grand knight of the Plattsburg Council, which will comprise over seventy charter members.

The idea of organizing the Plattsburg Council was suggested by J. T. Ryan, of New York, in March last, at Buffalo. The success in bringing such a large and distinguished gathering of Knights to the installation was mainly due to William J. McMahon, of Albany.

The visiting Knights were charmed with the Summer School and surroundings, and many expressed their intention to be frequent visitors to this delightful, social and intellectual resort. There were many ladies in the party.

The social attractions had their place as usual, this week, consisting of a reception at the Club House by the Boston contingency, a lawn party at "The Washington," and a recitation and musical entertainment at "The New York."

FIFTH WEEK.

Sunday, August 8.

SERMON BY RT. REV. BISHOP MCQUAID.

On Sunday there was a large attendance at the Solemn High Mass in St. John's Church, Plattsburg. Archbishop Corrigan occupied the throne.

The celebrant of the Mass was the Very Rev. Dr. Walsh, V. G.; deacon, the Rev. J. F. Mullany, LL. D.; subdeacon, the Rev. J. P. Kiernan, rector of the Rochester Cathedral; master of ceremonies, the Rev. J. T. Connolly, secretary to Archbishop Corrigan. Father Hickey, of Rochester, and the Rev. Dr. Cotter, of Plattsburg, were deacons of honor to the Archbishop.

The Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester, preached on the Gospel of the day, where St. Luke describes Christ's grief at the impending fate of Jerusalem, "And seeing the city, He wept over it."

The Bishop said that in the history of Christianity there had been many Jerusalems which grieved the heart of Our Lord in heaven, because, like the Jerusalem of old, they had not known the things that were for their peace, but had rejected the truth of God. He reviewed the heresies which afflicted the Church in the early ages; then the great revolt of the sixteenth century in Germany and England. must have pity, he said, on the poor people who were robbed of their faith, but not on the unworthy bishops and priests who were responsible for this spoliation of the flock of Christ. The people were often ignorant; hence when neglected by their spiritual leaders or assailed by false prophets, they were an easy prey to error.

The Bishop also spoke of the French Revolution, and the havoc no less great wrought since in France through the poison of atheism working in literature.

But what of the Church in America—shall it ever add one more to the Jerusalems over which Christ weeps? Here, at least, the people are educated, cultivated, free; here there is no fear that bishops and priests will ever lead their flocks astray. What American Catholics need to realize is

their individual responsibility. "I do not counsel," said the Bishop, "aggressive religious tactics, which often do more harm than good." The humblest woman in a little farming village can be an apostle among the people about her, if she will but live up to the teachings of her religion. As we rise in the social scale, our responsibilities become greater. The Catholic who actively shares in the government of his state or city, the professional man, the social leader, all can do great things for their faith. The Bishop spoke severely of the Catholic in political life who betrays the cause of religion by his disloyalty to the principles of his Faith. He also reminded his hearers of our numbers in America. If every one of our ten millions worthily represented the Church, what an influence for good we would be upon the time and country.

The Bishop spoke of the Catholic Summer School with hearty approval, as an institution sure to help us all towards a strong and influential Catholicity. Let no one criticise a movement so right-minded and promising as this.

"Fifty-six years ago," said the Bishop in conclusion, "I sojourned in this little town on the lake, and I well remember the humble little church in which we attended Mass. I little dreamed of the day when, as a Bishop of the Church, I should stand in this beautiful temple, and address such an audience as is gathered here. God bless them and their work for the Church in America!"

Bishop McQuaid's discourse, very slightly outlined above, was in his happiest vein, and delighted his audience, to whom he has long been known as one of the strongest forces in American Catholic intellectual progress.

LECTURES OF THE WEEK.

The dates left vacant by the Rev. E. A. Pace, D. D., of the Catholic University of America, whose delicate health obliged the cancelling of his eagerly anticipated course on "Mental Development," were filled by Augustus S. Downing, A. M., Assistant Superintendent of Schools for the State of New York, and Supervisor of the Teachers'

Classes; the Rev. M. G. Flannery, of Brooklyn, and Dr. W. T. Harris, United States Commissioner of Education.

EDUCATION AND THE PROFESSIONAL TRAINING OF TEACHERS.

Monday, August 9, 10 a. m.

BY AUGUSTUS S. DOWNING, A. M.,
Supervisor of Teachers' Institutes and Training
Classes, New York State Department of
Public Instruction.

Mr. Downing gave much valuable information on the public school system of New York, the work of the Board of Regents, the training of teachers, etc. He spoke of the pleasant relations existing between the Catholic schools and the State school authorities, and the promptness of the former in conforming with every requirement of the law. Indeed, so zealous are the Catholic school authorities for the greater thoroughness of the whole educational system that they shrink from no test of efficiency. Mr. Downing spoke of his personal indebtedness to Brother Justin, Provincial of the Christian Brothers, and named, among other institutions which the State had found with a model equipment, Manhattan College, New York, and Nazareth Academy, Rochester. Massachusetts at least may fairly claim preeminence over New York in the matter of Normal Schools; but New York sets an example to the country in the generosity of its recognition of the work which the Catholic Church is doing for the training of the young.

STUDIES IN CHRISTIAN ART.

Three Lectures, August 10, 11, 12, at 10 a.m. BY THE REV. M. G. FLANNERY.

Director of the Fenelon Reading Circle, Brooklyn, N Y.

The Rev. M. G. Flannery gave three very instructive lectures on Christian Art, considering the ritual of the Church as a fount of artistic inspiration; tracing the beginnings of Art in the Catacombs; describing the various styles of Church architecture, and citing the most famous examples of each; treating of mural paintings, vestments, etc. Following is a synopsis of the course:

Tuesday, August 10.
WHAT IS MEANT BY CHRISTIAN ART?

Ritual in Religion. Necessity of ritual in the Christian Church. Sacramentality. Art

in ritualism. Necessities of ritual and their expression, hence symbolism. Symbolizing spirit of Catholic antiquity. Emblems and art of the Catacombs. Progress of Christian Art during the "Minor Peace" of the Church under Antoninus Pius and Marcus Aurelius. Arresting of its development by new persecutions and subsequent awakening of activity at the "Final Peace" under Constantine. The early Christian basilicas, their form and decoration. The influence of Oriental taste on Christian art, following the removal of the seat of empire to the Bosphorus. Byzantine art. Mosaic work. Troubles of the Iconoclasts. Decline of Sculpture. Enamel. Ivory carving. Work in precious metals. St. Sophia of Constantinople.

The birth of Christian art among the Teutonic races. Churches and decorations of the Carlovingian Epoch. Mosaics and mural painting. Ivory carving.

Wednesday, August 11.
THE ROMANIC EPOCH.

Existing types of Romanic architecture and decorative details. Influence of Byzantine art in Europe. St. Mark's, Venice. St. Appollinaris and St. Vitalis, Ravenna. The Cathedral of Monreale in Sicily. Painting of the Romanic Epoch. Art in monasteries. Mural paintings. Painting on wood panels. Glass painting. Church tapestries and embroideries, vestments, etc.

Sculpture during Romanic Epoch. Stone sculpture. Bronze work, gates, screens, fonts. Goldsmiths' work.

The Transition Period. Christian architecture, commonly called pointed or Gothic. Character of the innovation. Primitive Gothic style. Early English. Decorated Gothic. Style of XIII. century. The efflorescence of purely Christian art in the XIII. and XIV. centuries. Notre Dame of Paris. Amiens. Cologne. Westminster.

The Perpendicular style. The Flamboyant. The debasement of Gothic architecture. Preponderance of glass painting and illuminating during the Gothic period. Neglect of panel painting. The art of illuminating.

Thursday, August 12.
MURAL PAINTING IN CHURCHES.

Cimabue, Giotto, Guido of Siena, Fra Angelico. Art in church vestments, exam-

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ples. Work in precious metals, chalices, reliquaries, crosses, missal-covers, ostensoria, etc.

The Pagan Revival, commonly called the Renaissance. Sudden check in the development in Christain art caused by the Pagan Revival. The consequent rejection of things medieval as barbarous. The essential earthiness of Pagan art. The effort to harmonize Christian thought and Pagan expression. The expressive power of so-called classic art limited to the blithesome, unmystical character of the early Greeks, such art having attained its perfection before mysticism troubled the souls of men. Failure of Pagan art to express "that passionate stress of spirit" which Christianity introduced into the world. Contrasts, St. Peter's, Rome, and Cologne Cathedral, Westminster Abbey and St. Paul's, London, Notre Dame and the Madeleine, Paris. The decline of painting. The debasement of early Renaissance styles. The Rococo style. The Churrigeresque style. Low condition of art in the eighteenth century. Over-ornamental, bizarre effects. Uncertainty of aim and execution.

Influence of the writings of Sir Walter Scott and the Oxford movement in England, and the Romantic Movements in France and Germany on the revival of purely Christian art. Classic and romantic art. Classic art of necessity romantic in its origin. All classic art once romantic, becomes classic by surviving and through long establishment.

The Preraphaelite movement in England. Influence of Pugin, Blake, Ruskin, Rosetti, William Morris, Burne Jones.

The Munich School. Revival of Christian art under Overleck and his companions.

The movement in France. Viollet-le-Duc, Ary Scheffer, Hippolyte Flandrin, Pére Besson, Puvis de Chavannes.

Prospects to-day. The outlook in America.

THE EDUCATIONAL BUREAU AT
WASHINGTON.

Friday, August 13, at 10 a.m.

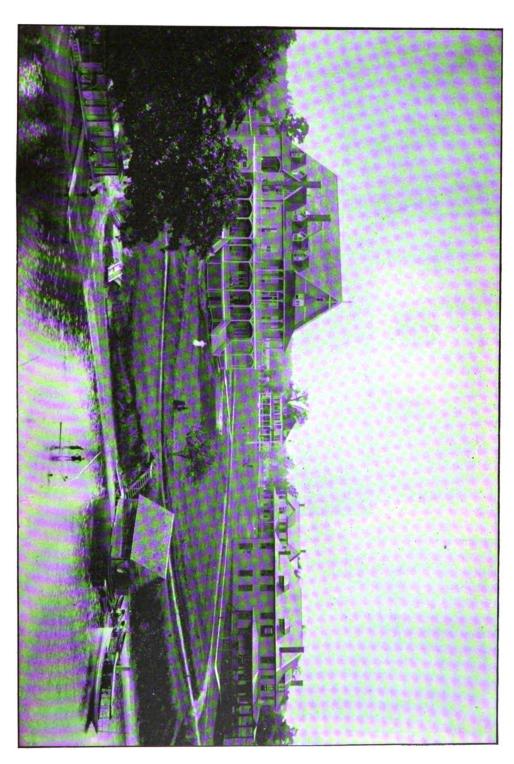
BY THE HON. W. T. HARRIS, A. M., LL. D., Commissioner of Education.

The Catholic Summer School, like many other Catholic educational enterprises in New York State, is incorporated under the Board of Regents, which accounts to great extent for the interest manifested in it by the secular school authorities. At every session since the outset, some representatives of the Regents have visited the School, and members of the faculty of the State Normal School, principals and teachers of public schools have cordially co-operated with the clergy and the religious teachers towards the success of the enterprise. This year the School had the honor of a visit from the Hon. W. T. Harris, A. M., LL. D., who explained the methods of the National Educational Bureau at Washington.

Major John Byrne, of New York, in introducing Commissioner Harris, said that the Bureau of Education at Washington had maintained relations with all foreign countries and with all States of the Union, and that Commissioner Harris, in addition to the large amount of official work to which he must give his attention, had found time to render valuable service as a writer of educational literature.

Commissioner Harris expressed his thanks for the invitation to come to the Summer School, and stated that he would make his address in the nature of a familiar vacation talk. He said that the Bureau of Education at Washington was not authorized to require the sending of reports, but was obliged to depend on the good will of educators. According to the law established for his department, the initiation in the gathering of educational statistics is dependent on individual and local effort. Every institution could learn points of advantage from the experience of others. This is the incentive for making the official reports as complete as possible. It is the desire of the Government to make the Bureau of Education a storehouse of information for Members of Congress and for the citizens of the whole United States. The statistics gathered are not to be hurled together, but are to be put together systematically, interesting and reliable information to be compiled from them, and all to be bound and circulated in book form. It is the object of the bureau to divide the work among specialists, giving to each work especially adapted to himself. He is then to go forth and take the initiative. Hence there is no sensationalism or denominationalism in the bureau.

Dr. Harris then gave some statistics. He











John H. Haaren, A. M. John Vinton Dahlgren.

Warren E. Mosher, A. M., Secretary.

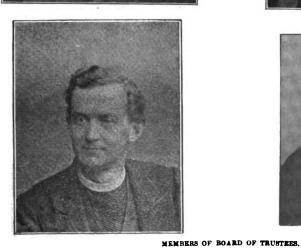
(Members of Board of Trustees.)



Rev. James H. Mitchell. Joseph W. Carroll.

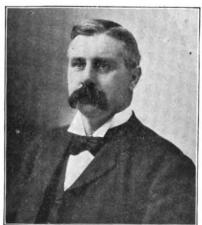






Rev. Thomas McMillan, C. S. P., Chairman Board of Studies. Rev. P. J. Halpin, S. J. Rev. F. P. Siegfried.







Rev. J. F. Mullany, LL. D., Treasurer. Hon. J. B. Riley, Chairman Executive Committee. Judge J. J. Curran.



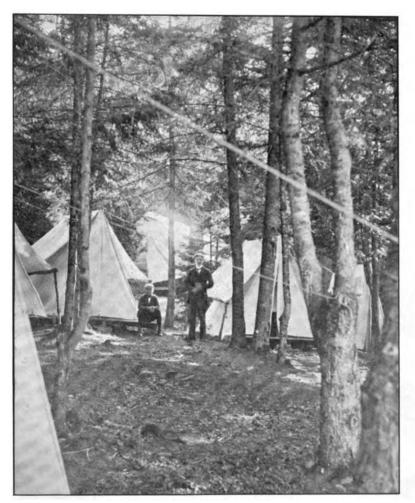




Mgr. County's Home (!Ircle at the Summer School,







A Glimpse of the College Campus.

















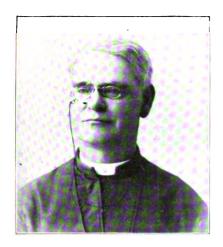


Rev. Thos. P. McLoughlin, S. T. L. Michael J. Dwyer. Rev. M. G. Flannery.

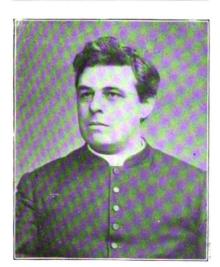
A GROUP OF LECTURERS.

Marc F. Vallette, LL. D.
Rev. George J. Lucas. D. D.
John Francis Waters, A. M.

Rev. Hugh T. Henry. Thomas O'Hagan, M. A., Ph. D. Rev. James T. O'Reilly, O. S. A.

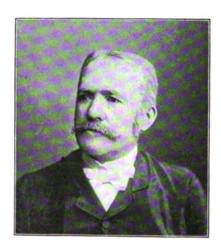


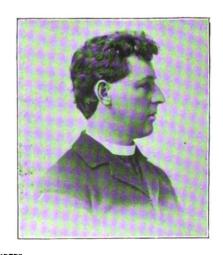




Rev. James A. Doonan, S. J. Rev. Edward T Shanahan, D. D. Rev. Charles Warren Currier.







A GROUP OF LECTURERS.

Rev. Joseph H. McMahon, A. M., Ph. D.
C. M. O'Leary, M. D. LL. D.
Rev. Mortimer E. Twomey.



A Bevy of New York Girls at the Summer School.



Rev. J. P. Kiernan.

Marc F. Vallette.

Brother Potamian.

said that it had been reported to his department that there were during the school years of 1895 and '96, 14,280,070 children in the public schools of the United States; that there were 1,408,552 children in the private schools (the most of which are Cath. olics), and that in all, including other children under some kind of instruction, there were about 16,100,000 youths in school. Dr. Harris then made a comparison, showing that of the total population in the United States 22 per cent. or 23 per cent. attended school; in Great Britain, 15 per cent.; in France, about 15 per cent.; in Germany, 17 per cent. The number of young people who attend school in the United States is proportionately greater than that in foreign countries.

Mr. Harris said that after looking over the statistics of the past five or six years he found the average individual's school-time for the whole United States, to be about four and three-tenths years of two hundred days each. He then spoke of the great zeal of the South for popular education since the war.

For some time the Doctor dwelt upon the distinction to be made between elementary and secondary education. He said that definitions to which all would agree, of elementary work and secondary work had been sought after. Classification according to the course of study, not according to the quality of work done, was generally adopted, eight years being given to elementary work. He spoke of the great need of a good fundamental education, and upon this higher education should be built.

Doctor Harris presented Father McMillan with charts for the use of students, showing statistics of Catholic schools, elementary, secondary, and higher, from which he had previously quoted. Following are the charts:

UNITED STATES BUREAU OF EDUCATION.

CATHOLIC EDUCATION IN THE UNITED STATES. HIGHER.

	COLLEGES. NUMBER	PROFESSORS.			STUDENTS.		
		Male.	Female	Total.	Male.	Female.	Total
United States. No. Atlantic Division So. Atlantic Division So. Central Division No. Central Division Western Division	61 17 9 8 19	603 169 83 82 198 71	37 16 21	640 169 99 82 196 92	4994 1618 528 598 1606 644	63 54	5057 1618 582 596 1606 653

SECONDARY.

	PREPARATORY DEPTS. IN COLLEGES.					ACADEMIES AND HIGH SCHOOLS.				
	INSTRUCTORS.			STUDENTS.			INSTRUCT-	STUDENTS.		
	Male.	Female.	Total.	Male.	Female.	Total.	ORS.	Male.	Female.	Total.
United States	429 165 46 45 147 26	6	435 165 46 45 158 26	6,951 2,593 630 543 2,496 689	51	7.002 2,598 630 540 2,496 740	1,232 837 130 192 401 172	3,361 1.286 264 321 997 493	8.184 2,046 865 1,176 8.049 1,048	11,545 3,332 1,129 1,497 4,046 1,541

ELEMENTARY.

	PREPARATOR	Y DEPTS. IN SECON	ELEMENTARY OF PAROCHIAL SCHOOLS PUPILS.		
-		PUPILS.			
	Male.	Female.	Total.	Statistics Concerning Sex Incomplete.	
United States No. Atlantic Division So. Atlantic Division So. Central Division No. Central Division Western Division	12,165 8,675 877 1,197 3,275 8,141	21,259 4,810 2,279 2,196 7,586 4,388	33,424 8,485 3,156 3,393 10,861 7,529	873,491 400,258 87,298 55,616 887,730 42,589	

Total Number of Institutions: - Higher, 61; Secondary, 271; Elementary, 4,177.

In conclusion the Commissioner said that he rejoiced that he had been invited to the Summer School, which was located in one of the pleasantest spots he has ever found. He said that he had tried the White Mountains and had been to the far West, but he had found no air so refreshing as that which blows from the Adirondacks here.

Much applause from the older Summer Schoolers followed this compliment.

There was some discussion on Commissioner Harris' address; and Brother Justin emphasized the showing made by the Catholics in the Statistics of the Bureau. Twenty millions a year for the maintenance of their conscientious convictions on the school question! What is the moral of such a sacrifice.

TEACHERS' CONFERENCES.

August 9, 10, 11, 12, at 11:30 a.m.

At half past eleven the first session of the Teachers' Conferences was opened by Rev. Thos. McMillan, C. S. P. He gave the reasons for Dr. Pace's absence and said that the conferences would be continued on the same comprehensive outline given by Dr. Pace. He said that Dr. Pace intended to establish the fact of mental development but that we would assume that mental development was a fact. He gave examples of the minimum and maximum development of memory and reasoning and cited instances of the remarkable memories of many people.

He alluded to Father Hewitt, and others, who late in life could recall events that happened in early childhood.

The second speaker, Dr, E. N. Jones, Principal of the Plattsburg Normal, gave a most interesting talk on Child-Study. While admitting that much of the work done was profitless from a scientific standpoint, yet much was of great value in awakening sympathy for childhood. In addition to studying children directly, he suggested studying the mind through literature and history. We can learn but little by direct observation of the mind of people like the Chinese, we must study them through their literature. He urged the necessity of teachers having special training for their work.

Dr. Jones was followed by Brother Justin,

President of Manhattan College. He spoke of the necessity of having fixed principles and a faith in God in order to aid the child in fulfilling the end of his creation. He alluded to the rules that should guide the educator, the need to have high aims and high ideals to do the great work demanded of the teacher.

Mrs. B. Ellen Burke, Supervisor and Conductor of Teachers' Institutes, followed with some remarks upon Child-Study from the teachers' standpoint. She alluded to the many advantages the work presents to the educator and the dangers in some phases of investigation. She cited instances in support of her assertions.

The next speaker was Augustus S. Downing, Supervisor of Institutes for the State of New York. He spoke of the possibility of teaching Psychology without a firm faith in God, and ridiculed the statement he credited to Clark University, that we were all defectives. He said it was absurd in Psychology to talk about intellect, sensibility and will, that the proper thing to talk about was the whole soul. He was emphatic on the necessity of teachers being believers in God and the soul.

Mr. Downing was followed by Mrs. E. A. Baird, principal of the Poughkeepsie, N. Y., training class. She answered Mr. Downing and defended Clark University and stated that it was fair to say we are all defectives; if anyone doubt that, let him find out what his neighbor thinks of him. She also defended the students of Psychology at Clark University and other places who are not disbelievers in God, but who believe with Dr. Hall that all Philosophy must rest in God. She alluded to the difficulty of generalization from the data we now have in Child-Study; but she stated that sound Psychologists did consider the soul a unity in essence, a trinity in activities and powers, and therefore we had a right to talk about intellect, sensibility and will.

Tuesday, August 10.

Mrs. E. A. Baird presided and gave a short talk on the topics outlined by Dr. Pace, mentioning the importance of first impressions, the need of the teacher taking into considera-



tion the fact that the first five minutes spent in the school were the ones in which the children usually decided their attitude toward her for the term. Mrs. Baird introduced Rev. Joseph H. McMahon, of New York, as the first speaker. He gave some excellent points on the beginning of knowledge. He alluded to the nominalists of the time between the tenth and the thirteenth centuries, the changes in belief in regard to innate ideas, the doctrine of St. Thomas Aguinas on the same subject. The audience regretted that the time given to the conference did not admit of a longer talk from Dr. McMahon. The next speaker was Rev. J. P. Kiernan, of Rochester.

Father Kiernan spoke on Psychology. He said that he must approach the matter from a practical standpoint as a simple parish priest doing his duty and having little time for research. It had been said by Mr. Downing in a previous lecture, that there was no such thing as Psychology. Father Kiernan said if this were true he would have to admit there was no soul, because the word Psychology means soul study.

Catholic education means the drawing out of the whole child, the complete development of the soul.

The present system of public school education is supposed to be mental, moral and physical training according to the law of the state. Only two—the physical and mental powers are developed. Experience has proven that without religious basis, moral training is a failure. He gave for authority Dr. Stanley Hall, of Clark University, and Dr. Schurman, of Cornell University.

The third speaker was Miss Mary G. Manahan, of Saratoga Springs, N. Y., who has charge of the drawing department in the Institutes for Teaching Orders of Sisters. Miss Manahan spoke of first impressions being lasting, therefore in early youth one should thoroughly emphasize the point of truth and beauty being identical. By a wise natural provision we have a tendency to remember pleasure and to forget pain. We can make practical application of this in our first work with children. Let a new subject be introduced by a beautiful, even a striking lesson, followed by the necessary application and drill. An interest is aroused, observa-

tion is stimulated and independent work encouraged. Through a proper association of ideas, not only may successive lessons be correlated, but the entire work in the lower grades may be unified, or a simple object as the orange may furnish a basis for a day's work—color, form, outline, study of the object, language, geography, reading and number lessons may be grouped in proper order about this central object. She gave several examples to illustrate the point that "association in memory" was a topic worthy of the consideration of all teachers.

Mrs. Baird closed the meeting by a few remarks, thanking the speakers for their excellent suggestions and the audience for their attention. Rev. Thos. McMillan announced that the Conferences would be continued and that in addition Mrs. Burke would give a brief account of the Institute movement for the Sisters teaching in our Catholic schools. All interested in school work should attend these meetings, for the topics discussed are of value to all teachers. The conference of Tuesday was a decided success and Mrs. Baird made an excellent presiding officer.

Wednesday, August 11.

The meeting was again opened by Mrs. Baird, who made a brief reference to the outline of the day which included instinct, impulse, formation of habits and moral tendencies. Special mention was made of the Child-Study work as conducted by Father McMillan, Chairman of the Board of Studies and of the two thousand children under his supervision. The principal speaker of the morning was Mrs. B. Ellen Burke, organizer and supervisor of Teachers' Institutes, who gave a brief account of the work done in her department during the last year. Her hearers were astonished to learn to what vast proportions this work had grown. Mrs. Burke began the work alone in September, 1895, and now she is employing thirteen instructors who are engaged in institute work for the Sisters teaching in the Catholic schools. This year she has had charge of two institutes nearly every week and in addition has placed teachers with Sisters who desired to do regular school work in their own con-Aents. These Institutes are being held in different states, Vermont, Massachusetts. Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio and Illinois.

One thousand teachers are expected to be in attendance at the Institute to be held in Chicago the week beginning August 30th. Already arrangements are made for a number of Institutes for 1898 and during the next scholastic year. Mrs. Burke clearly defined the province of the Teachers' Institute as it is recognized by the laws of the State of New York, and said that the word was used the same way when speaking of Sisters' Institutes. No number of essays, orations or even formal lectures could be considered the legitimate work of a Teachers' Institute in New York State if the method of imparting knowledge were left out. The essential difference between the Summer School proper and the Institute is that one makes prominent the matter to be taught and the other the how and when to teach it.

There is no doubt but that the work in which Mrs. Burke is engaged is one of the most important, if not the most important, connected with the recent movements in Catholic educational circles. The work ought to be encouraged, and Mrs. Burke says it has received the blessing and approval of the highest church dignitaries in the land. This lady has for years been connected with public school work, and for a time was instructor in the Institutes of the State of New York. She was the first to begin primary work as a regular feature of the Institutes in this State. Her ability as a teacher is equalled by her ability to organize and execute plans that would make many clear heads and strong hearts waver.

The next speaker, Rev. J. P. Kiernan, Rector of the Cathedral at Rochester, said he considered the establishing of these Institutes one of the most important improvements of our day in Catholic educational work. He gave reasons for the need of this work, and commended the manner in which it has been carried out. He told of the good the Institute had done for his own teachers. and said that they had had two, one in 1896, and one in 1897. He urged co-operation in the work, and said words of praise about the Institute faculty. He spoke with so much of earnestness and feeling that every person present was imbued with a little of his own spirit, and the sympathetic looks of his audience indicated agreement with every word.

Miss Frances A. Holmes, of Saratoga Springs, made a few remarks, stating how a representative of the Regents said that the State Institutes would have to look after their laurels, for such Institutes as the one at Rochester in July were difficult to equal.

Rev. J. H. Conroy, rector of the Cathedral at Ogdensburg, a well known educator and orator, was next called upon and spoke of the high grade of work done by the Sisters in Convent schools, and also of the great value of this special Institute movement; his words were most encouraging, as he is one who knows and appreciates the difficulties of the teacher's work. He added that he hoped next year to have an Institute in the Ogdensburg diocese. Miss Manahan and Mrs. Baird spoke of the zeal, culture and special fitness of the Sisters in the various Catholic schools, and urged the laity to give more attention to the self sacrificing lives these devoted teachers were living and to the work that they were doing.

Thursday, August 12.

Mrs. Baird, who presided, gave the opening talk. She said that we are living in an age of revolutions, and that this revolutionary spirit enters into all educational matters. Such an organization as the Summer School furnishes a background of conservatism. Normal Schools are the product of yesterday, Summer Schools are the product of today, yet they number their attendants by thousands. Revolutions have their benefits. but they have their dangers as well. Mrs. Baird said that one of the most important subjects of the day is Psychology. We cannot study the soul of the child in the abstract, and yet moral example cannot well be given if religious training be omitted. However doubtful then may be the issue. one fact, as teachers, we have to confront. We must have examinations, and Psychology is one of the subjects on which we are examined. With the ethical even the religious side enters very early into the work with the child. Outlines for the beginning of Literature or Language study present Mythology first.

Mythology of all countries, for all time, present, in simple, even child-like form, natural phenomena of great moral truths. Hence we find the myth, later on the fairy story, on the list. Under the acquisition of speech, we consider thought and utterance. In order to promote ease and fluency of speech we must first suggest a line of thought, then encourage the child to express the thought with the greatest ease and readiness possible. One of the best means for bringing about this desired result is story-telling in the school room. The nature of the stories must be considered with reference to the truth or moral conveyed, to the child's age and to his environment.

Mrs. Baird, after talking a little further upon the acquisition of speech, called for a discussion of the subject. In response, Miss Mitchell, of Brooklyn, in a very interesting manner, gave some good suggestions for the teaching of language.

Miss Broderick, of New York, gave a very clever talk, illustrated by apt and witty anecdotes. Miss Brangan, principal of the New York City Training School, also responded, giving a very practical talk upon the presentation of English to children. Mr. Latchford, of Ottawa, although disclaiming direct interest in educational matters, not being a teacher, gave some very practical suggestions. His method would be to lead the child to observe, then have him relate the result of his observation. Rev. Father McMillan then gave, as well as he could in a few brief words, the result of his experience along this line with the children under his care in New York.

Father Halpin added the idea that he would lead the child to express himself correctly and in as brief a manner as possible. Brevity is not only the soul of wit, but the very essence of virility of speech. The Rev. Morgan M. Sheedy spoke of the rural, district school. Father Mullany also added a few words of wisdom.

This was the last of the teachers' conferences. A great deal of interest was taken in these meetings, not alone by teachers, but also by many of the visitors of the School, who are interested in education in a general way. No course of the syllabus gave more practical results and benefits, and the desire was expressed by those engaged that this class of work be made a permanent feature of the School.

Evening Lectures of the Fifth Week.

SOME RECENT ELECTRICAL DISCOVERIES.

Three Lectures, August 9, 10, 11, at 8 p. m., BY BROTHER POTAMIAN, D. 8C., Of the Christian Brothers.

On Monday evening, August 9, the first lecture on recent discoveries in Electricity was given by Brother Potamian, D. Sc., London University, and Professor of Experimental Physics in Manhattan College, New York City. Brother Potamian was introduced by the Hon. Dr. Gargan, one of the lights of the Boston bar. In a few eloquent words he recalled the work done in the various departments of science by such Catholics as Volta, Ampere, Leverrier, Secchi, Claude-Bernard, Mivart, Pasteur, and then alluded to the high academical honors conferred upon the lecturer of the evening. When Brother Potamian stepped forward it was some time before he could get a hearing. It was plain from the thronged condition of the auditorium and the warmth of the reception given to him that Brother Potamian is a great favorite with the members of the Summer School.

The subject selected for the first lecture was wave motion, and the formidable array of instruments on the table, together with the stereopticon apparatus of Brother Adjutor in the hall, showed that attempts would be made to illustrate every important point by diagrams, by lantern projection, and especially by actual experiments. It is not a little to his credit to say that every demonstration attempted, and they were to be counted by scores each evening, was a great success, and that, too, despite very adverse hygrometric conditions. At the very outset, Brother Potamian captivated the attention of his students by his interesting personality and by the clearness of his exposition. Sound-waves were first studied. Their production by large tuning forks of different pitch making them manifest to the ear, whilst mechanical slides showed the to and fro character of the motion of the particles of air. The reflection, refraction and interference of these longitudinal air-waves were demonstrated by a few well-chosen experiments. Musical beats were produced by two organ pipes that were nearly but not quite in unison, whilst resonance was illustrated by adjusting columns of air to respond to the vibrations of two forks. The limits of hearing were dwelt upon, the lowest note heard corresponding to sixteen complete swings per second, whilst the highest reached 38,000. The ear has therefore a compass of eleven octaves.

Water waves followed and were shown to consist, like air-waves, of longitudinal displacement, that is of motions in the direction in which the wave is propagated. Brother Potamian here pointed out the importance of realizing that gaseous bodies and liquids are susceptible of this one mode of vibration only. The waves set up are not transverse to the line of propagation of the wave, but along it. A bar of steel, a glass tube, a deal rod may be thrown into both states of vibration. By the way a pianowire is held and struck, or a harp-string plucked, or a violin-string bowed, it is capable of vibrating transversely only. The interference of water waves was referred to, interesting examples being given from the tides in the British Channel. Owing to the reflection of the waves from the narrowing of the channel at Dover, crest and hollow very nearly correspond at Portland, so that this seaport has no perceptible tide whilst Southampton has high water for nearly three hours.

Before discussing waves of light, arguments were brought forward to show the necessity of a medium of some sort, filling all space. Newton was quoted and also the exclamation of the philosophic Chinaman on seeing the cable cars in Chicago. We have only a vague notion of the nature of this space-filling medium. Well known phenomena, however, demand that the ether, as it is called, should be simple, incompressible and continuous throughout the universe. In these respects the properties of the ether are very different from those of ordinary matter. All regularly recurring motions in this medium are true waves. The short ones affect the retina and give the impression of vision; longer ones when absorbed produce the sensation of heat; still longer ones produce electric effects and are spoken of as electric waves.

Color was explained by throwing a spec-

trum on the screen and showing that the color of an object depends on the nature of the incident light and also on the property possessed by the body to absorb some of the waves and reflect or transmit others. A red ribbon, for instance, shone out brilliantly in the red band of the spectrum, but was quite black in the adjacent vellow. The blue of the sky was spoken of as being produced by very fine water particles which, from their very smallness, are able to scatter some of the short blue waves of solar light, while they cannot materially affect the larger rollers of the green, the vellow and the red. The proverbially blue tint of the Italian sky was attributed to the great number of these water particles rising up from the seas which surround the Italian peninsula.

Electric waves are produced by the discharge of any conductor. A Leyden jar is an efficient producer of this sort of waves. Every spark sends out into the surrounding ether rapidly moving transverse waves. They cannot be seen by the eye nor felt by the body, but may easily be detected by suitable apparatus. They readily pass through doors, windows and walls of buildings. These waves may range from a fraction of an inch in length to many thousand miles. In free space, they travel with the same velocity as light. They are also subject to the same laws of reflection and refraction, interference and polarization. They differ, therefore, from visible light in the one property only that they are comparatively long. It is these ether waves of electric origin that are used in the most recent method of wireless telegraphy. This point was illustrated by a very remarkable experiment in which sparks from an electric machine sent out waves which were picked up at a distance by a small but peculiar spiral of wire, causing at the same time the needle of a telegraph instrument to swing violently to one side. This experiment quite electrified the audience and was several times repeated at the end of the lecture to gratify a number of professors who were present. This led up to Marconi's system of sending telegraph signals without connecting wires, which system was fully explained by means of diagrams on the screen.

August 10.

Brother Potamian opened his second lecture with experiments showing the nature of the electric discharge through air at ordinary atmospheric pressure. An influence machine and an induction coil were used, each giving a six inch spark. The flash, the report, the zigzag path were all fully explained and their bearing on the phenomena of lightning pointed out in detail. Photographs of lightning flashes were thrown on the screen and compared with those from laboratory machines. This part of the lecture elicited a vast amount of very interesting information.

The discharge through rarefied media brought out the beautiful phenomena observed in vacuum tubes, stationary and rotating. This led to an explanation of the auroral lights, reasons being given for considering them electrical discharges in the upper strata of our atmosphere.

Tubes containing very high vacua were next studied, and the phenomena exhibited differed so much from those observed at higher pressures as to lead to the conclusion that the air in the bulbs possessed totally new properties. It was in a new state, now called the radiant condition or the fourth state of matter. Half a dozen beautiful and striking experiments were made with Crookes's tubes, illustrating the various properties of what is called the cathodic discharge. Brother Potamian's efforts at this stage were often and warmly applauded. He was particularly happy in his argument that the cathode rays are streams of electrified air particles, thus being essentially material in their nature and not ethereal. Every point in the argument was proved by an appeal to experiment and no one could leave the Auditorium without feeling convinced that the lecturer had won his case before the impartial bar of nature.

August 11.

Brother Potamian began his third lecture by asking the question, what is electricity? This, he said, is a question that is frequently asked, and there are not a few who seem quite surprised when a clean-cut answer is not promptly given. Of course, it is easy to describe electrical phenomena in terms of rejected fluid theories, and more difficult to do so in terms of accepted ether hypotheses, but that is quite a different thing from saying what the entity itself is. In spite of the all round progress made during the last thirty years, we know no more about the essential nature of the agent concerned than did Benjamin Franklin 150 years ago. We continue to use the terms positive and negative which he introduced; but what they really denote no one can say. There are some—the substantialists—who hold that electricity is a kind of matter, others that it is a form of energy. Lodge says it is a mode of manifestation of the ether; Nikola Tesla believes that it is other associated with matter.

These views—despairingly conflicting as they are—of some of our leaders in science in no way help to unravel the mystery; they merely substitute one unknown for another. After all, what is matter? What is the ether? How is matter associated with the ether? To such fundamental questions we can return no other answer than the now famous *ignoramus*. They make, or tend to make us painfully conscious of the infinitude of our nescience.

Lord Kelvin must have been brooding over these provoking unknowns when he wrote to Prof. Tait in 1862. "Tell me what electricity is, and I'll tell you all the rest."

But this inability of ours to detect electricity in its primordial form need exert no distrustful, no depressing effect on the mind of the student of physical science. Let him remember that a ray of light is an equally unexplained phenomenon; yet what wonderful truths it revealed to Fresnel, and what knowledge has been wrested from it by means of the spectroscope, and what marvels is it not every day recording on photographic plates!

If he feels himself morosely affected by this agnosticism, let him recall the astronomical phenomena which are accurately calculated years in advance without any knowledge whatever of the nature of gravitation; or let him think of that masterly bit of analysis which led to the discovery of Argon, the new constituent of our atmosphere, without any knowledge of what chemical affinity is on the part of Lord Rayleigh or Prof. Ramsay.

If he is a practical man, let him reflect that the engineer lives amid stresses and strains, and though ignoring the intimate nature of the forces which he uses, builds up powerful engines and dynamos, and as successfully tunnels a Mont Cenis as he throws a bridge across the Hudson or the Firth of Forth.

Probing deeply into the arcana of nature is an unremunerative operation. The main thing is to push back the frontiers of knowledge: to ascertain whether, after all, the various activities with which we deal are not different manifestations of one simple power, different harmonics of one grand fundamental. This is to be achieved not by speculation, but by observation, measurement and correlation.

Such men as Maxwell and Crookes in England, Hertz, Lenard and Roentgen in Germany, even while indulging in theories have been effectively pushing back the frontiers of knowledge. Lenard's work in 1891 was commented upon and it was shown how near he was to Roentgen's discovery of 1895.

The history of scientific discovery, said the lecturer, affords no parallel for the interest which these X-rays have excited all over the world. Neither the achievements of Pasteur, the revelations of the spectroscope or the performances of the telephone elicited anything like the enthusiasm with which Roentgen's discovery was hailed. Unable to say exactly the nature of the agencies he was dealing with, he provisionally called them X-rays. The manner in which they are produced was explained by reference to diagrams and also by actual experiments with focus-tubes of various patterns. Their physical qualities such as rectilinear propagation, penetrating power and shadowthrowing properties were dwelt upon at some length, as also their inability to be refracted, or polarized, or to exhibit any traces of interference phenomena.

The method of taking radiographs and developing the plates was practically illustrated, and the success which rewarded the lecturer's efforts awoke considerable enthusiasm. Many medical men present took great interest in following each step of the process. Radios taken by Brother Potamian were thrown on the screen, and also others showing recent applications of this photography of the invisible for custom-house pur-

poses in France. The electrical qualities of these X-rays were illustrated by a few experiments and their deleterious skin effects briefly allu led to.

Brother Potamian concluded his analysis of the various properties of these newly observed rays by discussing a number of reasons tending to show that they are waves in the ether similar to those which give us the sensation of light, differing from them in no other way than in their being very much smaller. The absence of regular reflection, refraction and polarization, as well as their physiological effects are accounted for by their exceeding smallness.

In this way we have a continuous radiation spectrum extending from the infinitesimal waves that form X-rays to the long undulations, generally spoken of as electric waves.

Invisible in themselves they throw a flood of light into dark and otherwise inaccessible places. They reveal to the knowing eye of the surgeon and physician secrets of cardinal importance for the relief of suffering humanity; insignificant by their dimensions, they promise, however, to be powerful aids in the hands of the scientific investigator. With them he hopes to probe deeply into the properties of matter and the mysterious structure of the physical universe.

The mists which obscure the panorama of nature are lifting by degrees, and we begin to see a little less dimly into some of the wonderful works of the finger of God.

RAPID TRANSIT IN EUROPEAN AND AMERICAN CITIES.

One Lecture, Thursday, August 12, at 8 p. m. BY THE HON. THOMAS J. GARGAN.

Early in the week it was announced by Father Lavelle that the Rt. Rev. Mgr. Thos. J. Conaty, D. D., rector of the Catholic University, and former president of the Summer School, had just been bereaved of a near relative, and would therefore be unable to attend any part of the session. The reception planned for him for Thursday, reluctantly foregone, left a vacancy, which the Hon. Thomas J. Gargan, of Boston, kindly consented to fill with an illustrated talk on "Rapid Transit in European and American Cities." Mr. Gargan was presented by the Rev. M. E. Begley, of Wey-

mouth, who spoke of the good work accomplished by him as a member of the Rapid Transit Commission of Boston. Mr. Gargan briefly described the transit systems of London, Edinburg, Paris, Berlin, Vienna and Buda-Pesth, of which he had made a close study three years ago for his commission. He spoke also of the rapid transit problem in New York, and the various attempts at its solution. Describing the transit system of Boston, he gracefully acknowledged the indebtedness of his commission to the older experiments in the same direction in New York, as well as to the experience of European cities. Then, he threw upon the screen a pictorial history, so to speak, of the Boston Subway, and also several pictures of the great underground railway of Paris. Mr. Gargan made a subject which at first mention might seem to have scant interest save for engineers and builders, of very general interest by his happy method of treating it, and the apt anecdotes with which he interspersed technical details. He spoke of the Japanese delegation who had visited the Boston Subway, and remarked that progressive Japan might better the instruction it had thus received from Boston.

In conclusion, Mr. Gargan spoke morally of rapid transit as a civilizing and improving agent, enabling mechanics and workingmen to have homes in the suburbs conducive to the health and spiritual well-being of themselves and their children.

After the lecture, the Rev. F. P. McLoughlin, S. T. L., of New York, whose lectures a fortnight before on "The Melodies of Mother Church," etc., were so pleasantly remembered, gave several songs, charming everyone, especially with his exquisite rendition of "The Meeting of the Waters."

NOTABLE EVENTS OF THE FIFTH WEEK.

THE VISIT OF PRESIDENT MCKINLEY AND VICE-PRESIDENT HOBART.

The great event of the present session of the Catholic Summer School was the visit of President McKinley on the morning of August 10. The President and his family had been guests at the Hotel Champlain, and even earlier in the session had shown much interest in the good work going on so near them. The ladies of the Summer School had sent flowers to Mrs. McKinley; and the Rev. M. J. Lavelle, president, Warren E. Mosher, secretary, and other officers of the School, had formally paid their respects to the President.

The latter, accompanied by Vice President Hobart and Secretary Porter, and escorted by General E. C. O'Brien, drove over to the Summer School grounds on the date already mentioned, passing under a triumphal arch erected on the road not far from the Auditorium.

As they entered the building they were joined by Archbishop Corrigan, Bishop Gabriels, the Rev. J. F. Mullany, LL. D., the Rev. Thomas McMillan, C. S. P.; Warren E. Mosher, Major Byrne, of New York, and Hon. Thomas J. Gargan, of Boston,

The audience rose, and the welcome song, arranged for the occasion, greeted "the chief whom we love and revere":—

A SONG OF WELCOME.

CHORUS -

Welcome! Welcome! Welcome!
Greet ye the honored and dear.
Welcome! Welcome! Welcome!
To the chief that we love and revere.
To the chief that we love and revere.

I.

But first let the song of our welcome ascend, To greet thee our Father, our Ruler and Friend,

Appointed by God, the choice of our Nation, We greet thee, we greet thee with loud acclamation.

CHORUS:-

II.

As the flowers of the forest unfold to the sun, So our warm hearts rejoice as in kindness you come,

As they brighten to beauty beneath its warm rays,

Let your smiles and your visit inspire us to-day.

Сновив:-

The distinguished party took their places on the platform, and the song was followed by hearty and long-continued applause. The scene was inspiring. The decorations consisted of a profusion of evergreen and golden rod, which seemed to have bloomed out a week or two before its time for the occasion; American flags were displayed on the stage and draped about the boxes. Opposite the stage were pictures of President McKinley and Vice-President Hobart, with Washington and Lincoln on either side.

The hall was crowded, the Summer School students being reinforced by the prominent residents of Plattsburg.

Father Lavelle made a brief but graceful address of welcome to the President, whose interest in the Summer School was great and evident. A movement like this, he said, had its patriotic as well as its religious and intellectual value, and it was pleasant to have this recognized by the ruler of the nation.

Then came a patriotic ode, "Flag of Columbia," composed by Mr. W. A. Maline, of Youngstown, O., a personal friend of President McKinley's:—

FLAG OF COLUMBIA.

Flag of Columbia! Flag of the free!
Fondly and proudly we gaze upon Thee;
Thy radiant stars in heavens bright blue
Make our hearts bound when thou art in
view.

Banner majestic! Banner sublime! Mirror of Union, grandest of time! Spread thy glad folds to whispering breeze, Bear freedoms promise to lands o'er the seas.

Emblem of Liberty! Hope of the slave! Floating for nations a light on the wave; Soul cheering sign, for millions enthralled, Strength of their arms 'gainst tyrants when called.

Ever to glory hast Thou been borne!
Even to cannon's mouth tattered and torn!
Mid shot and shell, on land and on sea,
All foes hast conquered that trampled on
Thee.

Thy stripes and bright stars symbol of law, Order and growth such as earth never saw, Teach all our states in union is strength, Like strands of rope entwined in one length, Up with our banner! shield over all! Rally like brothers should duty call.

Ever defend it loyal and true,

Flag of our Country, The Red, White and

Blue.

The presentation of the students and visitors to the guests of honor followed, Mr. Warren E. Mosher, secretary of the School, announcing the names, and the President greeting every one with a cordial handclasp. The Grey Nuns from the D'Youville Convent came on the platform last of all, and were received with especial honor by the President. He left the hall in the midst of a tumult of cheering and hand-clapping.

The President and the other dignitaries then made a brief tour of the grounds, stopping at the Champlain Club and at Gen. Stephen Moffitt's camp on the Assembly grounds. At the latter place Mr. McKinley was pleased to call Vice-President Hobart's attention to the fact that the idea of the Summer School and its founding must be credited to an Ohio man, Mr. Mosher, the secretary, who comes from Mr. McKinley's own district in that state.

President McKinley was most cordial in his commendation of the work of the Summer School, and asked for copies of the welcome song and "Flag of Columbia" for Mrs. McKinley.

MISS MARIE COLLINS' RECITAL.

On the evening of Friday, August 13, Miss Marie Collins, of Washington, whose classes in elocution and physical culture have been so valuable a feature of the School, gave a recital for the benefit of the Chapel Fund, before a crowded house. She was assisted by magnificent musical talent; Miss Elizabeth Cronyn, of Buffalo, Mrs. Driscoll, of Everett, Mass., Mr. Stuart Chambers, of New York, giving exquisite songs, and Mr. Hubert Arnold violin solos which rapt the music lovers present into an ecstasy. Miss Mary Williams played Mr. Arnold's accompaniments. Miss Collins herself was at her best, whether in comedy or tragedy. Her rendition of Elizabeth Barrett Browning's "Rhyme of the Duchess May" was superb. Of the lighter things, perhaps the bit of negro dialect, "Mammy's Li'l Boy," found most favor.

The soprano solos rendered by Miss Cronyn and Mrs. Driscoll, and the tenor solo by Mr. Chambers helped in the making of a perfect program.

Mr. Arnold was recalled again and again, and for one of his encores he played Vieuxtemps' arrangement for the violin, of St. Patrick's Day in the Morning, and it is a fact worthy to be noted that after the grand introduction, when the first notes of the beautiful air floated out from the great Amati violin under the magic hand of its master, there was a mometary but quickly checked burst of applause—a marked compliment to both the composer and the violinist. It is interesting to note in this connection that Mr. Arnold, who has played in many of the great cities of the world, pronounces the acoustic properties of this Auditorium to be most excellent, and especially adapted for music.

RT. REV. MGR. NUGENT.

After the program Friday evening, Father Mullany introduced the Venerable Mgr. Thomas Nugent, of Liverpool, Eng., who arrived that day with Canon Kennedy, also of Liverpool, to stay for the rest of the session. Mgr. Nugent is almost an American -a familiar figure for the past ten years at all our Catholic national gatherings. He received an enthusiastic welcome and briefly expressed his pleasure in being at the Catholic Summer School of America. He said that he hoped that he might carry some of the broaded-minded spirit that characterizes the Summer School to the old country, and that there a similar institute might be established.

SIXTH WEEK.

Sunday, August 15.

The Rt. Rev. J. J. Monaghan, D. D., Bishop of Wilmington, Del., was the celebrant of the Pontifical High Mass in St. John's Church, Plattsburg, on Sunday, August 15. The Rev. Morgan M. Sheedy, P. R., was assistant priest, the Rev. J. F. Mullany, LL. D., deacon; the Rev. Gabriel Healy, subdeacon; the Rev. J. H. McMahon, master of ceremonies. In the sanctuary were the Very Rev. T. E. Walsh, D. D., V. G.; the Revs. M. Dolan, T. McMillan, C. S. P.; Dr. Smith, Father Hartnett, C. M., president of St. John's College, Brooklyn, and several other well-known clergymen. The Rev. George G.

THURSDAY EVENING AT "THE NEW YORK."

The audience adjourned in a body to the New York Cottage after the lecture Thursday evening, whose residents had prepared a brief literary and musical entertainment for the School. Father Mullany presided. The participants in the program were Miss Elizabeth A. Cronyn, Miss Katherine E. Conway, Father McDermott (Walter Lecky), Mrs. F. F. Driscoll, Father John Talbot Smith and Father McLoughlin, whose "Bon jour, Marie" is still in the hearts and the ears of his audience.

AT THE CHAMPLAIN CLUB.

On Sunday evening, the 15th, an entertainment was given at the Champlain Club, under the patronage of the Bostonians residing there, of the representatives of the John Boyle O'Reilly Reading Circle, and other Bostonians on the grounds.

The Rev. Morgan M. Sheedy, P. R., presided; there was a trio by Miss Elizabeth A. Cronyn, Mr. Stuart Chambers and Mr. Frank Carr. Miss Cronyn sang a group of Moore's Melodies. Hon. Thomas J. Gargan, commeration of the centenary year of Edmund Burke, gave a brief address on that great statesman, philosopher and author; Mr. Carr and Mr. Chambers each sang a solo; Miss Eleanor Gethins, of the Boston party at the Champlain Club, contributed a beautiful poem, "Forgiveness," which was read for her by Miss Marie Collins, who also gave two dramatic recitations; and Miss Katherine E. Conway read selections from her poems.

Lucas, D. D., of Blossburg, Pa., preached on Agnosticism—one of the best and strongest sermons given during the session.

In the evening Pontifical Vespers was sung by Rt. Rev. Bishop Monaghan, in the Summer School chapel.

AGNOSTICISM AND THE FUTURE TRIUMPHS OF THE CHURCH.

"Agnosticism," said Dr. Lucas, "is the theory of religion and scientific doubt. In religion it is the theory of ignorance; in science it is the theory of blind fate or chance. It admits no intelligent framer of the Universe. In morality it is materialism pure and simple. Holiness and virtue and

the moral law have no higher pedigree than sugar and vitriol, and are but different forms of sense pleasure. In this way morality and virtue and goodness are not higher in man than in the brute creation, and all human dignity is lost.

"Agnosticism enters into history as a failure. Looking at the present as it emerged from the Agnostic struggle, there exists the ominous fact that outside the Church, of the seventy millions of our population, but one in ten are practical Christians. Agnosticism has gone, but it has left this wreck behind. The Christian world is convulsed, has lost its moorings, and already is trembling on the brink of unbelief.

"The calamity suffers increase when respectable divines who should be the pillars of the creeds they profess, sap the very foundations out of Christianity. The Divinity of Christ, the efficacy of the Sacraments, the inspiration of the Bible, and all the other sacred truths, without which Christianity is rendered meaningless, we find distinguished Christian teachers denying every day. Novelty is the fashion of the hour; men wear their religion as they wear their clothes; the latest sensation becomes the latest style, and men are tossed on every popular wind, and know not what to believe. No people, much less Americans, want creeds that change; they want the unchanging truth as Christ himself uttered it. No people, much less Americans, want creeds that are shocked by Agnosticism or other "isms;" they want the faith that is built on the Rock, the Rock that withstands the rushings of the winds and the dashings of the waves, of all the "isms" that may come. No people, much less Americans, want their churches to teach them politics: the calm independent silence of the Church in all political issues is an object lesson that strikes every thinking man.

"The universal tendency to Christian Unity augurs one future church. Amidst the changing, decaying Christian creeds, the unchanging, undecaying Christianity of the Church, singles her out as the Glorious Church of the Future."

Dr. Lucas is author of the celebrated work, "Agnosticism and Religion," which won him his degree at the Catholic University, and merited the recognition of Max Müller and Mr. Gladstone, THE IDEA OF GOD.

Five Lectures, August 16-20, at 10 a. m.
BY REV. EDMUND T. SHANAHAN, D.D., PH.D., J.C.L.
Catholic University of America, Washington, D.C.

Rev. Edmund T. Shanahan, D. D., Ph. D., J. C. L., gave the morning course on the Idea of God. Dr. Shanahan is a native of Boston, and made his classical course at Boston College. He was at one time a pupil of the Rev. P. A. Halpin, S. J., than whom none is prouder of his splendid and early success. Later Dr. Shanahan studied at the American College, Rome, and at the University of Louvain, Belgium. Last spring he attracted the attention of scholarly men by his review in the Catholic University Bulletin of "The Idea of God," by Prof. John Fiske, of Harvard University.

The demand for the article was so great that it became necessary to issue it in pamphlet form. An edition of 10,000 copies is nearly exhausted.

A New England priest tells to the honor both of Dr. Shanahan and Boston, of being asked by a street-car conductor in the modern Athens what he thought of that young priest's successful refutation of Dr. Fiske's book!

Dr. Shanahan is a man of fine presence, with a strong, bright, earnest face, a ready command of language, and that interest in literature and in life which makes him most fertile and happy in illustration.

Monday, August 16.

MODERN PHASES OF THEISTIC BELIEF.

The Rev. Morgan M. Sheedy, P. R., Altoona, Pa., presented Dr. Shanahan.

He said that the scoffer and the sceptic are abroad to-day. A sneer cannot be refuted, but the man who appeals to reason, as the Agnostic does, can be dealt with. Since the spirit of Agnosticism pervades, to a great extent, the literature and science of the age, it almost becomes necessary to revise the Catechism of Christian doctrine. This might be the first question of the Catechism: "Is there a God?" instead of "Who made the World?" with its answer, "God."

The importance of Dr. Shanahan's course is, therefore, self-evident.

Father Sheedy alluded to Dr. Shanahan's demolishing of Prof. Fiske's book, above-

mentioned. He also said that the Catholic University at Washington was compensating the Summer School for taking from them Dr. Conaty, their late president, by lending the brilliant lecturer, Dr. Shanahan, whom he had the pleasure of presenting.

Dr. Shanahan in his first lecture, said, in substance:

"The underdrift of modern science is towards an all-pervading unity. Powerful research work has called forth from the depth of things an answer which Augustine received of old from the flowers of the field when they bade him seek their cause above and beyond their floral selves. Unification is the dominant note of the hour. scattered fragments which mere analysis yields up to the painstaking observer, will not remain apart, but are linked together in a rosary of relations. In very truth, the more one plunges into the consideration of things for the sole sake of the pleasurable knowledge afforded by the plunging, the more does one feel that each apparently separate reality reaches out to some other of its kind by a hidden bond that makes for unity and suggests the presence of some great polarizing power. The spectrum has made the heavenly bodies tell their mute story of themselves and assert their kinship with the elements which we know and see more immediately about us. The ether acts as a vast telegraphic system between the wheeling world, flashing the quivers of the one into the very heart of the other. Purpose is seen in the steady march of the universe towards its goal and is discerned under the petals of the loveliest flower that blows. In the midst of variety, there is order; in the chasm between thing and thing there is found to be communion; and the vast network of activities which men call nature. throbs with the unity of a mighty purpose and 'makes one music as before, but vaster.'

"In this scientific persuasion of unity, many men have found their God. He is law, order; the preserving One throughout the vicissitudes of change. The 'Credo' is made a matter of science, and the existence of God is nothing else than a scientific hypothesis needed to explain the unity which one sees and feels in the world of the things of sense and in that greater world of ideas—the human mind. The idea of God is toned

down and shaped to meet scientific requirements. The deist's God is one ruled by fate. The God of the modern theist is a sort of omnipresent energy manifesting itself in the physical and chemical forces by which matter is ruled. The God of the pantheist and the monist is a cosmic substance forming part and parcel of us all and identified with the budding blossom and the falling sparrow; while the agnostic contents himself with the simple persuasion of a great unknowable and addresses to him as his highest prayer: O great X, have mercy on me!

"All the above-mentioned thinkers nowadays use a Christian language, but the old meaning is gone and in its stead, we have conceptions of the Deity wholly at variance with Christian thinking. God is no longer a person. He is the sum total of all existences; a something out of which we spring and into which we must all perforce lapse back when our little course is run.

"One cardinal idea rules all these thinkers, and one original sin vitiates the nature of their conclusions. Their minds are bounded by the narrow horizon of senseexperience, and as a consequence, their first principles will not admit of a God who does not answer the requirements of their arbitrary hypotheses; who is not, in fact, a part of the universe itself and governed by the same laws as natural phenomena. They see the mote in the Catholic Christian eye without being conscious of the beam within their own. They accuse us of humanizing God when we claim that He is a Person; and they proceed with equanimity to naturalize God by styling Him force, energy and order, with as much consistency as the village grammarian who warned his pupils repeatedly that 'a preposition is not a word to end a sentence with."

Tuesday, August 17.

GOD AS THE SOURCE OF ALL THINGS.

Dr. Shanahan began his second lecture with the definition of Creation given by St. Thomas Aquinas.

"Creation is the 'production of a thing in its entirety out of no pre-existent material, by an infinitely all powerful agent.' This was the idea which the sacred writings and the works of the Fathers urged upon the consideration of St. Thomas, and he endeavored to see what pronouncement reason had to make in its regard. It was his firm belief that 'Creation' was not to be denied simply because science found no room for it in its immediate investigations of natural phenomena. It was an ultimate question appertaining to philosophy rather than to science accordingly. He simply set out to allow free run to the science of his day, with a view to discover what lodgment such a transcendent fact might find in the human intellect. The results of his studies were these—the activity of man and cosmic agents generally is limited to production and combinations of material already existing. The sculptor needs the block of marble before he can imprison in it the lines of the human countenance. The architect may originate a plan, but when he proceeds to put it into execution, he simply puts together or merely disposes what he finds already made. We but originate combinations of which death is the falling apart. Yet before and after our display of activity, there was and is a something which we never made and never can destroy, a prime-matter, out of which new forms spring, and into which they vanish when seized with age and advanced decrepitude. Such is the philosophical story of human activity, as St. Thomas read it. We are transformers, not creators. We have characteristic limits beyond which we cannot, for we may not go. Therefore it is that we can form no positive idea of creation, cannot visualize it or picture what it is like, for there is nothing seen by sense or reproducible in imagination, that would prove a parallel.

"Thus he was led along a scientific path very near to the point at which science must stop. Science was and is incompetent to reason upon the production of matter itself out of nothing. This was observation number one. Undaunted by this abrupt barrier, he returns again to the attack. Is the answer of science sufficient or is there another element in the problem which has escaped attention? He finds such an element in the notion of the self-existent. If there be a self-existent cause, and he has proved that there must be one, must we limit its powers to what we see in the workings of finite and fragmentary natures?

Must we judge the infinite by the finite; attempt to make the laws of finite phenomena fit the action of the self-existent first cause? This would be a fault of method to judge the self-existent by the manner and habits of the finite existences that surround us. Again he is balked of his purpose. This was observation number two.

"Science cannot prove it positively. Philosophy forbids science to draw any ultimate conclusion from its data, because it leaves out an important element from its consideration, an element which it does not profess to treat, viz., the self-existent whose range of power is not to be confined within those limits set upon the whole field of natural phenomena.

Wednesday, August 18.

THE MEANING OF GOD'S PRESENCE IN THE UNIVERSE.

Dr. Shanahan's third lecture on "God's Presence in the Universe" may be summarized as follows:—

"In the minds of many, creation is associated with the idea of an absentee divinity. The very notion of creation seems to carry with it the conception of a God who completed the world in the twilight of the ages and remained away from it ever since, lost in the compass of His own infinity. Yet nothing could be further removed from the truth.

"Creation implies the absolute distinction of God from the world of sense and matter, but it does not imply God's absence from the field of phenomena. Nay, the idea of God's omnipresence is as old as Christian thinking, and thus it is that the doctrine of St. Thomas is not borrowed from Aristotle, since the latter never conceived of a divinity who had aught to do with the universe, save in rather small capacity of a universal magnet attracting all things to Himself.

"The Christian concept of God is that of a divinity ever present to us, ever acting in the field of phenomena; who has more to do with our actions than we have ourselves; who is in all, guides all, controls all, and yet forms no part of the realities which we are and see. The Christian and Catholic idea of God rejects emphatically the main contention of the pantheist, universal identification. With the fact of a real distinction between cause and effect clearly in view, St.

Thomas analyzed the notion of a self-existent Being and found that in the last analysis, it was a something utterly incapable of new determinations, utterly foreign to progressive development, or the laws of phenomenal change. In consequence of these two facts—the one of experience and the other of reason-he refused to admit that a Being such as the Self-Existent—a simple uncompounded reality - could ever enter into combination with fleeting objects which we call phenomena, or be a part or portion of them, since nature itself was proof evident that one thing might originate another and yet not be identified with that other, or rise, develop, and fall with its vicissitudes of change. He was led by these considerations to hold as a philosophical truth that derivation does not necessarily imply identity and that the created universe could be effected by God and brought into existence by Him, without their being an emanation—a streaming forth of the divine into things, as though the latter were so many particles of the divinity scattered broadcast into the domain of space and under the laws of time."

Thursday, August 19.

GOD AS THE END OF ALL THINGS.

In his fourth lecture, "God as the End of all Things," Dr. Shanahan said, in part:—

"God is the Beginning, the Middle, and the End. He is not only Creator, but Provider, and Predestiner. In a word, He is the goal, that one far-off Divine event toward which the whole creation moves.

"Science is more and more impressed with the solemn fact of some great unity at the heart of things, some great polarizing power which makes nature throb with the unison of a mighty purpose and drift resistlessly towards the final destiny.

"The moral centre of the universe is man, the epitome of creation. Man's mind is the mirror through which the lights of God's goodness scattered broadcast over nature are reflected back to Him who gave them. The destiny of man is not an absorption into the Divine, nor is it a dreamy existence with nothing to do. On the contrary, it is to be an unending development of the human intellect and will in the vision of the Infinite. Ever desirous of good, whether real or ap-

parent, man is ever the goal. God is everywhere at work. Eternal infinite intelligence, will, and power, back of all phenomena, under the petals of the meanest flower-in everything yet not of anything; having more to do with the effects which men daily bring about than have men themselves; urging on all creation to the goal which is Himselfurging on man especially through intellect and will by which he is ever advancing in knowledge, only to find as a sequel, after shuffling off the mortal coil, the tenement of clay in which he dwells here in the cosmos, a higher knowledge and a nobler desire, a never-ending evolution of his faculties in the enjoyment of God's vision blest. There is not a thought, as you readily see, in modern theism which does not find room for expression in this view, except the one of identification. Personality is given each human unit-reality each created object; the world is not, never was at a standstill. The clarion note is progress here and progress hereafter, save for those who by moral turpitude have cut themselves adrift from the power that drives all onwards and who are abandoned to the fate of those who do not survive spiritually in that other survival of the fittest-yet who die not, for nothing dies that God e'er made, since nothing shall be exterminated in a cosmos that is order, reality and purpose; whose general scheme is love and hope though individuals ofttimes find it otherwise; where mercy seasons justice and justice tempers mercy."

Friday, August 20.

GOD IN HIMSELF.

Dr. Shanahan, in his concluding lecture, "God in Himself," said that St. Thomas and Herbert Spencer, starting from the same principle, come to opposite conclusions concerning the Deity. Spencer admits that there must be a first cause but relegates it to the sphere of the unknowable. His reason for so doing is illogical and arbitrary. He simply denies that God is knowable because the peculiar philosophy which he professes is adverse to any such admission. His cardinal principle is the oft-repeated one, "no idea is admissible which is not picturable by the imagination." With him to visualize is to test the value of ideas. Visualization is thus made the main criterion, and as we cannot form a mental picture of the Deity, Spencer declares him the unknowable. How different is the keen reasoning of Aquinas. We know and conceive the Deity imperfectly, inadequately. We cannot comprehend or picture the Infinite, but the fact remains that despite our inability to comprehend Him, we do actually, although imperfectly, conceive Him. There is a wide difference between comprehending a thing thoroughly and "conceiving it at all," which Spencer does not seem to have fathomed, and so his unknowable God is the result of a gross confusion between two distinct ideas.

Thus Spencer was debarred by a lack of logical insight from reaching the conclusions of St. Thomas. Faulty logic and arbitrary hypotheses were his barriers.

The Catholic idea of God rests upon the experimental basis of the principle of causality. This first principle of human thinking taught St. Thomas the borrowed reality of the objects round about him. It enforced upon his mind the necessity of admitting a Reality which borrowed its existence from no other but possessed it of itself. He was, therefore, confronted by two kinds of existence, the existence that comes from an antecedent, such as we see in the whole field of phenomena; and the existence which is postulated by the very fact of the nature of things, Self-existence itself. Here was the difficulty. This Self-existent, whatever it might be, was only vaguely conceivable. It was at first sight but a notion born of other notions, yet a notion still. Had it a reality? Was it an illusion? one of these tantalising entities that fade into unreality before criticism?

This doubt led St. Thomas to compare the two existences, each with the other, in the manner we have described. This led him likewise to fill in the notion of the Self-existent, by attributing to it as an All-inclusive Whole the scattered fragments of perfection we see in the realities surrounding us. It was as if a man who had never seen the ocean should essay to conceive it by uniting the waters of different rivers into one, without bounds, without increase. God was to the mind of St. Thomas a sea of reality, an ocean of perfection, an infinite idea infinitely answered in itself, a part of

no other whole, a whole incapable of parts, one full and infinite reality sufficient in Himself and unto Himself, needful of no further complement, addition or perfection. Actual yet not actualizable, infinitely powerful, yet gaining and losing nothing by any exercise of power; a Person, not in the human sense, but in the highest sense conceivable, an intelligent Being endowed with will, incommunicate and incommunicable. Such was his idea of God, an idea which grows more fully on us when we understand the relations God bore the world, or rather, the world bore God. The Christian idea was brought out by philosophy, science and reason to the full. No other idea is comparable with it in sublimity, in beauty, in overwhelming majesty.

It was not an idea borrowed from the mystic East, nor yet the hard-reasoning West, but an idea taken from the pages of revelation and elaborated in the work-shop of reason. It was the product of Christian thinking in the acme of its development. It was the synthesis of all that was best in human reason. Yet-and the remark is pertinent-human reason was, under the guidance of St. Thomas, made to take wing and soar up to the heights which paganism never scaled-which the East never knew and which, perhaps, the West would never have known so fully, had not the pantheism of Averroes urged St. Thomas on and on, to this the sublimest of conceptions.

None of these outlines convey an adequate idea of Dr. Shanahan's treatment of his theme. At the close of his course he received an ovation, which however gratifying, was still a little trying to the modest and self-contained scholar. Dr. Shanahan recently gave a course of ten lectures on the same topic before the University of Pennsylvania.

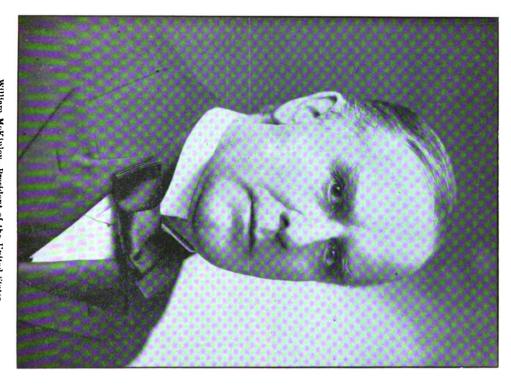
Evening Lectures of Sixth Week.

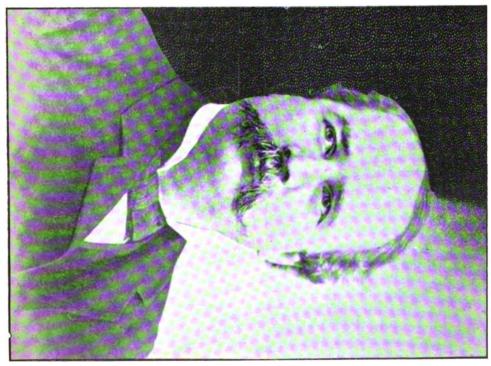
THE GOLDEN AGE OF ITALIAN ART.

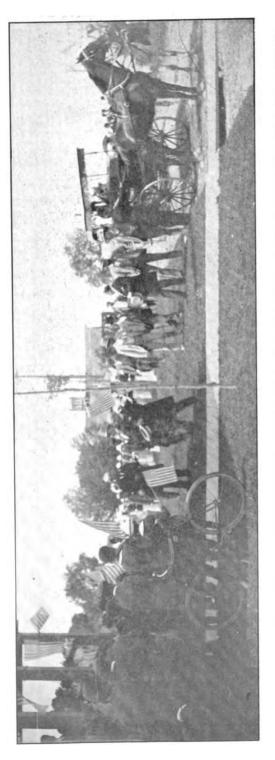
An Illustrated Lecture, Monday, August 16,
at 8 p. m.,

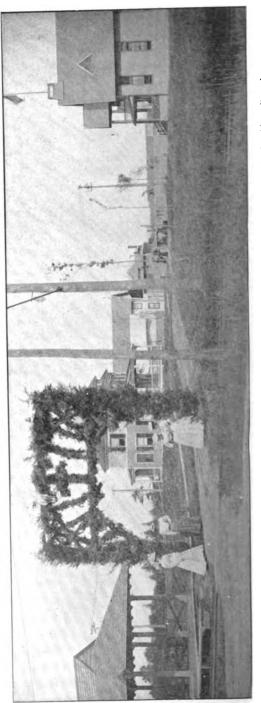
BY MISS ANNA CAULFIELD, GRAND RAPIDS, MICH.

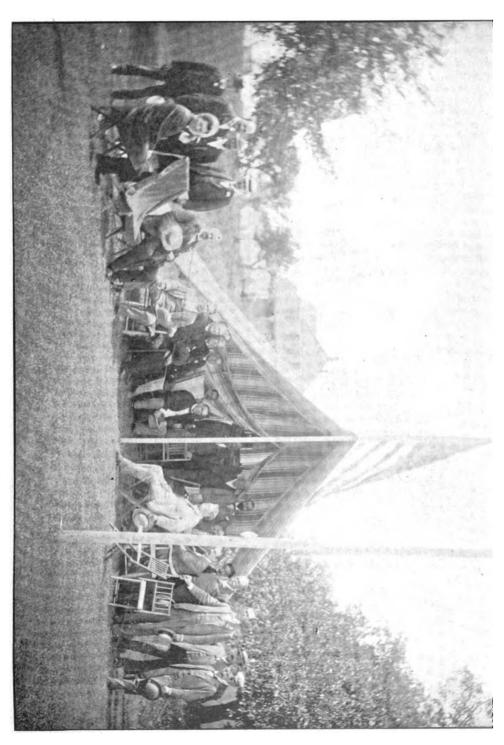
Miss Caulfield possesses all the most essential requirements, not only for a successful, but for a brilliant career in her chosen profession. She has an attractive presence—easy, dignified and graceful; a voice of

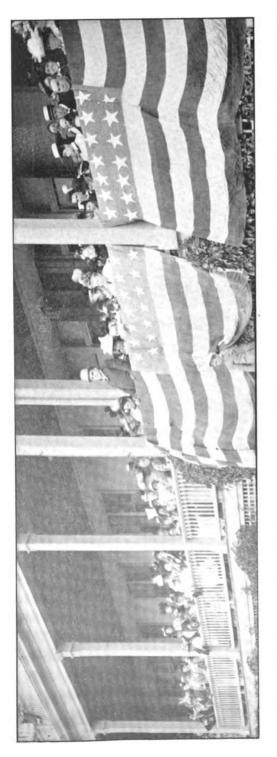


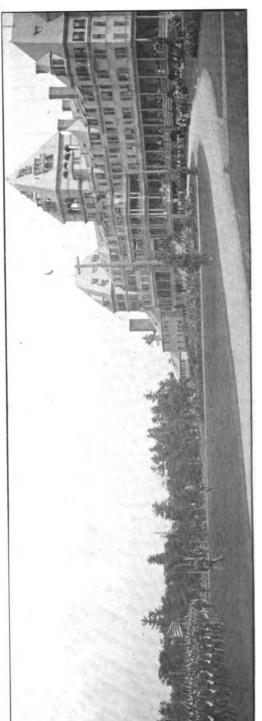












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great clearness and sweetness, perfect self control and a mastery of her subject. She has had rare advantages in her education and training, which, it is quite evident, were not lost upon her. Added to a thorough course of study under the nuns of the Sacred Heart, she spent four years in Europe studying the great masters of art.

Miss Caulfield's lecture was preluded with a brief musical program by Miss E. A. Cronyn, Messrs. Stuart Chambers and Frank Carr, and she was gracefully presented by Major Byrne, of New York. "Our need in America," said Miss Caulfield, "is not so much for art schools as for art culture. The greatest artistic lesson we have to learn from the World's Fair is the law of harmony. As in the fourteenth and fifteenth centuries there was an awakening in Europe called the Renaissance, so now in America we seem to have an awakening, and the greatest of our artists and sculptors have been called to express themselves in the beautiful libraries of Boston and Washington."

Miss Caulfield then traced the influence of the Renaissance in the buildings at Rome. Florence and Venice, and showed that the Renaissance was the wedding of the old with the new, the classic with the modern. The architects of Florence went to Rome to study, but not to copy, the classic forms there. The dome of the Duomo at Florence grew from the study of the Pantheon, and became the original of all great domes, from St. Peter's to our own Capitol at Washington. Miss Caulfield showed exterior and interior views of the Congressional Library, Washington, D. C., as beautiful examples in America of the adaptation of Renaissance architecture to the modern spirit. Among the illustrations were shown fine examples of Michael Angelo, Raphael, Andrea del Sarto, Leonardo da Vinci and Titian.

Her illustrations were as good as Stoddard's—and higher praise cannot be given them.

Miss Caulfield repeated her lecture, by request, before President McKinley and his party, the next evening at the Hotel Champlain, and won the highest praise from the distinguished company present. Miss Caulfield's reception by the ladies of the presidential party was most cordial.

THE OXFORD MOVEMENT.

Three Lectures, August 17-18-19, at 8 p. m. BY HENRY AUSTIN ADAMS, M. A., BROOKLYN, N.Y.

Tuesday Evening, August 17.

THE BEGINNINGS.

The thesis of this first lecture in the course was an effort to show that the Oxford Movement really began at an earlier date than 1833, when Keble, Pusey, Newman, Ward and others formed the little band which headed the famous Oxford Movement. To maintain this thesis. Mr. Adams went back to the days of Henry the VIII., and from that period described the different movements in the Anglican Church, which kept alive Christian faith in the people, and at the same time, kept alive, at least, a sentimental connection with the Church of Rome. It took the four reigns of Henry VIII., Edward VI., Mary and Elizabeth to give the Anglican Church anything like a fair hold upon the English people. There was a reaction in favor of Rome under Queen Mary. The famous theologians whose writings shed a lustre upon English history during the reign of the Stuarts. namely, such men as Laud, Taylor, and others, upheld in their treatises many distinctively Roman Catholic doctrines. Prayer for the dead, necessity of tradition, the official headship of the Pope, the supremacy of the Church, were some of the doctrines described and defended by these writers. No one theologian defended them all; but readers of their books will find each one defending and explaining one or more of these particular tenets. When the House of Orange got possession of the English throne, a number of the Anglican bishops refused to take the oath of allegiance to William, Prince of Orange, on the ground that a monarch of his peculiar religious belief could not become the head of the Anglican Church. These prelates are known in history as non-Jurors. They endured imprisonment, confiscation of their property, and exile. And many of them. banished to the continent, entered the Catholic Church and died in its bosom. Mr. Adams carefully pointed out how such men as these kept alive in England those leading principles of Catholic doctrine which were brought so prominently forward in

the Oxford movement. Following these came John Wesley, an Anglican minister, who, moved by the spirit of God, undertook the work of rousing the Anglican Church to a new life at a time when routine and indifference had led to perilous stagnation in religious affairs. Then came Walter Scott, with magic hand to open up the treasures of the age of chivalry, Wordsworth to direct attention to the truth and beauty of nature and to lead the revolt against the hard classicism of the eighteenth century, Coleridge to give velocity a new and important place among the great influences molding society. All these things, said the lecturer, had their share in paving the way for the Oxford movement. This movement Mr. Adams does not regard as the creation of even such men as Keble, Pusey and New-It was a movement greater than these leaders who were only its mouthpieces and too wide to be heralded within the dates 1833 and 1845. As it began long before, so it has continued up to the present moment.

Its field was not Oxford, but England in the beginning, and it now embraces the entire English speaking world. It broke up and is constantly breaking for thousands of honest souls the barriers built by lying history and bitter prejudice; and it needs only a proper understanding from Catholics to continue its great work. Leo XIII. gave that work an immense impetus the other day when he decided against the validity of Anglican orders.

This is a brief and unsatisfactory resume of one of the most interesting lectures of the session. The personality of the lecturer and his fine qualities as a platform speaker gave a charm to his discourse which made the ninety minutes of its delivery pass very quickly for the audience, having enlivened his lecture with bits of personal experience, anecdotes and bright sayings.

At the close of the lecture the audience honored Mr. Adams with tremendous applause.

Wednesday Evening, August 18.

JOHN HENRY NEWMAN.

The lecture upon John Henry Newman exceeded in interest the initial lecture of this series, which in itself was a great success. Mr. Adams showed how the spirit

that possessed Newman was the very same spirit that characterized the Oxford Movement, taking facts from Newman's life to prove his point.

He spoke of The Tractarians.—The Appeal to Antiquity.—Pusey.—The Catholic Revival.—Newman.—His Life and Meaning.—Rome.—The Counter Movement.

In conclusion he told the story of John Henry Newman's picture which hangs in his study and repeated the poem "Lead Kindly Light," after which the audience rose and sang the hymn that had been so beautifully quoted.

Thursday Evening, August 19.

RITUALISM.

Mr. Adams, in his third lecture, said that had the Oxford Movement begun with Newman, as historians contend, it ought to have died with his entrance into the Catholic Church. But it did not. When the leaders, Keble, Pusey, and others had recovered from the shock of Newman's departure, they resumed the interrupted work, and put new life into the Anglican church. That work we have all seen ripen in our own day. What is called the Ritualistic movement in the Anglican church, and in the Episcopal church, is the fruit of the labors of Keble, Pusey, and their companions. The men who succeeded these leaders kept the good work going up to our own day. Canon Liddon was the most noted among them-a ripe scholar, a polished and effective preacher, and a moderate man. Nevertheless, he preached the Catholic doctrines of grace and the sacraments, of the mass and of the priesthood, and gave his life and his genius to make these doctrines living things in the Anglican church. How far he succeeded I myself have been the witness. I recall a church, which twenty years ago could not have been distinguished from any other sectarian church; but to-day it has its altars, its vestments, and its ceremonies, and is not to be distinguished from a Roman Catholic church.

Years ago, when receiving Bishop Littlejohn into my parish church, I ventured to put two vases of flowers on my bare altar. The bishop swept them off the altar. To-day in his grand cathedral at Garden City, L. I., he has candles and crucifixes, and ordains

his young men somewhat after the Roman Catholic fashion. It would take long to tell how vast have been the changes in this direction among Anglicans and Episcopalians. All this is the result of that Oxford Movement, which began before Newman and has continued so long after him. It has a long career ahead of it. After restoring symbols and ceremonies, it has roused the devotional life of the multitude. Catholic devotions are now common, and monks and nuns have their convents just as in Catholic countries. One sisterhood numbers four thousand nuns. In this way England is coming back to the faith and the forms which her kings rejected three hundred years ago. How great is her progress can be seen from that wonderful appeal of Anglican clergymen last year to the Pope for a decision as to the validity of Anglican orders. No such appeal had taken place in Anglican church history in three hundred years. At this hour it is most significant. What the end will be it is impossible to see; but what we can all see is that the great Oxford Movement is still living and still powerful in the world.

In his lecture on Ritualism, Mr. Adams rose to the highest mark he has thus scored in oratory-vivid, appealing, fervent, yet with a dignified self-repression that was vastly more touching and suggestive than the abandon of the popular orator. He justified the reputation he has already made, and made his hearers feel that he has wonderful resources as yet undrawn upon. Mr. Adams' plea for gentle judgment of the Ritualists by Catholics, was especially opportune. It is in the worst of taste and feeling for the latter either to ridicule the approximation of the former to the externals of Catholicity or to doubt their sincerity. The Spirit of God is working among them, and it behooves the children of the true Church to render sympathy and help to those who are manifestly seeking to do His will. Every observant Catholic must feel the force of the assertion made not long ago to the writer, "If you would stem the tide of conversions to Catholicity, you must first close every Episcopal church in this country."

READING CIRCLE CONFERENCES.

A feature of the sixth week was the Reading Circle work, which began with a meeting of the directing board of the Reading Circle Union at the secretary's office on Monday, August 16.

The directing board is one of the regular standing committees of the board of trustees of the Catholic Summer School of America. The following trustees comprise the board for the present year: The Rev. Morgan M. Sheedy, of Altoona, Pa., chairman; the Rev. John F. Mullany, Syracuse, N. Y.; the Rev. Walter P. Gough, Philadelphia, Pa.; James Clarke, New York City; Warren E. Mosher, Youngstown, Ohio.

The board arranged a program for the Reading Circle Day on the Friday following. At 11:30 a. m. Tuesday there was a meeting of the Philadelphia Reading Circles, the Rev. Morgan M. Sheedy, P. R., St. John's, Altoona, Pa., presiding. He did simple justice to the Philadelphians in his statement that they have the best organized archdiocesan Reading Circle Union in the country.

Miss Clare gave the annual report of the Union. It is, she said, a three-year-old child of the Summer School at Plattsburg. It began with seventeen Circles; it has increased to twenty-tree, with a membership of 625. The union has no rule over the Circles, each of which has its own constitution, its own officers, and may follow its own choice of work, though there is always an effort made to follow the line of study prescribed by the Catholic Summer School.

The object of the Union is that each one may not work feeling the way alone, but that we may all work together, conscious of each other, trying to help and to be helped, and to furthering on the lines we have chosen God's kingdom on earth.

Miss Clare then outlined the splendid work in Church History, General Literature, Current Events, etc., by the various Circles, giving praise for all good they have accomplished to their director, that devoted friend of the Summer School, the Rev. James F. Loughlin, D. D.

The New York Circles met on Wednesday, under the chairmanship of the Rev. J. F. Mullany, LL. D., Syracuse, N. Y. 'Reports were presented from the Cathedral Library Reading Circles, the Ozanam Circle,

the Seton and Clairvaux Reading Circles, all of New York City. Miss Mitchell, of Brooklyn, spoke for the famous Fenelon Circle of that city, of which the Rev. M. G. Flannery is director.

Among the well known people present at the conference were Henry Austin Adams, Father McMillan, Father Sheedy, of Altoona; Father Kiernan, of Rochester; Father O'Mahoney, Father Begley, of Boston; the Rev. John Talbot Smith, Father Healy, of New York.

Father Kiernan, of Rochester, in compliment to the Reading Circles, remarked that while attending the Regents' Convocation in Albany, the Chancellor of the University of the State of New York, in the course of his speech had said some very complimentary words of the work that had been done by the New York Cathedral Library Reading Circles.

Father Mullany stated that Syracuse possesses five Circles. Dr. Lucas, of Blossburg, Pa., gave some of his experiences on the formation of literary societies for young men, and was of the opinion that mixed classes were not the best means of obtaining the desired intellectual advancement.

Mr. Mosher stated that as an encouragement for New York he was happy to say that New York State possesses seventy Reading Circles. Father McMillan informed those present that he had recently received a letter stating that Olean had fifty people ready to begin this fall, and concluded by saying that Poughkeepsie had two Circles, and Albany two.

The Massachusetts Reading Circles met on Thursday, the Rev. James A. Doonan, S. J., presiding. Among the New England priests present were the Rev. M. E. Begley, of Weymouth; Rev. D. J. O'Mahoney, O. S.A., Lawrence, and the Rev. M. Dolan, of Newton. After the reports of various Circles had been presented, there was an animated discussion on mixed Circles and various suggestions as to how a work for the young men's intellectual advancement might be inaugurated on lines resembling those so successfully followed for the young women. Henry Austin Adams deplored the backwardness of many young men in matters intellectual. Father Begley accounted for this by the scantier leisure during the working

year and the exceedingly brief vacations of the majority of young men. Miss Mary P. Rorke of the Cathedral Library, New York, defended the young men, declaring that, according to her experience, they read better books than do the young women. Father D. J. O'Mahoney, O. S. A., of Lawrence, director of the Catholic Literary Society, made a brief address. Miss Katherine E. Conway. president of the John Boyle O'Reilly Reading Circle of Boston, had declined to say much for her own well-known Circle, but outlined instead the work of the St. Joseph's Circles of Needham, Mass., under the direction of Mrs. Eliza G. Pember, a recent convert to the faith. Mrs. Pember has set a great example in getting boys and girls alike into her junior Circle, even before they leave school.

The Rev. J. P. Kiernan, of Rochester, highly commended this method, and said that the work for the boys and young men must begin in the home and the school. Father Doonan described the Catholic Young Men's Association attached to Boston College.

READING CIRCLE DAY, FRIDAY, AUGUST 20.

The great event of the week, for those interested in the work of Reading Circles, was Reading Circle Day. At 11:30 Friday morning, a large gathering of representatives and friends of many Circles assembled in the Auditorium. The Rev. Morgan M. Sheedy. of Altoona, Pa., chairman of the Directing Board of the Reading Circle Union, presided. After opening the meeting, Father Sheedy delivered a short but clear, earnest and forceful address on the importance of the work done by Reading Circles. The Summer School, he said, would have no existence were it not for the Reading Circles and the Study Class, and it is upon the members of these Circles we must depend to a great extent to infuse the serious and studious life into the Summer School work. Father Lavelle read the report of the preliminary meeting recently held in New York for the establishment of a Diocesan Union of Reading Circles in New York City. Fourteen Circles were represented in New York, five of which had sent in their reports, including the Ozanam. Cathedral Library Reading Circle, Clairvaux. Stanislaus and St. Gabriel's.

Father Talbot Smith, of New York, spoke on the "Relation of the Reading Circles to General Literature."

Miss Sabina Sweeney, of Boston, read the report of the Boyle O'Reilly Reading Circle, and Father Kiernan, of Rochester, reported that his city had five Reading Circles with a membership of 325.

Miss Anna Mitchell, of Brooklyn, reported for the Fenelon Circle.

Father McMillan spoke of the excellent work done by Mr. Mosher, editor of the READING CIRCLE REVIEW.

Mr. W. E. Mosher spoke briefly on the importance of organizing the youth into Reading Circles, before too long a time elapses after school life ends, as it does at a very early age for many; also of the necessity of doing more elementary work, rather than attempting courses of reading and study too far above the comprehension of beginners.

After a brief address by Father Doonan, the conference was adjourned till 3 p. m.

The Rev. Morgan M. Sheedy was presiding officer of the afternoon meeting, and Miss M. C. Clare secretary. After a few introductory remarks by the president on "University Extension Work," Mr. Warren E. Mosher made a short summary of his annual report, which showed that the Reading Circle Union comprised 436 Circles, representing a membership of 15,000, scattered over the United States, with a small percentage in Canada and South America. This report opened up an animated discussion on the extension of the Reading Circle

movement and the best ways and means of furthering it. The president then read the proposed courses of study for the session of '97 and '98, and invited the conference to express its views on the matter. The course of study suggested and subject to change is as follows:—

Epochal Poets; Practical Art Studies; English Literature; Controverted Points in Church History; Current Social Problems; Some Department of Science; French Language and Literature.

A motion was then made by Father Kiernan, of Rochester, and seconded by Mr. Warren E. Mosher, that the secretary or representative of Circles present should call a special meeting of their respective Circles in order to obtain their opinion of the proposed course of study, and report before September 15 to the general secretary. The motion was carried.

A second motion was made by Miss Mitchell, of the Fenelon Circle, and seconded by Father O'Mahoney, of Lawrence, Mass., that the Circles be instructed, at least two months before the opening of the Summer School session, to send a delegate to represent the Circle on Reading Circle Day. The motion carried unanimously.

The president called on Miss Finnigan, a new arrival at the School, and a recent honorary life member, for her views on Reading Circle work. She spoke briefly, and the meeting adjourned.

The reports of Circles read at the above conferences will be published in succeeding issues of the Review.

INCIDENTS AND SOCIAL EVENTS OF THE SIXTH WEEK.

RECEPTION TO THE RT. REV. MGR. CONATY.

The Rt. Rev. Mgr. Thomas J. Conaty, D.
D., arrived at Cliff Haven on the morning
of Wednesday, the 18th inst., and remained
until the following Friday evening, the guest
of Major Byrne. On the evening of Thursday, August 19, preceding the third and last
of Mr. Adams' lectures, a reception was tendered to Mgr. Conaty in the Auditorium,
which was crowded to the doors. The entrance of Mgr. Conaty, with the Rev. Thomas
McMillan, C. S. P., and the Rev. James A.
Doonan, S. J., brought out hearty applause,
renewed as the reverend gentlemen took
their places upon the platform. Fr. Mc-

Millan presided. Miss Cronyn; Miss Donelly, of Detroit, Mich.; Messrs. Chambers and Carr, rendered an exquisite musical program. Mr. Carr, who had come back from Worcester for Mgr. Conaty's visit, gave Schumann's splendid song, "Two Grenadiers," with splendid spirit. Miss Mary C. Cronyn was the accompanist of the evening—an ideal accompanist, as a competent critic called her.

Father McMillan, on behalf of the Board of Trustees, briefly expressed the pleasure of the School in Mgr. Conaty's visit; its deep indebtedness to him, and the joy, mingled with regret, at which he saw his

abilities recognized in his promotion to a larger field of labor.

Father Doonan came next with a hearty tribute to Mgr. Conaty and to the Catholic University on behalf of the students and supporters of the School. That support which Mgr. Conaty's friends had given him in the Summer School movement, said Father Doonan, they will cheerfully continue in the greater work in which he is now engaged.

Then Mgr. Conaty, at whose rising the applause was enthusiastic and prolonged, expressed his deep gratitude for the welcome so generously extended to him, and congratulated the president and the School upon the splendid success so evident upon all sides. He claimed the privilege as one of the ancients to indulge in reminiscences and recall some of the hardships of past years in order to appreciate the progress of the present session.

Some of these reminiscences were not a little droll, and evoked hearty laughter from those who had shared the experiences narrated. Following is a summary of

RT. REV. MGR. CONATY'S ADDRESS.

LADIES AND GENTLEMEN:—I feel deeply indebted to the trustees and the members of the School for the very kindly greeting that it has been my privilege to receive during the few hours that I have spent of this session among you. I never knew that I would be missed so much. I am very grateful for the expression of good feeling so evident in your manner towards me since I returned. It makes me feel the strong warm friendships of the Summer School.

I have been taken from the field which I loved to work in with you to another sphere of usefulness; but I have not been taken from the work altogether; because this is a work in which we all are interested. The kindly words of congratulation that have come to me speak the feeling of a deep interest by those who have worked side by side with us during the many years of our experience in the establishment of this School. I think, as one of the ancients, I may at this moment be allowed to dip a little in reminiscences.

I could not help thinking last night as I listened to that psychological study of the

character of the great cardinal of England, that there was something in it similar to the Summer School and its work for there was a call to the Summer School work, which seemed to fill a great want in popular education, and men and women stood ready to do it well. It came as an apostolic mission in education to the men and the women who laid the foundation stones of this movement. With them there was a faith in the movement, and a faith that never knew a time when there was not a fixed determination to let the faith realize itself in the establishment of the Summer School that would be to all of us a source of pride and of benefit.

There were worries too in the Summer School movement, and there were strong and constant worriers; they worried in season and out of season, and worried for the movement which was never without difficulties on every side that often were hard to overcome.

I do not want to renew bitterness of thought to you in the many days that we worried when we were still in the dust of Plattsburg, and could not see our way to utilize this beautiful spot; we wrote about it in the prospectuses, we spoke of our intentions and made many promises. What a change now! How nobly the Summer School movement stands to-day! If in the providence of God I have been called to another sphere of usefulness, you may believe that it is to me a pleasure and a satisfaction after the four years that have passed, that our home is here, and that our work is in a successful line, and that the Summer School is a fact. As the philosopher told us this morning, it is a fact, which cannot be criticised away. If there comes to us a word of snarling criticism, never mind. That which is worth criticism, is worth something; because if it were not worth criticising, nobody would talk about it, and the more they criticise it the better will it be advertised and understood.

The University over which it is my mission to preside at present, has a kindly feeling for this Summer School movement. The University which the Church looks upon as the crowning work of Christian education in the United States, as it were upon the mountain top, looks in all directions for the efforts that are being made for the general

education of the people. There is no agency of education, no matter how insignificant, that does not tend, in some way, toward the University, or receive from it some direction for its work. The schools so bountifully provided for, the academies and colleges all are stepping stones to the University. It is true that the University is for the few who are called to be leaders of men, educators of the people, who are to stand forth in every profession and in every rank of life as highly educated Catholics, leading the thought on Christian scientific lines as become warriors of truth.

This great popular movement of the Summer School is one upon which the University looks not only with kindness but with interest. It has sent to you this year some of its great teachers to give you the fruits of their years of study and answer the scientific errors of the day in the field of philosophy, and thus aid in the intellectual development of the people.

Therefore, as Rector of the Catholic University of America, speaking for myself and for my associates, there is no popular movement among the people that appeals more to the University instinct than the Catholic Summer School, that is placed among our people to lift them up to the highest social and intellectual development and thus take their place in the work of the Church in this country. I bring to you then the good greetings and encouragement of the University, and I will bring back to the University your encouragement and your promise of substantial support and constant interest. But, my friends, think not for a moment that the University which stands way up on the mountain top has nothing of interest to It is the greatest Catholic work of our age, for it is the keystone in the arch of education, and as the work of the Church in America it demands the prayers and the support of every lover of the truth.

The Catholic University stands in the front rank to equip our clergy and our laymen that they may be able to lead in the great work of evangelizing the world to the true knowledge of God and of science.

One word more in regard to the general education. May I be permitted to say here to-night one word in favor of that other movement which the Catholic University is

looking upon with intense interest and anxiety, the higher education of our Catholic women. I know it appeals to our Summer School women, and they will welcome the establishment of a collegiate institution in the capital of our nation, where our Catholic women may receive courses of instruction in classics, in literature, and in science, which will fit them to stand beside the graduates of Vassar, Radcliff, and others. and enjoy the blessings of the highest education in the sweet atmosphere of religion. The initiative to establish this institution came from Catholic nuns. They were the ones to propose its establishment. When the Sisters of Notre Dame came with the proposition, we looked upon it as a providential one. They have received the proper ecclesiastical approbation for the work from our own Cardinal Gibbons, who was delighted with the project, placed it before his council, and gave it his blessing. The good Sisters of Notre Dame have now bought the land and are preparing their plans for the establishment of Trinity College, where Catholic young women may be able to receive the best college education from the hands of earnest, thoroughly well equipped religious, whose colleges at Liverpool and Glascow are evidences of their ability.

Accept my greeting to-night, and though placed at the head of our great University and honored as I have been with the confidence of the bishops, remember there is no work for which I have greater fondness than the work of the Catholic Summer School; and though it has been difficult for me to be among you this summer, I have thought of you and worried because I could not be among you. Old friends are dear friends. I have experienced great pleasure in the last twenty-four hours that I have been among you, for I have been carried back in thought through the difficulties of the last four years. I congratulate you upon the present outlook, and I congratulate your President upon the splendid success of the session of 1897.

It was a pleasure to find in this session that you enjoyed the great privilege of having the President of the United States visit the School and know how true our Catholic hearts are to the interests of our glorious country, over whose destinies he presides.

I find great pleasure in seeing the New York cottage, which, like another Waldorf, is seated in majesty on the shore of the lake. The Quaker cottage seems small beside; but I have a fondness for that cottage, because it was built in what seemed to be the dark days of the School, and it was built by those who are farthest away from the School. It was built because there was faith in the minds of those Philadelphia friends and of the priest who was their leader, and in consequence the stake was driven and courage came to us all. Let Boston come, let Buffalo and Rochester follow, and let all the cities fall into line. Those manifesting their faith in the movement which is destined to be a great force in welding the intellectual and social forces of our Catholic body into one harmonious whole. Friends, be encouraged; have con-God's blessing has been on us because we have been true to one another, true to our ideal, and true to the Church.

May we go on then in our work, and may this session be the harbinger of great sessions in days to come. The clouds of business depression that have darkened the way seem to be passing and better times will come. Let us stand by the movement and be apostles of it, going out and propagating it by every means within our power, to let the world see that we are not fickle and unchangeable; but that we believe the Summer School movement is for the blessing of our people, and believing it, to stand by it.

Remember that your former president, no matter what work may come upon him, if not with you as much as he would wish, is still deeply interested in the work, pleased to know that perhaps some kind friend may whisper, I wish he were here.

A social event of this session of the School was the tea given by the ladies of the Washington cottage Monday afternoon. The house was trimmed for the occasion with evergreens and patriotic colors, notable among the decorations being the picture of Washington, which was overhung by flags. Mrs. Mitchell, assisted by the Misses Collins, McAvoy, Tobin, Goessmann, Wills, and Hagerty, received the guests, prominent among whom were Bishop Monaghan, President Lavelle, Dr. Lucas, Dr. Kiernan, Dr. Shanahan, Dr. J. H. Mc-

Mahon, Dr. Bodfish, Dr. Smith and Fathers Mullany and Murphy.

A reception in honor of Right Rev. Bishop Monaghan, of Wilmington, Del., was held at the New York cottage Monday evening. The following program was meritoriously carried out:

Duet	Miss Cronyn, Miss Power
Solo	Miss E. Murphy
Reading	Father J. Talbot Smith
Duet	
Miss Bes	atrice Hayes, Mr. S. Chambers
Solo	Mr. Carr

Miss Power

Father J. Talbot Smith

On Saturday afternoon, August 14, two hundred members of the School made up an excursion party for a sail to Burlington on the steamer Chateaugay.

Solo

Reading.....

Miss Marie Collins gave a dramatic recital before the Presidential party at the Hotel Champlain on the morning of Thursday, August 19.

Miss Collins had the honor of presenting to Mrs. McKinley, on Friday afternoon, a beautiful copy of the "Welcome" song which was given at the Summer School on the occasion of the President's visit. Miss Collins also gracefully responded to the invitation of Mrs. McKinley to recite for her.

A very interesting lecture was given Thursday evening in the parlor of Hotel Champlain by Mrs. Mary Lalor Mitchell. Her subject was the French Salons. It was illustrated by a number of fine views. After giving a brief biographical sketch of the women that made the Salon an important feature of French social life during the 17th and 18th centuries, she closed with a summary of the features that contributed most largely to the success of the Salon, and in this part of her lecture she showed her audience to what a height the art of conversation can be developed under the best social and intellectual environment.

On Saturday, August 21st, a large number of Summer School members went on an excursion to the Sanitarium Gabriels in the Adirondacks. A special train carried the party. The Sisters of Mercy, who are in charge of the Sanitarium, received the visitors cordially, and entertained them bountifully. The occasion was the dedication of the institution, and many distinguished guests, including Bishop Gabriels, were present.

SEVENTH WEEK.

Sunday, August 22.

The Rt. Rev. John M. Farley, D. D., Auxiliary Bishop of New York, celebrated Pontifical High Mass on Sunday, August 22. The assistant priest was Rev. James P. Kiernan, of Rochester. Deacons of honor, Rev. Morgan M. Sheedy, of Altoona, Pa., and Rev. Richard F. Pierce, Colton, N. Y. Deacon, Rev. R. J. Cotter, D. D., Mt. St. Mary's Seminary, Baltimore. Sub-deacon, Rev. D. J. O'Mahoney, O. S. A., Lawrence, Mass. Masters of ceremonies, Rev. Joseph H. McMahon, and Rev. P. J. Hayes, of New York

The sermon was preached by Rev. Joseph H. McMahon; subject, "The Power of Prayer."

In the evening vespers were sung as usual in the Summer School chapel, Our Lady of the Lake.

After vespers, the members of the School paid their respects to Bishop Farley, at the New York cottage. Short addresses were made by the president, Rev. Father Lavelle, and the Rt. Rev. Bishop Farley. The latter spoke most felicitously, and expressed his pleasure and favor of the Summer School. Miss Cronyn, of Buffalo, Miss Power, of Philadelphia, Miss Hayes, and Mr. Chambers, of New York, sang, and Miss Gilligan, of Albany, recited.

PHILOSOPHY AND PEDAGOGY.

Five Lectures, August 23-27, at 10 a.m.
BY THE REV. JAMES A. DOONAN, S. J.,
St. Joseph's College, Philadelphia, Pa.

Monday, August 23.

PROXIMATE END OF EDUCATION.

Father Doonan received an ovation from his numerous friends as he took his place upon the platform. His course of lectures on "Philosophy and Pedagogy" was one of the most important of the whole session. It was of advantage not only to teachers, but also to the general public, to hear the mature opinions of one who has made a lifelong study of educational problems. The lecturer began by defining knowledge, which is the result of any perceptive act. In its

limited and stricter sense, it is the product of an intellectual perceptive act. Thus, defined knowledge is the proximate, but not the ultimate, nor yet the formal end of education. Knowledge is rather the instrument for attainment of that end, which is the mental and moral development of the rational man. For the many, practical studies are the rule, since the many have not the leisure demanded for thorough educational work.

The several branches of learning have their respective and distinct values as educational factors, and the law of equivalence does not apply to them. Mathematics and the natural sciences cultivate precision of thought and accuracy of observation. Literature develops the æsthetic side of the soul, while history puts mind in contact with mind. Philosophy guides and strengthens the power of thinking.

Specialism in college and university work, carried to the extremes it now reaches, perverts the very idea of education. The lecturer brought confirmation of his thesis from the strong word of Cardinal Newman, given in his "Idea of a University."

Lastly, the idea of education as set forth makes clear the opposition the Church must show to any system of education from which religion is positively excluded. This point was enforced by quotations from Daniel Webster's speech in the Girard will case.

Tuesday, August 24.

THE PRINCIPLE OF CAUSALITY

The principle of causality in its relation to knowledge was the subject of the lecture delivered by Father Doonan Tuesday morning. Cause in general was defined and divided into its four principal classes, Material, Formal, Final and Efficient cause. The necessity of admitting the existence of Causality as the one means for arriving at knowledge was insisted upon. To know what a thing is, we must know what it can do. Only in this way is knowledge attainable. The teaching of Hume, who holds to the notion of "invariable sequence," claiming that no notion of cause or

causality can be formed by the mind was discussed and rejected. Illustrations showing that invariable sequence can be predicated only on the supposition of some necessity, and that the only possible and sufficient necessity lies in causality. Cause was differential from occasion and condition,

Wednesday, August 25.

CAUSALITY OF SCIENCE.

The Relation of Miracles to Certainty in Scientific Knowledge was the topic discussed by Father Doonan in the morning lecture. Knowledge rests upon the principle of causality, and the principle, it is alleged, is set at naught by the admission of the existence or even possibility of miracles. Having defined and classified miracles, the lecturer showed that the uniformity and constancy of the laws of the miracle, which the principle of causality establishes must be presupposed for the existence of a miracle. A miracle is an exception to these laws and here, as elsewhere, the exception proves the rule. It was next shown that to admit a miracle is not to deny the principle of contradiction, as objectors assert. Neither can miraculous events be attributed to hidden forces of nature. These act necessarily, and under given conditions always produce certain definite effects. A miracle is not any such effect. The argument of Homer against the cognoscibility of a miracle, was next considered and answered.

Thursday, August 26.

LIMITATIONS OF PEDAGOGY.

Father Doonan contended that Pedagogy should rank as an art rather than as a science, quoting Lord Bacon, who calls teaching "the art of well-delivering knowledge possessed." Some of the evils arising from the attempt to build up Pedagogy into a science were pointed out, the chief of these being the growth of a crop of theorists, who overload teacher and pupil with work above the grades to which it is assigned. The folly of attempting to make experimental Psychology subserve Pedagogy was dwelt upon. Excess in urging nature study was referred to, and lastly the absurdity of making knowledge an all-sufficient deterrent of crime was forcibly insisted upon.

Friday, August 27.

ELEMENTS OF PEDAGOGY.

In his last lecture Father Doonan gave a general review of "White's Elements of Pedagogy." The scope of the lecture was the guidance of teachers in the use of this and similar works. In the main the book was spoken of as an excellent work.

Father Doonan delighted the students of the Summer School each day he lectured, but this last talk was especially interesting

Evening Lectures of Seventh Week.

CANADIAN POETS AND POETRY.— STUDY AND INTERPRETATION OF LITERATURE.

Two Lectures, August 23-24, at 8 p. m.

BY THOMAS O'HAGAN, PH. D., ARTHUR, ONTARIO.

Dr. Thomas O'Hagan, the well known Canadian poet and educator, made his debut as a lecturer at the Catholic Summer School, Monday evening, August 23, the subject of his lecture being Canadian Poets and Poetry. The impression which Dr. O'Hagan made was highly favorable indeed. The lecturer began by tracing the beginnings of poetry in every land, quoting from the American critic Stedman, in support of his statement that a poetic movement in every country is the mark or indication of great strides or marches in other fields of progress.

Dr. O'Hagan then outlined with much clearness and sympathy, the beginnings of poetry in Canada, touching briefly upon the work of Mrs. Lawson, Hon. Joseph Howe, Hon. Thomas D'Arcy McGee, Mrs. Leprohon, Charles Heavysage, Charles Songster, Alexander McLachlan and Mrs. Moodie, whose literary achievements as colonizers of Canadian letters entitled them to be regarded as contemporaries of such American authors as Cooper, Irving, Poe, Willis and Halleck.

The lecturer then contrasted the spirit and method of the older school of Canadian poets with that of the younger school of Canadian writers, the chief points of difference being: the points of the younger school pitch their song in a higher key, fashion more after classical models, are more artistic but less homely and rugged

and possess a stronger note of patriotism than did their elder brothers of the lyre.

After touching upon the danger to the literature of a young country, from the spirit of coionialism and provincialism, Dr. O'Hagan dealt with Canadian poetry in the departments of the patriotic, the descriptive, the dramatic, the dialectic and elegiac, illustrating his theme with the reading of Charles G. D. Roberts' poem, Canada, William Wye Smith's Second Concession of Deer, Dr. Drummond's Wreck of the Julia Plante, and J. W. Bengough's lines in memory of the Poet Tennyson, the recitals being given in every instance with excellent taste and judgment.

The Doctor closed his scholarly and eloquent lecture with a prophetic allusion to the Canadian poet, yet to come, in which he said: "Not yet has our Canadian Browning or our Canadian Tennyson or our Canadian Longfellow appeared. When the poet of Canada does come he shall catch up in his song something of the sublimity of our mountains, the ardor of our Canadian skies. the light and glow of our Northern Star; something of the breath and freedom of our blossoming prairies, the sweep and dash of our mighty rivers, the music and murmur of our rich and graceful forests; something of the honest manhood of our marts and farms, the strong virtues of our homes and firesides, the tenderness of our mothers' prayer, the sweetness and purity of our maidens' hearts."

Tuesday, August 24.

THE STUDY AND INTERPRETATION OF LITERATURE.

Dr. O'Hagan designated the spiritual element as the chief element in literature—that by which it lives immortally and strongly. He condemned the tendency in the literary studies of to-day of emphasizing mere method and neglecting the spirit of literature.

The relation of masterpieces of literature to time and place was then discussed, the lecturer maintaining that it would be well not to introduce the study of such relationship till the student had reached "the years of philosophic thought."

The lecturer having defined poetry to be the flowering of the soul, the sublimation of thought, the golden ear of the century, pointed out the danger there was in regarding a poem not as a work of art, whose purpose primarily is to exalt and inspire, but as an instrument of instruction and discipline.

Ideals of the true functions of poetry were next referred to by the lecturer as necessary for the student, and these could be found in Browning's poem, "Popularity," Mrs. Browning's, "The Musical Instrument," and Tennyson's, "The Poet," "The Poet's Mind," and "Lady of Shalott." The lecturer maintained that the value of literature and literary studies is constant and has the same deep import for the child as for the man.

CHATTERTON: THE MARVELOUS BOY OF BRISTOL.

One Lecture, Thursday Evening, August 26.

BY JOHN FRANCIS WATERS, M. A., OTTAWA, CAN-

Mr. Waters was to have delivered this lecture on Wednesday evening, but he was unable to be present. When the managers and the large audience assembled in the Auditorium to hear Mr. Waters learned that he would not appear, a short impromptu program was arranged, that those who had assembled in anticipation of hearing Mr. Waters might not be entirely disappointed. Several musical selections by Miss Cronyn, Mr. Carr and Mr. Chambers were rendered, and recitations given by Miss Goessmann.

In introducing the lecturer Thursday evening, Rev. Father Lavelle said that few introductory words were necessary, as Mr. Waters was very well and most favorably known to the members of the Summer School.

One of the most noticeable features of Mr. Waters' lecture on Thomas Chatterton was the intense sympathy which the lecturer had with his theme. There is no mistaking this, and not only so, but there is no mistaking the further fact that Mr. Waters counts upon the sympathy of his audience. He is quite right in doing so. The wonderful, tragic, and ineffable interest that clings to such a life as that of the ill-starred Chatterton, nay, that actually inheres in it, is something that can never pass away

"As long as the heart has passions As long as life has woes."



The lecturer's aim was to show that the splendid greatness of Chatterton's genius, the wayward wretchedness of the boy himself, unite in presenting a tremendous contrast and at the same time, (paradox though it may seem to say so), a most wonderful and thrilling union, an extraordinary epitome of wasted power and beauty, of wonder, of pathos, and of pain such as must rivet the attention of humanity forever. In the beginning of his discourse, which, according to the custom of this particular lecturer, was given without a shred of note or manuscript of any kind, Mr. Waters scouted the idea that Chatterton could ever be what is called "a dead issue," and showed how mistaken were those so-'called "up-to-date" papers which sneered at Dean Farrar's lecture on "Dante," delivered in America some years ago, on the same untenable promise that Dante is "a dead issue."

The lecturer said there was one moral which his hearers could point, each one for himself, from the sad story of Thos. Chatterton, admitting also that there was another moral question involved in the story of "The Marvelous Boy of Bristol" to which we could not hope for any answer here below. The almost super-human genius of the ill-fated poet was brought to the minds of the lecturer's hearers by a statement and a question, both of which went home with telling force. Mr. Waters said that in any retrospect of Chatterton's career this tremendous fact should never be forgotten, namely: that this boy before the age of seventeen had done a man's work in literature and not only the work of a man, but the work of a man of genius; then he bade his hearers think of the ordinary boy of seventeen, as he was familiar to all, the common-place every-day, and then think of the extraordinary men enshrined in literature and in history, coupling with such a thought, the question: what had even the greatest of these, the supreme genius Shakspere, the thousand-souled, the myriadminded, what had even he done that the world should wonder withal—at seventeen? In the words of Sir Daniel Wilson, the most painstaking and loving of all the biographers of Chatterton, Mr. Waters seized upon the salient characteristics of the poet's

genius and treated his subject with brilliant success.

This was the last evening lecture of the session. The lecture on "Shakspere's Lesser Brethren," which was scheduled to be delivered by Mr. Waters, on Thursday evening, was not given owing to the disarrangement of the program occasioned by Mr. Waters' failure to appear on Wednesday evening.

CONFERENCES IN AMERICAN LITER-ATURE.

Wednesday, Thursday and Friday, August 25, 26 and 27.

CONDUCTED BY THOMAS O'HAGAN, A. M., PH. D.,
ARTHUR, ONT., CANADA.

In his introductory remarks at the beginning of the discussion of American literature, Dr. O'Hagan briefly but clearly and ably outlined the plan of treatment to be followed.

"A study of American Literature," he said, "involves a study of the ideas which have dominated American civilization. It is something more than the cataloguing of authors or assessment of their works. If literature, according to Matthew Arnold, means a criticism of life, then American biterature must mean a criticism of American life.

"In the discussion of American literature in these conferences it shall be our purpose and aim to deal with it as a study of the evolution of human life in the New World, reflecting the growth and triumph of ideas and principles—not as a mere record and chronicle of literary achievement.

"We shall endeavor to keep in view from the very outset the great agencies which determine the character of a literature, namely: Race, Environment, Epoch and Personality.

"For the purpose of classifying the periods, we shall, in the main, deal with the genesis and the development of American literature under the following headings:

The First Colonial Period—The Second Colonial Period—The Revolutionary Period—The First Creative Period—The Second Creative Period.

"Again the writers of these periods will naturally divide themselves into historians, poets and novelists.

"That our discussion may be thorough we must go beyond the manuals of literature and touch with our minds the quickening life of each literary product in prose or verse.

"Our standard should not be that of England or France or any one country, but rather the permanent, absolute standard of the whole world set up through the ripening judgment of centuries.

. "Our own day has, without doubt, more interest for us than the twilight of American life and letters, yet we must not forget that the rude lyrics and ballads of colonial days reflect as truly American life and thought as the most polished epic or idyl of a Longfellow, a Stedman, or an Aldrich.

"There should be no North, no South, no East, no West in our literary appraisement. Provincialism is death to high ideals. Literature takes color and form from its surroundings, but its standard is based upon the universal taste and judgment of the people.

"It is true that devoid of the spiritual, an art product is meaningless, yet nothing so ill-becomes a critic or a literary student as holding in his mind the faith of an author while passing judgment upon his literary works.

"We should, then, do justice to every American writer of note, Catholic or non-Catholic, and see to it that such illustrious names as Brownson, Shea, Ryan and O'Reilly find a place in our discussions as builders and toilers in the great temple of American letters.

"Let us see to it that in our estimate of American literature we do not attempt to galvanize mediocrity into greatness, simply because an author professes or has professed the Catholic faith. We Catholics should demand entrance into the temple of American literature by a front door, not by any side door."

The discussion during the three days of the conferences proceeded on the lines and matter contributed by Dr. O'Hagan to the Study Class department of the Review during the past year. The practical character of the work done by members of the class in American literature was shown by Dr. O'Hagan, by the exhibition of examination papers prepared by students of this class, in conformity with the requirements of membership.

It was fully demonstrated that these and previous conferences added greatly to the solid and practical character of the Summer School work.

ELOCUTION AND PHYSICAL CULTURE.

Miss Marie Collins, of the Martyn School of Oratory, Washington, D. C., conducted very successfully, classes in voice and physical culture during the whole session.

Miss Collins, by her charming personality and great talents, contributed largely to the instruction and pleasure of all who visited the School.

INCIDENTS OF THE SEVENTH WEEK.

CANADA AT THE SUMMER SCHOOL.

The last week of the session of '97 was in part a Canadian week. Two of the lecturers, Mr. Waters and Dr. O'Hagan, represent the Dominion, and on Sunday, August 22, about one hundred Canadians, mainly from Montreal, visited the School.

The event was marked by a reception tendered at the Auditorium Sunday afternoon. Father McMillan, chairman of the Board of Studies, presided. He extended on behalf of the School a cordial welcome to the visitors. The School, he said, was not confined by territorial limits; it reached beyond the limits of the United States. As a matter of fact, he said, one of the inducements to locate at Plattsburg was that it is conveniently near the great Catholic city of Montreal. He

then introduced Frank J. Curran, son of the distinguished Judge Curran of Montreal. Mr. Curran briefly addressed the assembly; at the close of his happy remarks, by way of a remembrance and memento of the visit, presenting to the School a portrait of Father Dowd, late of St. Patrick's parish, Montreal.

In accepting the portrait, on behalf of the School, Father McMillan said it would be honored and cherished.

Mr. John McDermott of the Montreal True Witness, was then introduced, and read a sketch of the life of the Venerable Margaret Bourgeois, founder of the Congregation of Notre Dame of Canada. The article was from the pen of Miss S. Sutherland, president of the Loretto Literary Union of St. Mary's parish, Montreal.

The chairman then called upon the Rev. J. Talbot Smith, to illustrate an "Irishman's opinions of his French neighbors." This Dr. Smith did by an artistic reading of a very humorous sketch from his own novel, "Saranac."

The reading was followed by a piano solo by Miss Hayes, followed by singing by Mr. W. J. Clancy.

The Hon. F. W. McGettrick, of St. Albans, who was present in company with several other Vermonters, spoke on behalf of that State. It is well known, he said, that the School is doing a grand work in education, and on lines that should be appreciated here and in Canada as well. The idea that to keep people in the Catholic Church it is necessary to keep them in ignorance has been exploded. The way to make Catholics good Catholics is to educate them. The more we know of philosophy, history and science, the better Catholics we are. We need just such education and direction as this School affords.

There is, said Mr. McGettrick, a contest on between religion and materialism, and the time is coming when the contest will be between the Catholic Church and those of materialistic views, and we should be prepared for it. We Catholics who want the light and information to refute false representations, want the light and education furnished by this School. Concluding, the speaker said he would go home but to return again, and encourage his friends to return, to seek direction and education.

THE ALUMNÆ AUXILIARY ASSOCIA-

The Alumnæ Auxiliary Association of the Catholic Summer School of America is one of the most important associations connected with the Cliff Haven Assembly and first of its kind in the country. It is the latest idea of the School to be realized, the first meeting having been held in the New York cottage at half-past eleven o'clock on Tuesday, August 24. The object of this association is the propagation of the Summer School ideas, through the medium of schools and literary associations all over the country. The immediate work of the association will be the endowment of a chair in the Catholic Summer School of America.

At the first meeting held in the New York cottage, thirty-five institutions of learning were represented. There were present graduates of convents, academies, high schools, normal schools and colleges. The Rev. M. J. Lavelle, president of the Summer School, opened the meeting. Miss Helena T. Goessmann, Ph. M., was chairman, and Miss Mary P. Rourke, acted as secretary pro tem-A committee, of which Miss Goessmann was to be chairman, was appointed to formulate a constitution for the government of the association. Other members of the committee were Miss Cronyn, of Buffalo; Mrs. J. B. Riley, of Plattsburg; Miss O. J. Hall. of New York; Miss Wallace, of New York; Miss Lynch, of New Haven, and Miss McIntyre, of Philadelphia.

Father Lavelle in his opening talk gave the object or true idea of the organization. He sees that much good can be accomplished by the circulation of the true idea among the colleagues, acquaintances, and the different institutions of learning with which the members of this associated Alumnæ are affiliated. He spoke of ways and means by which this idea might be made known or circulated.

Father Morgan M. Sheedy, of Altoona, Pa., expressed his co-operation and said that every member should be a missionary for the Reading Circle movement; for the larger the membership of the Reading Circle the larger the attendance at the Summer School.

Miss Broderick, of New York, was next introduced and offered the association her hearty support.

Miss Cronyn, of Buffalo, assured the association of her interest in the movement and spoke of the Buffalo Association, established fourteen years ago, and having for its nucleus the graduates of the convent of Gray Nuns.

The Gray Nuns, of Plattsburg, said that they would propagate the movement among their students.

Mr. Mosher, of Youngstown, O., Secretary of the Summer School, said that it gave him much pleasure to encourage the formation of this organization. That the training, environment, social and domestic life of the members of the Alumnæ Association would be of great advantage to the Summer School.

He suggested that it would be a financial benefit to the Summer School if a chair were endowed. This suggestion met approval of all the members present. He said that it would be advisable to establish this Alumnæ Association in all cities, while at the same time keeping the organization as one whole.

Father McMillan, of New York, spoke of the good accomplished by Miss Perkins, who at the suggestion of the Paulists, wrote a document for the *Catholic World* in regard to a post-graduate course.

Father Kiernan, of Rochester, spoke in favor of the endowment of chairs. He said that while not speaking with authority, yet he was confident that the Sacred Heart Convent and the Nazareth Academy of Rochester, would co-operate with this Alumnæ Association movement.

At the meeting yesterday, the committee on constitution submitted their report, and the constitution was adopted. The name of the association is to be the Alumnæ Auxiliary Association of the Catholic Summer School of America. The following officers and directors were elected:

OFFICERS.

President — Miss Helena T. Goessmann, Ph. M.

First Vice - President — Miss Elizabeth Cronyn, Buffalo.

Second Vice-President—Miss Ella McMahon, Boston.

Third Vice-President—Miss Mary Rourke, New York.

Secretary—Miss Mary Burke, New York. Treasurer—Miss Gertrude McIntyre, Philadelphia.

DIRECTORS.

Miss Agnes Wallace, New York.

Mrs. C. H. Bonesteel, Plattsburg Barracks.

Miss Cecilia Yawman, Rochester.

Miss Anna Murray, New York.

Miss Mary C. Clare, Philadelphia.

Miss Anna M. Mitchell, Brooklyn.

Miss Fannie M. Lynch, New Haven.

Delegates will soon be appointed from va-

Delegates will soon be appointed from various cities, whose duty it will be to further the object of the Association.

IN MEMORIAM.

Two great educators, prominently identified with the Catholic Summer School in times past, were prayerfully remembered during this session. On August 18, a Mass was celebrated for the repose of the soul of Brother Azarias, by his brother, the Rev. J. F. Mullany, LL. D., of Syracuse, N. Y. On August 27, the Rev. M. J. Lavelle celebrated a Mass for the late George E. Hardy, who died last April, and was also a member of the Board of Trustees.

CLOSE OF THE SESSION OF 1897.

SOME ESTIMATES OF THE SESSION FROM TRUSTEES IN CHARGE.

REV. M. J. LAVELLE, PRESIDENT.

At the close of Father Doonan's last lecture, also the last of the session, the president, the Rev. M. J. Lavelle, briefly addressed the audience. He declared the session of 1897 formally closed. He stated that the attendance, the lectures, and the general enjoyment have been all that could be desired, that all questions as to the stability of the Summer School have been settled, and that as soon as a few financial problems shall have been solved, the institution will grow to a size greater than anyone can at present conceive.

He spoke feelingly of the life and death of Prof. George E. Hardy, one of the founders of the Cliff Haven Assembly, who passed away last May. He expressed officially the thanks of all concerned to the bishops, priests, lecturers, preachers, who served during the session; to the Rev. John Talbot Smith, the manager of the camp; to Warren E. Mosher, Secretary of the School; to E. E. Stewart, the General Superintendent; to Mr. A. T. Lack, the steward of the restaurant, and to Mr. J. B. S. Chambers, manager of the New York cottage and the Cathedral Library Association's publications.

He concluded by signifying his personal gratitude for all the co-operation, forbearance, and good will exhibited by the trustees, officers and students—dispositions which had made the management of the

School an easy and agreeable work. The audience was visibly affected and cordially reciprocated and applauded the sentiments of the President.

REV. THOMAS MCMILLAN, C. S. P.

The Rev. Thomas McMillan, C. S., P., chairman of the Board of Studies, said:—
"It was agreed to make the experiment this year of extending the lectures at the Champlain Assembly over a period of seven weeks. This plan has the great advantage of utilizing the cottages during most of the vacation, and will, no doubt, be continued. In many cases those who came for the opening weeks were enabled to arrange for other friends to attend when they were obliged to return home. Some families kept a continuous representation from the first week to the last.

"For about two weeks in the beginning of August the demand for accommodations on the Assembly grounds exceeded the supply. From ten to twenty applications a day were refused. We urged our friends to make use of the facilities provided by the hotels and cottages at Plattsburg, but the high rate charged on the trolley line forced many of them to shorten their visit. While appreciating fully the just claims to compensation for capital invested in the trolley line, we found that the average passenger could not understand the necessity for the double fare. Several business men of long experience in such matters were unanimous in the opinion that the increased number of passengers willing to pay a single fare would bring a larger dividend to the stockholders than they will realize from the plan adopted this summer.

"Never before have the managers of the Summer School been favored with a more cordial recognition of the many attractions at Cliff Haven as a location for summer lectures on the lines of University Extension. Some that came to criticise remained as devoted admirers of the picturesque environment of lake, sky and mountains. The broad and genial fraternity established at the cottages was a sure antidote to homesickness. Strangers soon forgot that they were in a strange place when they came under the magic spell of the friendly informal greeting which is extended to everyone."

WARREN E. MOSHER, SECRETARY.

A press reporter sought an interview with the Secretary concerning the results of the session, and for a resume Mr. Warren E. Mosher gave the following:

"In summing up the results of previous sessions of the Summer School, it has been customary to express satisfaction generally for the success achieved in the Summer School work. But no session of the School has passed that can compare with the present session in the success attained in every department. Facts will bear out this statement.

"In the first place, despite the fact that every resort throughout the country was seriously affected because of the disagreeable nature of the weather, thus causing many famous and popular resorts to close up, the attendance at the Summer School has been larger, as will be shown by the actual number of members registered, than at any previous session. And it is quite evident that had we been favored with good weather the attendance would have been from one-third to one-fourth larger.

"The attendance at Cliff Haven has far outgrown the accommodations on the grounds, and this despite the fact that the New York cottage was erected with a capacity of seventy-five persons.

"Last year the number taking meals at the restaurant was about one hundred; this year almost double that number were accommodated daily at each meal. This necessitated the addition of a large extension to the kitchen and the erection of several dining tents. The service at the restaurant gave general satisfaction.

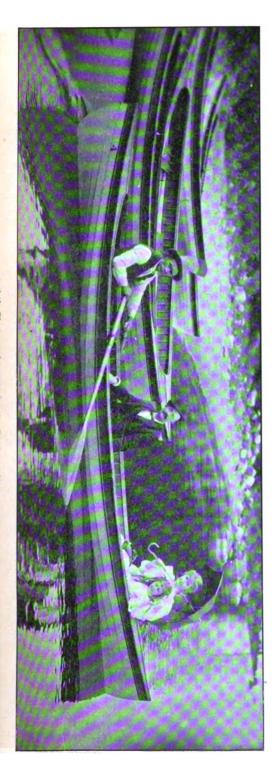
"More applications were received for accommodations this year than ever before, and a great many refrained from coming because they could not be guaranteed accommodations on the grounds.

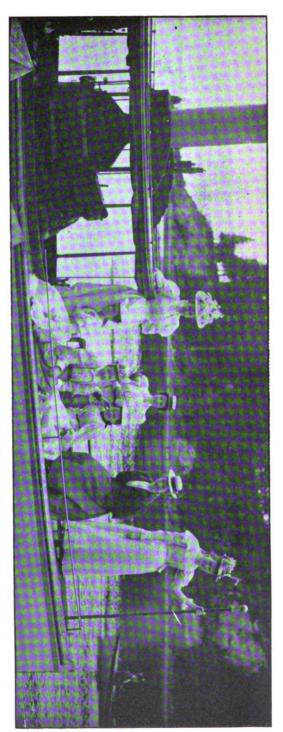
"In the number and character of great events and the presence of distinguished persons, the present session has surpassed all previous sessions. Among the men and events may be mentioned the presence of the Apostolic Delegate, Archbishop Martinelli; the President of the United States; Archbishop Corrigan; the Rector of the Catholic University of America, Monsignor Conaty; the Right Rev. Bishops Watterson,



On the Spacious Veranda of the New York Cottage.









This Group Represents New York, Brooklyn, Boston, Montreal, Philadelphia and Titusville.

McQuaid. Monaghan, Farley, Gabriels; Monsignor Sbaretti, Monsignor Nugent and Canon Kennedy, of Liverpool, England, and scores of leading clergy and distinguished public men and litterateurs. The course of lectures has been of the high order characteristic of the School, and the lecturers were among the most eminent in the land, and included both Catholic and non-Catholic. Among the latter may be mentioned the Hon. W. T. Harris, United States Commissioner of Education; the Hon. John Boyd Thacher, Mayor of Albany, and Augustus S. Downing, representative of the Regents of the State of New York.

The distinguished Catholic lecturers of the session are too well known to need any mention here.

The leading educational institutions of the Church sent representatives; among them the Catholic University at Washington, Manhattan College of New York, St. Joseph's College, and St. Charles Seminary, Philadelphia, and St. Francis College of New York. It is also worthy of note that the staff of lecturers and preachers represented the Hierarchy of the Church, the Jesuits, Augustinians, the Brothers of the Christian Schools, secular clergy, and public school men.

An encouraging feature of the session was the practical work done on the lines of University Extension and by conferences on Sunday School work, Catholic charities, teachers' unions and reading circles.

"The notable events have been the visit of President McKinley and his reception; the reception to Monsignor Martinelli by the members of the School and the military review at the Plattsburg Post; the receptions to Monsignor Conaty and other prelates.

"A stronger feeling of confidence has been aroused than heretofore existed, and every member who came here this year left the School enthusiastic in his praise. It is needless to say that the Board of Trustees did everything in their power to satisfy all who came; and from the complimentary expression of the members, it is safe to say that they succeeded. Everything was firstclass. Perhaps the most encouraging statement that can be made is that the session has been a financial success; and what augurs well for the rapid and great development of the School is the fact that a number of lots were sold during the session, and many honorary life members added to the roll. Next year will certainly see the erection of a number of cottages by city associations and individuals. Among the former may be mentioned Buffalo, Rochester, Boston and Brooklyn, and probably Montreal, Syracuse and Albany. With these facts before our minds, we are safe in predicting a brilliant future for the School.

"The Champlain Club as a factor in the success of the School was again demonstrated, and in connection with this it is well to state that all the dignitaries who visited the School were entertained at this house, thus giving them the opportunity of partaking to the full the Summer School life, and giving the members of the School an opportunity to enjoy their presence. Heretofore visiting prelates were entertained at Hotel Champlain in most cases.

"The Rev. John Talbot Smith demonstrated, this year, the practicability of tent life at Cliff Haven—if, indeed, further evidence were necessary, after the object lesson given in this most enjoyable mode of life for several years past on the Summer School grounds by Gen. Stephen Moffitt. This is a feature sure to become popular among young men.

In conclusion, Mr. Mosher said that "the little chapel of Our Lady of the Lake was a consolation and a joy to all the members."

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

REPORT OF THE THIRD SESSION, MADISON, WIS., JULY 11 TO JULY 30, 1897.

St. Patrick's church was crowded Sunday morning, July 11, in honor of the opening of the Columbian Catholic Summer School. The church was beautified with palms for the event and on the main altar were large bunches of easter lilies. Archbishop F. X. Katzer, of Milwaukee, celebrated Pontifical Mass, with Rev. P. B, Knox, assistant priest, Rev. P. Danehy, of St. Paul, deacon, Rev. Joseph B.Feld, assistant pastor of the Church of the Holy Redeemer, sub-deacon, and Rev. J. M. Naughtin, pastor of St. Raphael's church, master of ceremonies. The musical program was very fine. The sermon was preached by Bishop S. G. Messmer, who gave a forcible address on charity.

Services were held in St. Raphael's church at the same hour, Rev. Thomas H. Shields, of St. Paul, preached the sermon.

Abstracts of Lectures, Beginning the First Week. PSYCHOLOGY.

THREE LECTURES BY THE REV. THOMAS E. SHIELDS, PH. D., PROFESSOR OF BIOLOGY AND PSYCHOLOGY, ST. PAUL'S SEMINARY, ST. PAUL, MINN.

The opening lecture of the session was delivered by Rev. Thomas E. Shields, at 10:30 a. m. Monday, July 12. Rt. Rev. Bishop Messmer, president of the School, introduced the lecturer. Dr. Shields treated his lecture on Three Phases of Mental Life from the physical standpoint. This lecture dealt with the structure and functions of the central nervous system of man in their relations to cognition, emotion and volition. The lecturer maintained that while cognition, emotion and volition mean more than brain functioning, that nevertheless all mental life in man is conditioned by the functioning of his brain, and hence that education is largely a matter of cerebral development. The lecture was meant as a

basis for his two following lectures on mental development.

Dr. Shields' second lecture, on Tuesday morning, 10:30, was on Fundamental Qualities of Student Life, and on Wednesday morning at the same hour he lectured on Laws of Mental Development.

THE LAW.

FIVE LECTURES BY JUDGE M. J. WADE, IOWA CITY, IOWA.

Tuesday, July 13, 9 a. m.

LAW, ITS ORIGIN AND GROWTH.

Importance of knowledge of the fundamental theories of municipal law—Necessary that a good citizen must understand the true relation which he bears to the State—Development of the "feeling of legal right"—Laws not arbitrary decrees—Should not be obeyed blindly, but in knowledge—Some false conceptions—Man a social being—Law originated in custom—Growth keeping pace with civilization—Province of legislative power—Struggle of humanity for just laws—The common law—Its gradual development in England and America.

Tuesday, July 13, 8 p. m.

THE CONSTITUTION AND THE LAW OF THE LAND.

The fundamental law of sovereignty—Written and unwritten constitutions—Origin of the constitution—The constitution of the United States—Some of its beauties—The guaranty of freedom—Historic reasons for some of its main provisions—"The law of the land"—What the term implies—Its relation to the constitution.

Wednesday, July 14, 9 a. m.

RIGHTS AND DUTIES UNDER THE LAW.

Distinction of persons under the law— Popular errors—Rights protected—In peace and security dangers which surround over

NOTE—The great disparity in the space and completeness of the two Summer School reports in this issue of the Raview must be noticeable to the friends of both institutions. In explanation we would say that the report of each school was compiled from reports furnished the press during the session, and the best possible use was made of them for the Raview report. Had matter and illustrations been furnished, space would have been gladly given to the Columbian Catholic Summer School.—Editor.

looked—Yearning for ideals, existing facts ignored—Comparative study—Imperfections—Must deal with the actual, not the ideal—Loyalty to the law—If unjust, change must come from the masses—Change under constitution or by revolution—Who are anarchists—Ignorance where knowledge is free—Indifference to civic duty.

Thursday, July 15, 9 a. m.

JUDGMENTS AND PENALTIES.

Power to enforce the law—Source of that power—Purpose of litigation—In civil causes, compensation to the person injured—In criminal cases to rebuke the wrong to society—"An eye for an eye"—The death penalty—Modern punishments humane—A comparative study—The prisoner for debt—Uniform penalties.

Friday, July 16, 9 a. m. COURTS.

Executive, legislative and judicial departments of government—In the King all combined—Under the United States Constitution, each separate and independent—The power of the courts—Mistaken notions—Mistakes of the courts—Confidence in the courts—Vigilance of the citizen.

THE MASTERPIECES OF CHRISTIAN ART.

FIVE ILLUSTRATED LECTURES BY MISS ELIZA ALLEN STARR, CHICAGO, ILL.

Tuesday, July 13, 4 p. m.

THREE RIVALS OF THE YEAR FOURTEEN HUN-

Competition between Brunelleschi, Donatello and Ghiberti, for the gate of the Baptistery in Florence—The spirit in which this competition was conducted, and its result—Santa Maria del Fiore with its wooden dome, the despair of architects—Brunelleschi's architectural studies in Rome, especially of the Pantheon—How the problem of Santa Maria del Fiore and its dome was solved to the mind of Brunelleschi; how to the minds of the wardens of Santa Maria del Fiore—Progress of the work and the result—Characteristics of Brunelleschi—Illustrated by many views of Santa Maria del Fiore.

Friday, July 16, 4 p. m.

THE BAPTISTERY OF SAN GIOVANNI, FLORENCE.

For nearly two hours Miss Starr held the attention of her audience, dilating on the

glories of the Baptistery of San Giovanni, and yet, she said, hours and hours more might be spent in pointing out the marvels of that unparalleled work of genius that must be a joy forever and a great civilizing and æsthetic force. No other spot on earth of the same compass contains so many works and associations of genius as does that bearing the dome of Santa Maria del Fiore of Brunelleschi, Giotto's tower and the Baptistery of San Giovanni. It forms, as it were, a center from which civilization radiates and in whose overflowing creations of beauty there is a rejoicing freedom and a springtime freshness. The baptistery is octagonal in shape, six sides symbolizing the days of creation, the seventh the Sabbath. and the eight the resurrection. It was begun by a princess who had married a king of the Lombards to celebrate his conversion to Christianity, and for thirteen centuries it underwent ornamentation. She showed the stages in its improvement. The three bronze gates of the baptistery, which Michael Angelo declared were "fit to be gates of paradise," were described in detail. They are double with panels on each side. Pisano's was the first, and his panels contain relief allegorical representations of the scenes in the life of John the Baptist, below which are those of the Christian virtues with their symbols, as that of charity with the cornucopia. The panels were joined at the corners by lions' heads and beadings. Ghiberti's first gate is similar to Pisano's and contains scenes of the life and passion of Christ and the resurrection. Below these are the four evangelists. Ghiberti went a step farther than Pisano and substituted for the lions' heads those of the prophets, saints, apostles and sibyls, and for the beadings a delicate vine. This gate was begun in 1400 and finished in 1424. Then the Florentines ordered a third gate from Ghiberti and it is in this that his genius blossoms out in a very riot of beauty and imagery. Its ten rectangular panels depict old testament stories. They are adorned with two borders and contain statuettes of the principal personages of the stories. Over the gates are groups of wonderful beauty. From the gates the lecturer passed to a description of the interior. describing the pavement laid in Mosaic of black and white marble, the splendid ceiling incrusted with elaborate mosaics giving the history of man and redemption, and lastly to the magnificent altar in silver gilt. Pictures of all these were exhibited. Miss Starr enters into her subject with an enthusiasm that makes her lectures a delight to hear, and her descriptions abound in poetic beauty. Thus describing the ceiling of the baptistery, she says:

"In a segment of this wonderful ceiling directly above the high altar is a colossal figure of our Lord in the last judgment, seated on a rainbow. His hands and feet showing the five wounds, the whole inclosed in a gemmed circle. High on the belt next to the angelic hierarchy, two angels, with radiant wings outspread, blow through their long trumpets the call to judgment, while other angels crowd the belt bearing the symbols of the passion. The next belt of the segment is filled with apostles, patriarchs, saints, sitting on thrones as in the stalls of some beautiful monastic choir. judging the tribes of men, with the mantled figure of Mary, her head crowned with stars, close by the circle enclosing our Lord on the right hand. Directly below the circle in which our Lord is seated, in a narrow space most ingeniously filled, is the rising of the dead from the tombs, so instantaneous their response to the call of the angels' trumpets, that the lids of the tombs fly each way. On the left hand, demons claim the resurrected ones, while, on the right hand, radiant angels watch over these loved ones as they break the bonds of death. Crowds of these happy souls, united to their sanctified bodies, are standing in a trance of gratitude, looking upward to their benignant Judge, while others are hastening joyfully toward the gate where an angel stands to bid them enter, another within to say, 'welcome,' while within this enclosed garden, this paradise of delight, sit Abraham, Isaac and Jacob, in their ample robes and sheltering hands, holding on their laps the souls entered into eternal rest."

Of the altar Miss Starr said: "The magnificent altar is of massive silver, 325 pounds in weight, with a cross weighing 141 pounds placed here only on high festival days, like the 24th of June. Many artists are credited to have wrought on

the exquisite reliefs that cover every inch of its surface, giving us the story of what the Florentines never wearied, of San Giovanni. Still it is to Cione, Maestro Cione, as he is called, father of Oscagna, associated with the Campo Santo of Pisa, that we must give the merit of the design and the principal part of its carrying out."

"And our Battestro, San Giovanni, in itself a font, in which a whole people have been regenerated, from the year 600—and in them, civilization and art regenerated—may we not well venerate this monument to the fidelity of almost thirteen centuries, to the æsthetic charm as well as the ascetic lesson of the life of the precusor of our Lord, whose own divine lips declared: 'Among those born of woman, there is not a greater prophet than John the Baptist.'"

Tuesday, July 20, 4 p. m. LEONARDO DA VINCI.

His characteristics as a boy; extraordinary versatility of gifts; charming personality—His love of perfection in his art; his indefatigable efforts to secure it-Incidents in his life, showing that to him success did not consist in the fame which came to him from his works nor in the emolument derived from them; but in the joy of succeeding in expressing to others the noble conceptions and ideals of his own mind-Studies of his works, especially of his Madonnas, and of their happy serenity, most engaging smile, with illustrations - His study of horses, and his work in sculpture - His manner of studying from life-An interpretation of his master-piece, "The Last Supper," illustrated as a whole and in detail.

Friday, July 23, 4 p. m. PIETRO PERUGINO.

His youth; his studies in the studio by Verracchio and his companions—His devout inspirations—The influence of Umbria and of Perugia upon his genius—His unworldliness, painting often for prayers instead of money—Story of the great patron of reglious art in Umbria, Braccio, Baglioni—Story of the ring of the Espousals of the Blessed Virgin Mary, and the inspiration given to art—Perugino's Nativities, as exponents of the Incarnation; his Transfiguration; his great Crucifixion in the chapel of Saint Mary Magdalene Pazzi; his Entombment.

Tuesday, July 27, 4 p. m.

PIETRO PERUGINO IN THE SISTINE CHAPEL.

Pietro Perugino in the Sala del Cambio, or Hall of Justice, in Perugia—His grand treatment of the glorious mysteries, namely, the Resurrection, the Ascension, the Assumption of the Blessed Virgin Mary—His characteristics as a mystical painter.

EARLY MISSIONS AFTER THE PIONEERS.

THREE LECTURES BY REV. W. J. DALTON, KANSAS CITY, MISSOURI.

In his first lecture, at 10:30 a.m., Friday, July 16, Father Dalton confined his discourse on the early missions to the State of Kentucky. In his second lecture at the same hour, Saturday, July 17, special attention was given to the early Catholic history of Missouri, and in his third lecture, which was given Saturday, July 24, he treated of the Wisconsin missions.

Father Dalton's lectures were scholarly and very interesting, and attracted a full attendance of the members.

MONTALEMBERT.

A LECTURE BY THE HON. WILLIAM P. BREEN, OF FT. WAYNE, IND.

Wednesday, July 14, 8 p. m.

While entirely of a historical nature, Mr. Breen's subject admitted of much sentiment and he was greeted with hearty applause at frequent intervals. He delivered his lecture without notes or MS., thus lending a freshness and individuality to it that charmed everyone. An abstract follows:

Montalembert, a French Count, was born in 1810 and died in 1870. He was born in England, lived there until his tenth year, and then removed to France, where he resided until his eighteenth year, when his father was appointed ambassador to Sweden. He developed a precocious talent for public speaking, and for literature. He was highly religious, as indicated by his motto, God and Freedom. In 1830 he went to Ireland to meet O'Connell, one of his ideals, and was received with marked favor by O'Connell and the Irish bishops. In 1830 he was associated with Lamennais and Lacordaire in the publication of L'Avenir and went with his colaborers to Rome in 1831 to present the methods of the paper for approval to

Gregory XVI. After the condemnation of the paper by the Pope he returned to France and pursued his literary labors. He made a tour of Germany in 1833 to examine the remains of Christian art, and stopped at Marbourg, where he became interested in the character of St. Elizabeth of Hungary, and wrote a charming account of her life. At twenty-five years of age he took his place in the chamber of peers in France, and at once acquired prominence as a speaker on causes of a religious and generous tinge. He waged a parliamentary battle for free education to relieve the schools from the control of the University of Paris. Every cause which appealed to the heart found a warm supporter in Montalembert, and his speeches on liberty of the press, on free education, on the emancipation of slaves and on Poland were models of French eloquence. He was an early supporter of Louis Napoleon, but was treated by him with marked ingratitude. the occasion for which grew out of the publication of a letter written by Montalembert in England, wherein English manners and methods in public life were favorably commented upon. On his return to France, Napoleon caused his arrest and his trial for attacking the right and authority of the emperor, and exciting the people to distrust of the government. For these offenses he was fined 3,000 francs and sentenced to three months in prison, but eventually Napoleon remitted the penalties.

In 1857 Montalembert retired from public life, after having achieved success in his pet project of free education in France. He then visited Scotland and Spain to examine monastic remains there and gather material for the great work of his life, The Monks of the West, which was published in five volumes. During the remainder of his life he was regarded as a distinguished representative of the Catholic party in France, and his home was the resort of the learned and the literary men of the day. He was a man of stainless reputation and exquisite morals. THE VATICAN HILL AND ST. PETER'S

CHURCH.
AN ILLUSTRATED LECTURE BY MRS. WILLIAM E.
CRAMER, OF MILWAUKEE, WIS.

Friday, July 16, 8 p. m.

One of the largest audiences of the week listened to Mrs. Cramer's interesting lecture.

Leading up to the presentation of St. Peter's Church, the lecturer gave an admirable talk on Roman life and manners which was finely illustrated. Mrs. Cramer speaks with a clear voice and lends a coloring of sentiment to her talk that elicits frequent applause.

BIBLE CRITICISM: ITS MERITS AND MISTAKES.

A LECTURE BY REV. P. DANEHY, PROFESSOR OF SACRED SCRIPTURES, ST. PAUL'S SEMINARY, ST. PAUL, MINN.

Saturday, July 17, 8 p. m.

A large audience greeted the Rev. Father Danehy, Saturday evening. Father Danehy is a speaker of fluency and power and gave his lecture without the aid of notes. He was followed throughout with the closest attention.

Father Danehy began by defining criticism as simply the application of logic to the records of the past. It is an effort to ascertain, whether from internal evidence or contemporary monuments, the author and date of composition of the several books of the Bible. This is what is known to-day as the higher criticism as distinguished from the lower criticism which has for its purpose to emendate the text and thus restore it to its original condition. Criticism, therefore, whether higher or lower, is deserving of all praise. When Christian men have expressed astonishment at the conclusions reached by higher critics, these conclusions must be ascribed not to criticism, as such, but to the critics. This is the language of such a scholar as Sayce, of Oxford. As in the courts of law, error is sometimes committed and wrong done, though the law itself is just and right, and therefore the error is done not to the law, but to those who enterpret or enforce it; so too in criticism. The great mistake of the most prominent German critics to-day is that they put forth their theories not as theories, but as established facts.

The reason for this is clear. The Bible was long thought to be the oldest book in the world. And, as a matter of fact, until a very recent date no other written record of equal antiquity had been discovered. Hence the critical scholar who set himself the task of determining the date of the books of the

Old Testament had not that surest criterion in such inquiry—contemporary monuments with which to compare these books. Now, however, that the spade of the archæologist has unearthed the libraries of Assyria and the papyri of Egypt, we have books that are older than the Bible in its present form. The Moabite stone and the black obelisk shed much light upon the life of neighboring nations and give us reason to hope that ere many generations shall have passed we may have other monuments of that older time which will not make our faith in the Bible stronger indeed, but will furnish the needed refutation of the scoffer.

As an example he gave the objection of Voltaire, who, because in his time no other written record of equal antiquity with the Bible was extant, maintained that writing was not known in the days of Moses. For a long time the Christian world had no means of refuting this charge. In time, however, written records were discovered, which proved it to be utterly unfounded. In like manner it was long maintained that Sargon, king of Assyria, mentioned in the twenty-sixth chapter of Isaiah, was a myth because no mention of him was to be found anywhere else in ancient record. To-day we know his history more fully than that of many a monarch of more recent ages. These and other like examples that might be given, show us that the Christian's faith in the Bible is well founded, even when he has not ready to his hand the documentary evidence wherewith to prove it.

Lacking this documentary evidence, the destructive critics of our time, have proceeded on the assumption that literary style alone was enough to enable them to reach undoubted conclusions. This argument, however, has broken down just at the point where most was expected from it in determining the authorship of the last twentysix chapters of Isaiah. Until contemporary records shall have been found, that will shed light upon these chapters, the literary critic must be content to suspend his judgment. Hence, the lecturer concluded, when the Christian, loving his Bible, refuses to accept the conclusions of certain eminent scholars in the Biblical world to-day, he is but obeying the plainest precepts of his rational and religious nature.

EVENTS OF THE WEEK.

OPENING RECEPTION IN THE OPERA HOUSE.

The opening reception for the third session of the Columbian Catholic Summer School, held in the opera house, Monday evening, July 12, was a most brilliant and auspicious event, and in numbers and enthusiasm gave good promise for a successful session. Preceding the handshaking was a pleasant musical program. The visiting and local dignitaries had seats on the stage, while the balcony and floor overflowed with visitors. Bishop Messmer in a few happy words welcomed the people. J. M. Boyd followed with a well-rendered piano solo and was followed in turn by his sister, Mrs. Gaston Boyd, who gave Ave Maria. Her unaffected manner, combined with her pure, sympathetic voice, was most pleasing. Miss Bessie Keeley and Hjalmar Anderson won well-deserved applause with a number of finely executed selections on the harp and mandolin. George Walker in his rendering of the Turnkey's Song showed the wonderful depth, volume and flexibility of his voice. The musical program was to have closed with Mrs. Boyd's rendering of How Can I Forget Thee? She was, however, enthusiastically recalled and gave with beautiful feeling that dearest of old songs, Annie Laurie. An informal reception followed the musical program, in which old acquaintances were renewed and many new ones formed.

AT "THE HARNAN."

The pleasant home, "The Harnan," on West Washington avenue, was crowded Thursday evening, July 15, for the informal reception given the Catholic Summer School visitors. The gathering was marked by the number of brilliant church dignitaries and prominent residents of the city present. Miss Eliza Allen Starr was a guest to whom all delighted to show deference. The home was prettily decorated with ferns and wild flowers. The guests were pleasantly received by Mrs. Rand, Misses Margaret and Dora Harnan, Miss Amy Nash, Miss Halligan and

Miss Matthews. Light refreshments were served. After a pleasant hour had been passed, the young people repaired to Kehl's hall where an informal social hop was held.

THE SUMMER SCHOOL CYCLING CLUB.

Saturday, July 17, a cycling club with nearly fifty members was formed. Officers were elected as follows: Captain, Joseph Duffy, Madison; whippers-in, Thomas Tormey, Madison; Miss Mary Healey, Chicago; secretary, Miss Gene Tromble, Bay City, Mich. The papal colors, white and yellow were adopted.

READING CIRCLE CONFERENCES.

Several conferences were held during the week, which proved very instructive to those interested. The following committees were announced, appointed by Bishop Messmer: On entertainment—Mrs. Paul, Keokuk; Miss Kelleher, Green Bay; Miss May Healy, Chicago; Miss Lean, Kansas City; Miss Matthews, Dubuque; Miss Halligan, Madison. On constitution and by-laws—Miss Amy Nash, Gallipolis, Ohio; Prof. Sullivan, St. Paul; Joseph Duffy, Madison. On ways and means—Miss Mary McGovern, Madison; Mrs. Joerger, Kansas City; Miss Higgins, Chicago.

CONGRATULATORY MESSAGES WERE EX-CHANGED BETWEEN THE CATHOLIC SUMMER SCHOOL OF AMERICA. AT CLIFF HAVEN, LAKE CHAMPLAIN, AND THE COLUMBIAN CATHOLIC SUMMER SCHOOL, VIZ:

"The Catholic Summer School of America in sixth session assembled send cordial greetings and heartily wish you a most successful session.

"M. J. LAVELLE, President."

Bishop Messmer sent a happy response as follows:

"The Columbian Catholic Summer School greatly appreciates your greeting and heartily reciprocates your good wishes.

"S. G. MESSMER, President."

SECOND WEEK.

Sunday, July 18.

The services for the second Sunday of the Summer School were held at St. Raphael's Church at 10:30 a. m. Bishop Messmer, president of the Summer School, celebrated Pontifical Mass, assisted by Rev. Morgan J. Dempsey, of Detroit, assistant priest; Revs. W. J. Dalton, of Kansas City, and L. I. Brancheau, of Detroit, deacons. Rev. P. J. Danehy preached the sermon.

The choir, under direction of the organist, Mrs. S. C. Baas, rendered Giorza's third solemn Mass, arranged as follows: Kyrie, Gloria in excelsis, chorus; Gratias et Dominie Deus, Mr. Baas and chorus; Qui tollis, Miss Mayer and chorus; Qui sedea, tenor and bass, Mr. Maffet and Mr. Bass; Credo, chorus; Et incarnatus est, Miss Mayer and chorus; offertory, Ave Maria (Luzzi), Miss Mary Donovan; Sanctus, Miss Dinneen and chorus; Benedictus, Mr. Baas and chorus; Agnus Dei, soprano and contralto, Misses Annie Kingston, Katie Lavin, Mollie Regan and Mary Lavin. Solemn pontifical vespers were sung at 7:30 p. m. Miss Alice Hayden sang Gounod's The King of Love My Shepherd Is. O, Salutaris and Tantum Ergo, by the chorus.

THE OXFORD MOVEMENT.

FIVE LECTURES BY HENRY AUSTIN ADAMS, M. A., OF NEW YORK.

Beginning Monday, July 19, at 9:00 A. M., and on Tuesday, Wednesday and Friday at the same hour, and on Friday evening, at 8 P. M., Mr. Adams delivered his great series on the Oxford Movement. The abstract of this course will be found in this issue of the Review, in the proceedings of the Catholic Summer School of America, at Cliff Haven, N. Y. Mr. Adams' success at the Madison School was most pronounced. The following extract from the report of the correspondent of *The Catholic Citizen* expresses the reception accorded Mr. Adams:

"The present session of the Catholic Summer School reached a climax with a notable lecture on Cardinal Newman, delivered on Wednesday morning, July 21st, by Henry Austin Adams. At its conclusion Mr. Adams

was obliged to go through the performance of a Booth or a Barrett and appeared not once but two or three times before the curtain in response to the applause and enthusiasm of his audience. It was an ovation such as few lecturers ever received."

Tremendous audiences attended Mr. Adams' lectures. Friday evening a very large audience turned out to hear him. For the first time in the history of the Columbian Catholic Summer School was it feared the balcony at the opera house might not hold the overflowing tide of people that gathered long before the lecture hour opened. In the aundience were noticed university professors, prominent lawyers, ministers, and an ex-United States senator.

THE EPOCHS OF LITERATURE.

FIVE LECTURES BY CONDE B. PALLEN, PH. D., LL. D., ST. LOUIS, MO.

Mr. Pallen delivered this same course of lectures at the Catholic Summer School of America, Cliff Haven, N. Y., during the session of 1896, and a full abstract of the course was published in the September, '96, number of the Review; so that a synopsis only of the series here is sufficient.

It is only necessary to say, in praise of Mr. Pallen, that he has lectured at the School every year since its establishment. He attracted large audiences at every lecture, for his deep scholarship and broad culture, his graceful and dignified presence, his ease and fluency as a lecturer and his polished and affable manner as a gentleman, have won for him many friends.

Monday, July 19, 10:30 a.m. HOMER AND GREECE.

The beginnings—Homeric poems, the fountain-heads—Conflict between Greece and the Orient—Olympus and Fate in the Greek mind—Persia and Greece—Herodotus—Greek Philosophy—The problem of the Greek drama—The Greek theatre—Aeschylus, Sophocles, Euripides—The decline—The Roman Colossus in the west.

Tuesday, July 20, 10:30 a. m. ROME AND VIRGIL.

Tradition in relation to history-Meaning

of Roman myths—Relation to the Orient—The principle of Roman genius—Militarism and Roman imagination—Early literary sterility—Contact with Greek Genius—Cato's warning—Literary utterance imitative, not original—No development of tragedy—Transient drama—Contrast with Greek drama—Roman epics—Artificiality of Æneid—Its spirit and principle—Difference between Æneid and Iliad—The new word amongst men.

Wednesday, July 21, 10:30 a.m. THE TRANSITION.

Roman greatness—After Tacitus, literary degeneration—The new principle in human life—Rome the term of the old order—Slavery and regeneration—Stoic philosophy—Paganism's final word in Epictetus and Marcus Aurelius—The new light—New manifestation of God—Man bought with a price. Body and soul liberated—Paganism's assault on Christian truth—The fathers of the church—The central point of doctrine—Philosophy of the incarnation.

Wednesday, July 21, 8 p. m.

THE MIDDLE AGES AND DANTE.

The barbarism of Rome—St. Paul's picture of Rome—Barbarism outside of the empire—The times of St. Augustine—The idea of the De Civitate Dei—Its influence in the coming centuries—The termashaw of the nations—Building up of new nations—Character of the new barbarians—The day of Charlemagne—The Eternal Word in the intellectual order—Scholastic philosophy—The temple of divine science—The Gothic cathedral—The new life bourgeoning amongst the nations—Trouveres and troubadours—The ideal in literature—Love supernaturalized—Dante's Divina Commedia.

Friday, July 23, 10:30 a.m. AFTER DANTE.

The crystallization of nationalities—The formation of languages—The fifteenth century—Humanism—False estimate of the ancient learning—Degeneration of the Pagan ideal—The sixteenth century—Division of the unity of truth—Calderon, Shakspere—Milton and Dante—Voltaire, Goethe, Byron—Carlyle and Arnold—The spirit of the modern period.

Tuesday, July 20, 8 p. m. ARBITRATION VS. LAW.

BY JUDGE J. W. WILLIS, ST. PAUL, MINN.

Judge Willis' address before the Catholic Summer School, Tuesday evening, on Arbitration vs. Law was well attended, and was greatly appreciated. Judge Willis made an excellent impression at the School last year and was warmly welcomed back. Preceding his lecture, the Glee Club made its first appearance. It occupied seats at the front and led the singing by the audience.

He gave a history of the wars that have raged in the world and a sketch of the way in which civilization, illuminated by Christianity, has put an end to the controversies which formerly raged in society and substituted the decrees of courts for the controversies of the past. A history of arbitration as applied to international disputes was given with illustrations from the history of Greece and other nations of antiquity as well as from the history of modern nations. He gave an account of the Geneva arbitration, the Behring sea and the pending arbitration of the Venezuelan arbitration. A great many authorities were cited as to desirability of peace, and he strongly urged the establishment of a great international tribunal of arbitration with world-wide jurisdiction.

Saturday, July 24, 10:30 a.m.

SOME SCENES FROM THE ILIAD.

BY MR. WILLIAM DILLON, EDITOR OF "THE NEW WORLD," CHICAGO, ILL.

William Dillon, of Chicago, who has made a profound study of Homer, lectured on some of the scenes of the Iliad. He said Homer, more than any other poet of the world, stands out as a national poet. He very beautifully described the parting scene of Hector and Andromache, as well known as the balcony scene between Romeo and Juliet, though different in motif.

Saturday, July 24, 8 p. m. THEOSOPHY.

BY DR. THOMAS P. HART, OF CINCINNATI, O.

Dr. Hart learnedly explained the reincarnation and other tenets of theosophy, using their old terms in a manner bewildering to the untutored mind, and finished with a clear and solid refutation of their vagaries and gauzy theories. Theosophy is entirely based on an assumption. It negatives religion, destroys obedience to law and puts the mind in a whirligig of unproven propositions. He said it was inconceivable to him how a man should so readily forget all he had learned in former phases of existence.

EVENTS OF THE SECOND WEEK.

The assembly chamber of the State Capitol was the scene of a brilliant and happy gathering Monday evening, the occasion being the first formal reception of the Columbian Catholic Summer School. The hall. which was thronged to overflowing, was prettily decorated with palms, wild flowers and ferns. Lueders' orchestra, stationed in the gallery, which was also largely filled, played at intervals. At points about the chamber were small decorated tables where lemonade and cake were served. Altogether the reception was a very pleasant affair, lasting several hours, after which the young people repaired to Kehl's hall and enjoyed an informal hop.

The Reading Circle Union, Wednesday afternoon, elected these officers for the ensuing year: President, Rev. W. J. Dalton, Kansas City; secretary, Prof. P. E. Sullivan, St. Paul; treasurer, Mrs. G. D. Rand, Keokuk, Ia.; vice-president for Milwaukee diocese, Miss Minnie H. Kelleher, Green Bay; for Chicago diocese, Miss Katie Higgins, Chicago; for Cincinnati diocese, Miss Amy R. Nash, Gallipolis, O.; for St. Paul diocese, Miss Isabelle Williams, St. Paul; for Dubuque diocese, Miss Maria A. Mathews, Dubuque; for St. Louis diocese, Mrs. J. N. Joergner, Leavenworth, Kan.

The meeting of the Reading Circle Union, Wednesday afternoon, was an inspiring one. Dr. Conde B. Pallen, of St. Louis, made an address on What Should Reading Circles Do? Other speakers were Revs. M. P. J. Dempsey, Detroit; J. J. Hanley, Monti, Ia.; P. Fitzmaurice, Appleton, Wis.; R. J. Roche, Janesville, Wis.

Some seventy members of the Columbian Cycling Club made a run over the Mendota drive Wednesday evening after Dr. Pallen's lecture. A beautiful start was made from the opera house. After making the circuit of the square and previous to the run, the cyclers camped in front of the "Harnan," and, headed by a quartet, gave Dr. Henry Austin Adams a serenade. It was a fairy, will-o'-the-wisp scene as the run was made, the beautiful road being lighted up by lanterns stretching over half a mile. About 11 o'clock a return was made and the wheels were stacked up about the pleasant home of Mr. and Mrs. J. Melvin. Refreshments were served and an impromptu musical program was given in the parlors. Miss Clasgens, the director of the Glee Club, rendered some pretty songs, and Father O'Brien also sang some pleasant solos.

A Glee Club has been formed at the School, of some 200 voices. The leaders are Miss Clasgens, of New Richmond, O., of the Cincinnati School of Music, and Miss Hale, of Englewood.

THIRD WEEK.

Sunday, July 25.

Rt. Rev. Bishop Messmer was celebrant at the Pontifical Mass, at St. Patrick's church, Sunday, July 25; assistant priest, Rev. W. J. Dalton, of Kansas City; deacon, Rev. Father Fitzmaurice, of Appleton, Wis.; subdeacon, Rev. P. B. Knox, of Madison; master of ceremonies, Rev. Father Dempsey, of Detroit, Mich. The sermon was preached by Rev. Father Dalton, at St. Patrick's church, and Rev. P. R. Heffron preached at St. Raphael's church.

Lectures of the Third Week.

THE CHRISTIAN ANTIQUITIES OF ROME.

THREE LECTURES BY RT. REV. S. C. CHATARD, D. D., BISHOP OF VINCENNES, INDIANA.

Monday, Tuesday and Wednesday, July 26-27-28, at 9 a. m.

Unfortunately the very scholarly lectures of the Rt. Rev. Bishop Chatard were not reported, so that we can only give a brief synopsis of them here.

Bishop Chatard lived 21 years in Rome,

from 1857 to 1878, first as student and for ten years as president of the American college. Following is a synopsis of his lecture:

- 1. General views and information necessary to the understanding of Christian Archæology—The relation of the Christians with pagan society—Customs and laws—Modes of burial—The Campagna—The Catacombs; their sites; their geological condition; and their order and antiquity—Sources of information.
 - 2. Dogmatic Frescoes and Inscriptions.
- 3. The Catacombs of Saint Callista on the Appian Way.

References. The Catacombs of Rome, by Rev. Dr. Spencer Northcote and Rev. W. R. Brownlow (now Bishop of Clifton)—The Dictionniare des Antiquites Chretiennes, of Martigny—Allard, Les Catacombes—Comm. Gio: B. de Rossi—Roma Sotterranea—Comm. Gio: B. de Rossi—Bottetino—Cav. Michele Stefano de Rossi, La Geologia delle Catacombe I. Netri Antichi; (1) Garrucci; (2) Buenarotti, and (3) Boldetti—Antique paintings on glass.

POLITICAL ECONOMY.

FIVE LECTURES BY REV. FRANCIS W. HOWARD, OF COLUMBUS, OHIO.

Beginning Monday, July 26, at 10:30 a.m.

The Rev. Father Howard gave this course of lectures at Cliff Haven, and is reported on page 332 of this issue of the Review. The popularity and ability of Father Howard need no stronger endorsement than that he was twice called to each of the Summer Schools at Cliff Haven, on Lake Champlain, and at Madison. He was honored at his lectures in Madison by the presence of Gov. Scofield, of Wisconsin, and other distinguished men who were attracted by his great ability in the treatment of economic subjects.

Wednesday, July 28, 8 p. m. DANTE.

BY THE RT. REV. MAURICE BURKE, D. D., ST. JOSEPH, MO.

The Catholic Citizen's correspondent, summing up the great lectures of the Madison Summer School this session, says of Bishop Burke's lecture on Dante:

The Rt. Rev. Maurice Burke, D. D., St. Joseph, Mo., is a profound Dantean scholar. He loves Dante as only those, who are stu-

dents of the great Florentine poet, can love and revere the greatest of all great poems, the "Divina Comedia." As the Rt. Rev. Bishop truly said: "Dante, in his proud humility, placed himself sixth among the great poets who had preceded him, but the world of letters to-day gives him the second." It is possible that in the near future the opinion of this world of letters will place him first.

The right reverend lecturer knows Dante only in the original. Dante's native tongue sounds, from the lecturer's lips, so natural, we sincerely regretted, while listening, our ignorance of that beautiful, limpid language. His rendering into prose of some stanzas of the "Inferno" and of the "Paradiso" was the finest I have ever heard or read. I know Dante best from Cary's translation. The Bishop's surpassed Longfellow's or Cary's.

Thursday, July 29, 8 p. m.

CONSCIENCE, THE FOUNDATION OF GOOD CITIZENSHIP.

BY MOST REV. JOHN IRELAND, ARCHBISHOP OF ST. PAUL.

The opera house was the scene of a great gathering Thursday evening to hear the eloquent Archbishop Ireland lecture on Conscience, the Foundation of Good Citizenship. People of nearly every church in the city, and all stations and occupations were attracted. He made a lofty plea for patriotism. America's greatness is her democracy, which is also her peril. Education of the intellect is not a panacea for our threatening ills; a high, moral public conscience is necessary. The liberties of the world read their triumph or their doom in those of America. In closing he said in part:

"What will foster conscience in the citizen of America? I answer, religion—the sense of a supreme legislator, ruling the whole universe, from the tiniest flower to the mightiest sun, ruling men and aggregations of men, rewarding and punishing. A supreme living legislator gives meaning and authority to conscience. Conscience informed by religion echoes the voice of God, who all for their very life on earth and beyond the earth must love and fear. Left to itself, it is still the voice of reason, but how stronger when it is the voice of God! The

highest and the most efficient social philosophy ever spoken is the dictum of Isaiah: 'The nation and kingdom that will not serve Thee (Jehovah), will perish.' Patriotism is never so potent as when it is identified with religion. The battle-cry of the ancients was 'Proaris et focis,—For our altars and our hearth-stones,' and these words nerved them to combat as no other words could.

"The crisis for democracy will come when comes the crisis for religion, because morals are most closely connected with religion. Evil days for America are those when agnosticism and materialism are preached through the land; when man is told that he is but a piece of mechanism, which no free will controls; that he is but a grain of dust, tossed up for a while into the air, soon to be driven back into the common heap, having no responsibility, no hope, save what clay and stones around him have. Fortunately for America, deep in the heart of Americans lies the instinct of religion; Americans will never believe that an infinite intelligence does not rule the universe, that the soul of man is not spiritual or immortal; they will never permit that the Sabbath day be taken from the service of conscience to be put to the service of matter or that its church bells cease their heavenly music. The enemies of religion are the enemies of country and of democracy.

"We must multiply agencies of moral education for our youth. Very little has been done for youth when they are made to read, write and cypher. More necessary far than the knowledge of literature and of science, are the knowledge and practice of the moral virtues. Day by day youth must be taught to be honest and honorable, to be pure-hearted and charitable, to be capable of self control and of sacrifice. Let us not close our eyes to facts too evident; tens of thousands of boys and girls are growing up in the land with little or no moral training. What peril there will be for the country when such boys and girls will be the men and women of the republic!

"A mighty educational power is the public press. An Englishman has lately said that the press is the modern established church. The newspaper is read, in city and village, by poor and rich, by young and old. A fearful responsibility rests upon the press.

Oh! for a moral press that will record virtues, to admire them, and vices, only to condemn them; that will never pander to deprayed taste, either in the kind of news which is published, or the manner in which the news is written. Sensational journalism is a menace to public morals, and should be sternly reproved by Americans.

"Every citizen is a teacher of morals by his silent example. The higher the citizen by office, wealth, or social position, the greater his responsibility to fellow-men and to country. One glaring deed of profligacy or dishonesty in high place weakens the morals of tens of thousands. The salvation of the country is a high moral public opinion, a supreme court of morals, quick to reward with praise, and to punish with opprobrium. The tens of thousands will be preserved from evil by public opinion, when if this is deprayed, they will rush wildly into sin. Let us work faithfully to form and maintain a high moral public conscience.

"Americans, we love America; we fain would make her great. Our heart's prayer is: May she be immortal, to bless during the ages our sons and their sons, and those that will be born of them; to bless during ages all peoples who may strive in their own lands for civil and political liberty. Let us work for America; but remembering that not in sciences and arts, not in commerce and armies, must her trust be; but in men. Significant and worthy of heed are the words of our own Emerson: 'The true test of civilization is not the census, not the size of cities, not the crops, no, but the kind of men the country turns out.'"

Friday, July 30.

CATHOLICS AND TEMPERANCE WORK.

BY REV. J. M. CLEARY, OF MINNEAPOLIS, MINN.

A large audience was present at the opera house Friday evening to hear the closing address of the third session of the Columbian Catholic Summer School. Rev. J. M. Cleary, of Minneapolis, the distinguished opponent of the liquor evil, took for his subject, Catholics and Temperance, and made a great plea to his church people to labor in the cause, to which he is devoting his energies. He said the spirit of Catholicism is that of unselfish devotion to

humanity, and that no other movement stood in need of wise leaders like that of temperance. He gave a history of the Catholic Total Abstinence Union and the work it is doing. Extracts from his address follow:

"There exists a discouraging apathy among our Catholic people concerning this dreadful drink evil. Catholic public opinion is not as vigorous and out-spoken as it should be against the saloon and the drink curse. A large percentage, a percentage beyond all decent proportions, of the liquor dealers and saloon keepers of the country profess at least membership in the Catholic Church. Incalculable injury has been inflicted upon the Catholic religion in this country by the alliance of Catholic names with the infamous business of spreading intemperance. We claim with right to belong to the Church of self-denial, to profess the religion of self-control, and we owe it to ourselves and to our fellow-men that we prove to the world that our conduct accords with our creed.

"No influence in human society can counteract the debasing influence of drink like the divine power of religion. It enlightens the mind and strengthens the will against evil. It awakens conscience, and by its ministrations, infuses heaven's own power in the sin-laden soul. It becomes, therefore, a special duty of those who are in earnest in their religious convictions, who are not speculating in the delusions and sophistries of religious error, to lead the way in the warfare against an evil that is so directly hostile to religion's holiest influences.

EVENTS OF THE THIRD WEEK.

The annual meeting of the stockholders of the Columbian Catholic Summer School was held Wednesday afternoon. The purpose of the meeting was to elect five new directors to succeed those whose terms expired. Dr. Conde B. Pallen, of St. Louis, was chosen in place of ex-Congressman R. Graham Frost, also of St. Louis. The other four were re-elected, they being Rev. P. H. Danehy, of St. Paul; Rev. P. B. Knox, of Madison; Rev. J. J. Keogh, of Milwaukee, and Rev. P. J. McGrath, of Charles City, Ia. It was voted to increase the capital stock from \$3,000 to \$6,000. The School was in-

"Catholics should be the best, the most fearless, the most earnest and the most tireless champions of the temperance cause. They need not fear the phantom that has been sometimes raised of mischievous Manicheeism, under the name of legitimate prohibition. I make no plea for prohibition of the liquor traffic. The prohibition party in politics is not my client. But I do not hesitate to declare that there is no principle of the Catholic faith that prevents any good, consistent Catholic from espousing the policy of legislative prohibition.

"The American saloon is one of the greatest enemies of the Catholic church in America to-day. The saloon in America conducted by an avowed Catholic, is in direct opposition to the spirit of the Church in this country. Intemperance is our religion's deadly foe. Our Church teaches the saving doctrine of abstinence and self denial. The drink trade is tireless in its efforts to influence the people into habits of dangerous and sensual indulgence. The enormous profits realized from the sale of intoxicants would never have gladdened the hearts of the drunkard-makers of the land, if the people had simply used intoxicating beverages in decent moderation. It is the disgraceful excess that enriches the seller and impoverishes the consumer of that poison, that 'steals away men's brains,' and robs so many of the kingdom of heaven.

"As we love God and are loyal to our country, let us be valiant and fearless leaders of our people against the giant evil, that defaces God's image in the human soul, curses humanity and debases the nation."

corporated only a year ago and in that short time the limit of issue of stock was reached. A resolution was adopted extending the thanks of the School to the citizens of Madison, to the officers of the School and to the lecturers.

At the Reading Circle meeting, Mr. John T. Kinney, of Celina, Ohio, gave an address upon the work in hand. Representatives from the Reading Circles of a majority of the states in the province of the school have just elected these officers for the ensuing year:

Illinois—President, Miss Mary C. Hyland, Chicago; vice-president, Miss Nellie McCoy, Decatur; secretary, Miss Margaret A. Haley, Chicago; treasurer, Walter S. Clark, Chicago.

Wisconsin—President, H. J. Desmond, Milwaukee; first vice-president, Miss Mary F. Connor, Token Creek; second vice-president, Mrs. Charles Reynolds, Jacksonport; secretary, Catherine Manley, Oshkosh; treasurer, Kate Feeney, Madison.

Michigan—President, Rev. M. P. J. Dempsey, Detroit; first vice-president, Father Pulcher, Grand Rapids; second vice-president, Mrs. John Rooney, Escanaba; secretary, Miss E. Donohue, East Tawas; treasurer, Mrs. W. E. Cartier, Ludington.

Minnesota—President, Rev. P. H. Danehy, St. Paul; vice-president, Miss Annie Morrow, St. Paul; secretary, Miss Elizabeth Burns. St. Paul; treasurer, Mrs. D. Hickey, Minneapolis.

Kansas—President, Mrs. Zercher, Olathe; vice-president, Miss Annie Fitzgerald, Leavenworth; secretary, Miss Lizzie E. Ryan, Leavenworth; treasurer, Mrs. D. A. Clements, Topeka.

Iowa—President, Miss Maria Matthews, Dubuque; first vice-president, Miss Magdalene Dalschied, Iowa City; secretary, Mrs. B. J. O'Neill, Dubuque; treasurer, Miss Mara E. McCarthy, Sioux City.

South Dakota—President, Rev. Thomas Flynn; vice-president, Miss Mary E. Brennan, Lake Preston; secretary, Mrs. John Bowler; treasurer, Mrs. L. J. Ochsenreiter, Webster.

Missouri—President, Dr. Conde B. Pallen, St. Louis; secretary, Miss Lane, Kansas City.

Monday evening the vice-presidents and treasurer of the Reading Circle Union gave a banquet at "The Harnan" in honor of Rev. William J. Dalton, first president of the Union. The dining room was handsome in smilax and roses. Mrs. Rand, of Keokuk, treasurer of the Reading Circle Union, acted as toastmistress, and gracefully presented the speakers who responded to toasts as follows: Art, Bishop S. G. Messmer; Our Reading Circles, Rev. W. J. Dalton; Our Clergy, Dr. Conde B. Pallen; Our School, Dr. Henry Austin Adams. Other guests were Bishop

S. C. Chatard, Rev. F. W. Howard, Dr. Thomas P. Hart and Prof. Sullivan, of St. Paul.

The concert at the opera house Monday night was a great success. The program was carried out as arranged, one of the pleasing features being the singing by the Glee Club. Miss Clasgens gave a vocal solo, O, Who Will Buy My Roses Red? One of the most interesting features was a reading from the Romance of the Ganges, in which the Misses Lane of Kansas City, Elizabeth Gill of Texas, Mary and Margaret Cox of Freeport, and Miss Ford of Madison, participated. The ladies were beautifully dressed in yellow, pink and white, and as the reading progressed struck symbolic attitudes in pantomime. On the conclusion of the musical part of the program, Dr. Adams was called on and was given an ovation. He was followed by Dr. Pallen, who spoke briefly. Both closed with excellent words of advice and heartily thanked the School and citizens for the welcome they had received.

IN MEMORIAM.

A Solemn Requiem Mass was celebrated Friday morning in St. Raphael's Church by Bishop Messmer in memory of Rev. J. P. Agnew, of Chicago, who died Thursday. Father Agnew was one of the founders of the Columbian Catholic Summer School, and was always one of its most zealous friends and promoters.

THE THIRD SESSION FORMALLY CLOSED BY BISHOP MESSMER.

At the conclusion of Father Cleary's lecture, Bishop Messmer announced the establishment of a school for the higher education of women, in connection with the Catholic University at Washington. The school will be conducted by the Sisters of Notre Dame, one of the principal teaching orders of the Church. The school is intended for post graduate work. The course will be four years and it is hoped that graduates will eventually receive the full degree of the university proper.

In his closing remarks the Bishop announced his entire satisfaction with the work of the session. He was particularly pleased with the spirit manifested by the pupils of the School. He was also pleased

with the social features developed during the session, and predicted that through the influence of the Reading Circles and a proper advertising of the School the numbers next year will far surpass any session yet held. He expressed the kindest thanks of the School and officers to the local committee and the press and the citizens of Madison for the many favors and courtesies extended. As the meeting closed, one heard on every hand regrets that the most pleasing session of the School was at an end. The pupils without exception expressed their entire satisfaction and promised to return.

NATIONAL CATHOLIC INSTITUTE WORK.

Like the Summer School movement, the Institute work for the teachers in our Catholic schools has grown in importance, as the territory covered by the work has enlarged and the number of sisters in attendance has increased. The good already accomplished can not be overestimated, but the possibilities for greater good are almost limitless.

The first Institute of the summer vacation was held in Burlington, Vt., for all the nuns of the diocese. In addition to the regular program as published, a pleasing feature was that the venerable Bishop DeGoesbriand visited the Institute twice, and by his words of encouragement inspired all with renewed zeal. Rt. Rev. J. S. Michaud, D. D., opened the Institute with an instructive and edifying address.

The week following, two Institutes were held, one in Beatty, Pa., and one in Wilkesbarre, Pa., with an attendance of about two hundred and fifty nuns at each Institute. Rt. Rev. M. J. Hoban, D. D., opened the Institute at Wilkesbarre, and Rev. Edward Andelfinger, O. S. B., the one in Beatty, Pa. Rev. J. F. Regis Canevin, rector of the Cathedral in Pittsburg; Rev. Morgan M. Sheedy, of Altoona, Pa.; Rev, Wm. A. Cunningham, of Turtle Creek, Pa., and Rev. N. P. McNellis, inspector of Catholic schools in the diocese of Pittsburg, were in attendance at Beatty the most of the week and took part in the work.

Additional Institutes were held during the month of July in Rochester, N. Y.; New York City; Hartford, Putnam and Willimantic, Conn., and in Scranton, Pa. In August, Institutes were held in Springfield and Fitchburg, Mass., and in Providence, R. I., and Chicago, Ill. All who participated in these gatherings recognized the educational value of having different orders and communities meet together to consider

ways and means of aiding each other. The addresses delivered by Rt. Rev. B. J. Mc-Quaid, of Rochester; Rt. Rev. J. M. Farley, of New York; Rt. Rev. T. D. Beaven, of Springfield; Rt. Rev. M. J. Hoban, of Scranton; Rt. Rev. J. S. Michaud, of Burlington, and many of the priests, were of such great value that some arrangements ought to be made to preserve their works in book form.

At Rochester, N. Y., and Chicago, the Institutes were graded. The Rochester Institute gave special attention to English, Nature Study, and Drawing. The instructors were well prepared for the work undertaken and it was conceded by all in attendance that the Institute was the best ever held in New York State.

Three instructors from Cornell University assisted in the Nature Study department, one from the New York State University and one from the State Department in the Drawing. One instructor from Cornell University gave the Nature Study work at the New York City Institute.

At Chicago special attention was given to drawing, nature study, and reading. The large number of representatives from different orders and communities enhanced the educational value of this Institute. At the last session there were nearly one thousand persons in attendance. Here, as at the other Institutes, the exercises were opened by prayer and singing, and at the beginning of each session the sisters united in singing a hymn or patriotic song. The bonds of union formed at these educational gatherings are likely to last and be productive of great good. The telegrams, conveying kindly greetings from one Institute to another, made all feel that their work was one, that they must stand by each other, that united efforts would bring grander results.

The greater part of the work done at the

Institutes was on methods of teaching the common studies taught in the parochial schools. There were no efforts to soar above the heads of the everyday teacher, no straining after oratorical effect, no reading papers prepared in quiet libraries far removed from children, only "talks" to teachers by teachers. The Institutes were organized, programs prepared, and all arrangements made by Mrs. B. Ellen Burke, the manager of the National Catholic Institute move-She has associated with her a strong body of the leading educators in the country, all interested in the work, all anxious to bring their best thought to these Institutes, and to do anything and everything in their power for the education of the child. The regular force of instructors now constituting the Institute staff are:

Manager, Mrs. B. Ellen Burke, 91 Fifth avenue, New York.

Secretary, Miss Mary G. Manahan, 91 Fifth avenue, New York.

Mrs. J. H. Baird, Principal City Training School, Poughkeepsie, N. Y.

Mrs. Margaret S. Mooney, Professor in the Normal College, Albany, N. Y.

Miss Ellen Sullivan, High School, Albany, N. Y.

Miss Matilda Karnes, High School, Buffalo, N. Y.

Miss Helen Frances Burke, Normal School, Buffalo, N. Y.

Miss Katherine M. Gorman, St. Elizabeth's Training School, Maud, Pa.

Miss Anna K. Toomey, North Lawrence, N. Y.

Miss Catherine McCloskey, Saratoga Springs, N. Y.

Miss Catherine M. McGinley, Boston,

Miss Frances A. Holmes, Saratoga Springs, N. Y.

Miss M. Reilly, Chicago Normal School, Chicago, Ill.

Miss Katherine Martin, Niagara Falls, N.Y. Already arrangements are made for a large number of Institutes for 1898, and for several more during the fall months of '97.

To organize, arrange, and carry on this work requires as much thought, power and energy as are necessary for sustaining any educational movement now in existence in our country. The bishops and priests realize the importance of the work, and the sisters are anxious to avail themselves of the advantages to be gained by this movement. It is the duty of all interested to do all in their power to aid the zealous women who are working so nobly in so good a cause.

The outlook for 1898 is most promising. In a few months assignments will be made for next year, each instructor will know where she is to work and what she is to do. Miss Mary G. Manahan assists Mrs. Burke during the whole year. She has special charge of the drawing and writing.

This is the day of unions. As one looks out and over the world it seems as if everywhere forces are being massed together apparently in preparation for a mighty conflict. Our present great Pontiff sees the dangers ahead, and like the prophets of old, he has sent out message after message of warning; he has urged, pleaded, commanded that the children of the Church should become more united, more active. One of the most effective means of carrying out the wishes of our Holy Father in regard to the education of the little ones, is presented to us by this National Catholic Institute movement.

STUDY CLASS DEPARTMENT, 1897-'98.

The object of this department is to encourage more practical study of subjects contained in the several courses conducted through the Review, to bring to the individual member in the home the advantages of ripe scholarship through contact with instructors of eminent ability, by means of correspondence, examinations, and such other helps as may be conducive to more fruitful reading and study.

The studies for the year, beginning October 1, will be English Literature, by Thomas O'Hagan, Ph. D., and Christian Art, by Eliza Allen Starr.

The text, or subject matter, for these studies will be conducted in serial form in the Review, accompanied by copious notes and questions helpful to the student, and which will tend to make the reading of the subjects more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course. The first set of questions will be ready early in January. These examination blanks shall be filled out by members and forwarded to the office of the REVIEW. They will be personally examined by the instructors and returned to the members critically marked and rated. On the conclusion of the course and the fulfillment of the requirements, a certificate or diploma will be given to each member.

For pass certificate the serial papers running through the Review, if faithfully studied will be quite sufficient. Those desiring hon-

ors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work; Honors for any one who has leisure for investigation.

Sixty per cent. of the examination questions correctly answered will be required for the January and April examinations, and seventy-five per cent. for final examination. Ninety per cent. will be required of those desiring honors.

Students may join the class at any time. The fee shall be fifty cents for enrollment in each class. Upon the payment of this fee members will be registered as students of the class they may designate. Members will be registered as individuals and not as clubs; but the course may be followed by individuals or by clubs. Clubs offer so many advantages in mutual help and encouragement, that members are urged to join them and organize them wherever possible. Small clubs of from six to ten members may be found better than larger ones. This plan offers an opportunity to individuals who have no desire to join reading circles, or who would prefer to follow the course alone, or with one or two agreeable friends. The expense of the course has been made so nominal that everyone, with studious intent, may partake of its benefits.

Application for membership in this class should be forwarded at once, accompanied by the fee, to the office of the Review, so that members may be registered and begin the study without delay.

ENGLISH LITERATURE: EPOCHAL POETS.

BY THOMAS O'HAGAN, PH. D.

SYLLABUS OF STUDIES.

It shall be our pleasure and privilege to discuss, during the coming year, through the columns of the Review, the character and work of the Epochal Poets of England. We select the following poets as most strongly representative of the age in which they lived: Chaucer, Spenser, Shakspere, Milton, Pope, Wordsworth, Tennyson, Robert Browning, and Elizabeth Barrett Browning.

It may, indeed, be questioned as to whether all these illustrious names represent poetic epochs in the literature of England, yet the significance of their work as well as their method and message commend them to the student's careful and serious study.

CHAUCER.

Chaucer is justly called "the morning star of English literature," and his poem, The Canterbury Tales, is as surely epochal in English literature as is Dante's Divina Commedia in Italian literature.

We shall study this, the first great English poem (a) in its sources; (b) as an absolute work of art; (c) in its characterizations; (d) as a reflection of English life during the fourteenth century; (c) and as an exemplar of what Lowell terms "the influence of Norman yeast in the Saxon dough."

SPENSER.

Spenser is an Elizabethan poet. His place is quite unique. His chief creation, of course, is the Fairie Queen. This will form the subject of our most careful study.

SHAKSPERE.

"The myriad-minded Shakspere" is the poet of man. Two exhaustive papers will be devoted to his work and genius under the headings: The chief sources of the Shaksperian plays—Spring, Summer and Autumn in the life and work of Shakspere—Tragedies and Comedies—Man in Shakspere—Woman in Shakspere—Woman in Shakspere—Moral proportion and fatalism in the plays of Shakspere. Shaksperian peculiarities in grammar and diction.

MILTON.

Milton trod the heavens, shod in the rainbow light of epic glory. We shall trace the genesis of his great epics and compare them as works of art with the great epics of Homer, Virgil and Dante; the blank verse of Milton will be also carefully studied.

POPE.

Pope was the culmination of the artificial school of poetry. How far is he a product of his time? From whom did he derive his philosophy? Is it correct or false? A discussion of his verse; merits and defects.

WORDSWORTH.

Wordsworth, the vicegerent of nature— The growth of his poetic mind as seen in the Prelude—The influence of Pope upon Wordsworth—The Lake Poets—Wordsworth's message to his time—Merits and defects.

TENNYSON.

Tennyson, the artist and singer; the Greek poets and Tennyson; kinship of Tennyson with Milton; his chief poems; Tennyson, a true representative of English thought and culture.

BROWNING.

Browning, the seer; an intellectual interpreter of the approaches to action; the monologue; Browning, a misunderstood and underrated poet; the intellectuality of Browning; Browning, the artist's poet; his message to his time; some obscurities in the verse of Browning.

MRS. BROWNING.

Elizabeth Barrett Browning, a priestess of song; a great and intense spirit; strength and limitations; a study of the work of woman as set forth in Aurora Leigh; the Portuguese Sonnets; a woman divinely gifted; wife and mother.

We trust that readers of the REVIEW, and particularly members of the Study Class, will take up the work of the Epochal Poets seriously and earnestly, giving the very closest attention to a study of the noblest creations of each master mind.

The poet Chaucer will be our subject in the October number of the REVIEW.

Acompanying these papers will be copious notes and questions, suggested readings, books of reference and such direction as may be deemed helpful to the student.

CHRISTIAN ART: FROM THE FIRST AGE TO THE PRESENT TIME.

BY ELIZA ALLEN STARR.

INTRODUCTION TO THE COURSE.

To those acquainted with what I have expressed concerning art, either by word of mouth or through the press, no explanation is needed of, what some may consider, an abrupt introduction of my subject; beginning, as I do, midway in those grand ages which have bequeathed to us such precious legacies. Still, it is well to state my reasons for this, which, in no way derogate from the importance of a study of ancient art, Assyrian, Egyptian, above all, of the antique Grecian master-pieces. As all who are familiar with histories of art must have noticed, so much space has been given, invariably, to a consideration of the pagan periods, that very little has been left for the consideration of the Christian, especially for the early Christian periods which, for this reason have been much less studied, less understood and certainly less appreciated than they would have been, even by those inclined to a serious study of art in all ages.

It is, therefore, to cultivate a greatly neglected field of human knowledge, that I have, in this course, directed the entire attention of the Study Class to Christian Art; dwelling with all the minuteness possible within the limits allowed, to the earliest Christian monuments, mural and plastic; the mosaics of the fourth and fifth centuries, with whatever they are associated historically or architecturally, believing, as I do, that only in this way can a right understanding be acquired of the art of succeeding ages, much less a correct taste, which instinctively accepts the good and rejects the false.

The time has gone by even in America, the youngest of civilized nations, for regarding art as a merely decorative element in civilization. It is universally recognized as an integral part of human society. Savage tribes have practiced it, and a most interesting fact in this connection is, the religious intention of their rude conceptions. (1) The art of a nation is the test of its advancement, and this not alone among the favored classes but among the people, the unlettered, the so called masses; so that today our public schools are introducing large and fair reproductions of the great Christian master-pieces into their school rooms, thus to give an unconscious education to the minds and eyes of the young from every grade of society. Our own churches give this same unconscious education to the poor as well as to the rich, the unlearned as to the learned; yet this is not in itself sufficient. These pictures need to be interpreted, in order to be understood, and thus assimilated to the minds and hearts of those who see them. Many a picture is still a mystery to those who have looked upon it with awe and wonder their whole lives. (2)

To the general diffusion of the knowledge necessary to a right interpretation of sacred pictures, we must look in our own country and certainly among Catholics, for any correct appreciation of the works of the great masters in the XIV., XV., or XVI. centuries, or any correct judgment of the so called modern art schools; which, under sacred titles, have flooded the world with conceptions, sentimental and sensational, rather than theological; and wanting, moreover, in virile qualities which give true exaltation.

The manner in which that great Benedictine scholar, Dr. Kuhn, has taken up the work of a General History of Art, makes "assurance doubly sure," with regard to the necessity of a Christian interpretation of

^{(1).—}Prof. Frederick Starr, of the Chicago University, has published very interesting reproductions, within two years, from Aziec temples and ruins in Mexico and Guatamala, bearing this religious character.

^{(2).} The altar piece in the St John's Cathedral, Milwaukee, Wisconsin, represents the Communion of the Blessed Virgin at the hand of St. John, Evangelist. In the back ground is the Crucifixion and charming groups of angels separate these two scenes without disturbing the unity of the picture. I could not help wondering if all the children of that parish really understood the beautiful picture.

Christian Art; while the late Encyclical of the Holy Father, Leo XIII., addressed to the Austrian Bishops on the importance of religiously minded instructors, not only of dogma, philosophy, science, literature, but of the arts, may well incline us to pause and consider the bearing of the instruction given at present in our metropolitan art schools, and the studies of our own Catholic institutions; convincing us, at the same time, that if art cannot be omitted any more than science and literature from an academic, collegiate or university course of study, neither can it be left out from that of our Catholic Reading Circles.

SYNOPSIS OF SUBJECTS FOR THE ART STUDY CT. A SR

Christian Art from the first age to the present time:

- 1. Catacomb Mural Art period.
- 2. Catacomb Plastic Art period.
- 3. Early Mosaic period.
- 4. Byzantine period.
- 5. Sienese School.
- 6. Florentine School.
- 7. Revival of Sculpture under Niccolo Pisano.
 - 8. Cathedral period.
 - 9. Efflorescent mosaic period.
 - 10. Efflorescent plastic period.
- 11. Efflorescent period in painting.
- 12. The Academic School.

The next in order is the Christian Revival of Art in our own age. This admits of many subdivisions, and is not only interesting to us of to-day, but is of special importance to a right understanding of the art of the present time. It is useless to give even a synopsis of this division, as it will be impossible for the Study Class to compass it or even begin it during the coming year.

BOOKS OF REFERENCE FOR THE STUDY CLASS IN CHRISTIAN ART.

Rome - Northcote and Subterranean Brownlow. 2 volumes.

Vasari's Lives of the Painters. 5 vols. Lanzi's History of Painting. 3 vols.

Painters, Sculptors, Architects of the Dominican Order. 2 vols.

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na." 1 vol.

Mrs. Jameson's "Sacred and Legandary Art." 2 vol.

Legends of the Monastic Orders. 1 vol. Mrs. Jameson's and Eastlake's "History of Our Lord." 2 vols.

Miss Starr's Patron Saints. 2 vols., or two in one.

Miss Starr's Pilgrims and Shrines. 2 vols., or two in one.

Miss Starr's "Christmas-tide." 1 vol.

Miss Starr's "Christian Art in our own Age." 1 vol.

Miss Starr's "Three Keys to the Camera della Signatura of the Vatican." 1 vol.

The forthcoming numbers of the work entitled "Kunst-Geschichte," by Dr. P. Kuhn, O. S. B., beginning with the tenth number, will be of great value as a reference work, even to those who do not read German; beginning, as this number does, with the catacomb art and the mosaics of the fifth century, to go on with an exhaustive illustrated commentary of succeeding centuries. This work is coming from the press of Benziger Brothers.

QUESTIONS.

- 1. Give the reasons for taking up Christian Art, exclusively, in this course.
- 2. How is art proved to be an integral element in social life?
- 3. What means are now being taken for the diffusion of a knowledge of the masterpieces of art?
- 4. What of the pictures in our churches as a means to the same end?
 - 5. In what are these means deficient?
- 6. Give the true value and even necessity: for the right interpretation of the pictures thus used.
- 7. Upon what must these interpretations be founded?
- 8. What assurance is give us by Dr. Kuhn's work?
- 9. What is the obligation laid upon us by the late encyclical of the Holy Father?

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The Sisters' Institute, the main object of which is to impart to our teaching orders of women the most practical methods of school-room work, has already become a factor to be recorded among the Catholic influences at work in this country. It is most encouraging to Mrs. B. Ellen Burke, a veteran educator, and her corps of efficient Teachers that the movement although only in its second year, is growing in strength, favor and stability. The Institute has met, from the first, general approbation—bishops, priests, religious orders, men prominent in all walks of life, all unite in pronouncing this new educational movement productive of a great amount of good.

Besides the many clergymen who are assisting Mrs. Burke by giving talks on Christian Doctrine, she is assisted in her work by teachers from Cornell University; New York State Department of Public Instruction; University of the State of New York; State Normal School, Albany, N. Y.; Chicago Musical College; Poughkeepsie (N. Y.) Training School, and by teachers from Boston, Chicago, Pennsylvania, and other places.

During the vacation. Institutes will be given in Burlington, Vt; Pittsburg, Pa.; Wilkesbarre, Pa.; Scranton, Pa; Rochester, N. Y.; Sisters of Mercy and Sisters of Charity, New York City; Providence, R. I.; Springfield, Mass.; Fitchburg, Mass.; Chicago, Ill., and other places.

The following program, which was carried out, in Rochester, N. Y., week beginning July 19, will show more clearly the nature and scope of the work:

MONDAY.

Morning.—9:00, Opening Address, Rt. Rev. B. J. McQuaid; 10:00, Our School Work, Mrs. Burke; 11:00, Primary Department, Literature, Mrs. Mooney; Grammar Department, Composition, Miss Karnes; High School Department, Drawing, Miss Manahan.

Afternoon. — 2:30, Primary Department, Language, Mrs. Burke; Grammar and High School Departments, Composition, Miss Karnes: 3:30, Primary and Grammar Departments, Writing, Miss Manahan; High Echool Department, Rhetoric, Mrs. Mooney.

TUESDAY.

Morning.—9:00, Methods in Christian Doctrine, Rev. P. P. Libert; 10:00, Drawing, Miss Rice; 11:00, Primary Department, Composition, Miss Karnes; Grammar Department, Grammar, Mrs. Burke; High School Department, Drawing, Miss Manaham

Afternoon. -2:30, Drawing, Miss Rice; 3:30,

Primary Department, Drawing, Miss Manahan; Grammar and High School Departments, Composition, Miss Karnes; 4:30, Nature Study, Miss Rogers.

WEDNESDAY.

Morning.—9:00, Educational Questions of the Hour, Rev. Jar. P. Kiernan; 10:00, Correlation, Miss Manshan; 11:00, Primary Department, Arithmetic, Mrs. Burke; Grammar Department, Drawing, Miss Manshan; High School Department, Rhetoric, Mrs. Mooney.

Afternoon.—2:30, Primary Department, Nature Study, Mies Rogers; Grammar and High School Departments, Grammar, Mrs. Burke; 3:30, Primary Department, Literature, Mrs. Mooney; Grammar and High School Departments, Composition, Miss Karnes.

THURSDAY.

Morning. — 9:00, Methods in Christian Doctrine, Rev. P. P. Libert; 10:00, Arithmetic, Miss Karnes; 11:00, Examinations, Mr. Wheelock.

Afternoon —2:30, Mr. Cavanaugh; 3:30, Drawing, Mr. Wheelock; Discussion.

FRIDAY.

Morning.—9:00. Educational Questions of the Hour, Rev. Jas. P. Kiernan: 10:00, Literature, Mrs. Mooney; 11:00. Primary Department, Drawing in Relation to other Studies, Miss Manahan; Grammar Department, Composition, Miss Karnes; High School Department, Rhetoric, Mrs. Mooney.

Studies, Miss Manshan; Grammar Department, Composition, Miss Karnes; High School Department, Rhetoric, Mrs. Mooney.

Afternoon.—2:30, Primary Department, Mr. Cavanaugh; Grammar Department, Literature, Mrs. Mooney; High School Department, Compostion, Miss Karnes; 3:30, Geography, Mr. Burke.

SATURDAY.

Morning.—9:00, Child's Theology, Rev. P. P. Libert; 10:00, Primary Department, Reading, Mrs. Mooney; Grammar and High School Departments, Word Study, Mrs. Burke; 11:00, Primary Department; Grammar Department, Drawing, Miss Manahan; High School Department, Composition, Miss Karnes.

Afternoon.—2:30, Primary Department, Discipline, Mrs. Burke; Grammar Department. Composition, Miss Karnes; High School Department, Rhetoric, Mrs. Mooney; 3:30, Closing Exercises.

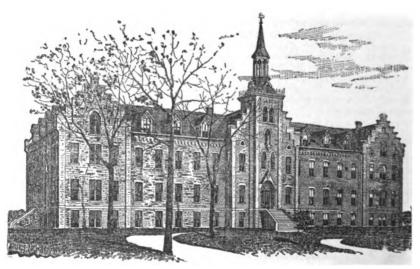
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A study of American Literature involves a study of the ideas which have dominated American civilization. It is something more than the cataloguing of authors or assessment of their works. If literature, according to Matthew Arnold, means a criticism of life, then American literature must mean a criticism of American life.

In the series of papers dealing with American literature which shall appear in the Review during the current academic year, it shall be our purpose and aim to deal with it as a study of the evolution of human life in the New World, reflecting the growth and triumph of ideas and principles—not as a mere record and chronicle of literary achievement.

We shall endeavor to keep in view from the very outset the great agencies which determine the character of a literature, namely: Race, Environment, Epoch and Personality.

For the purpose of classifying the periods, we shall in the main deal with the genesis and the development of American literature under the following headings:

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That our studies may be thorough we must go beyond the manuals of literature and touch with our minds the quickening life of each literary product in prose or verse.

Our standard should not be that of England or France or any one country, but rather the permanent, absolute standard of the whole world set up through

the ripening judgment of centuries.

Our own day has, without doubt, more interest for us than the twilight of American life and letters, yet we must not forget that the rude lyrics and ballads of colonial days reflect as truly American life and thought as the most polished epic or idyl of a Longfellow, a Stedman, or an Aldrich.

There should be no North, no South, no East, no West in our literary appraisement. Provincialism is death to high ideals. Literature takes color and form from its surroundings, but its standard is based upon the universal taste

and judgment of the people.

It is true that devoid of the spiritual, an art product is meaningless, yet nothing so ill-becomes a critic or a literary student as holding in his mind the

faith of an author while passing judgment upon his literary works.

We hope then to do justice to every American writer of note, Catholic or non-Catholic, and shall see to it that such illustrious names as Brownson, Shea, Ryan and O'Reilly find a place in our studies as builders and toilers in the great temple of American letters.

Let us, however, see to it that in our study and estimate of American literature we do not attempt to galvanize mediocrity into greatness, simply because an author professes or has professed the Catholic faith. We Catholics should demand entrance into the temple of American literature by a front door, not by any side door.

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A MONTHLY MAGAZINE

Organ of the Catholic Summer School of America and Reading Circle Union.

Warren E. Mosher, A. M., Editor, Youngstown, Ohio.

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The lessons in these studies are marked in advance for each week, and the amount of reading in each study clearly defined. About forty minutes each day will accomplish the reading. The members procure the books recommended and read the lessons at home. Those who may have other approved books on the studies than those recommended, may use them. If there should be several persons in a place reading the course, they may meet together for mutual help and encouragement, and thus form a Local Reading Circle.

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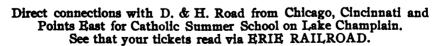
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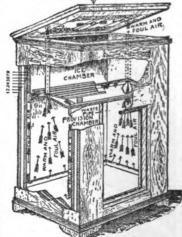
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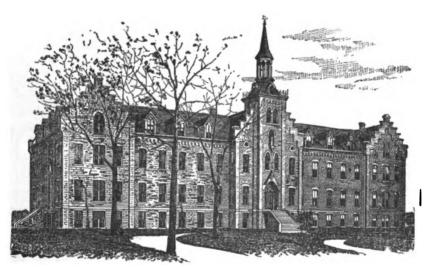
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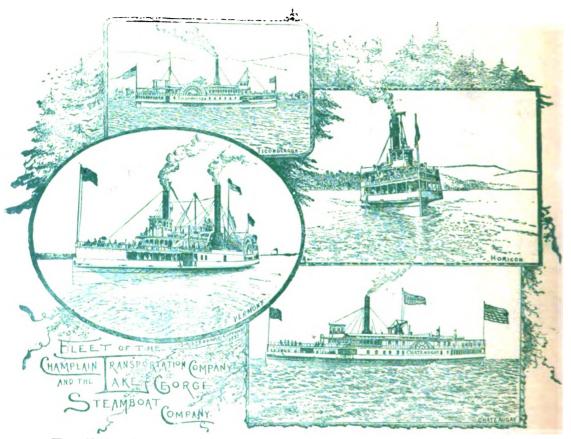
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